Gāruḍa Medicine: A History of Snakebite and Religious Healing in South Asia

by

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Abstract

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This thesis introduces, contextualizes, and closely examines the Gāruḍa Tantras, an early medieval branch of Śaiva scripture that has hitherto not been a proper object of study. The Gāruḍa Tantras were religiously-oriented and divinely-revealed medical manuals whose chief concern was treating snakebite envenomation. Although previously deemed lost, this dissertation establishes the survival and influence of this class of scriptures by drawing on unpublished manuscript sources. The first chapter outlines the scant past research on snakebite and mantras in early South Asian medical systems, and proposes a more nuanced approach based on empathetic skepticism. The long second chapter surveys the theme of snakebite medicine in Sanskrit and Prakrit texts from the Veda down to modern compositions, and establishes the widespread influence of the Gāruḍa Tantras. The third and fourth chapters closely examine the masculine mantra and feminine *vidyā* systems respectively, with the aim of understanding the intricate levels of meaning encoded in ritual practices. The fifth chapter analyzes Garuḍa as a nonsectarian deity, with particular reference to how his identity functions in the possession ritual at the core of the Gāruḍika's practice. The sixth chapter concludes and recommends directions for future research. Part II of the thesis is an introduction, critical edition, and English translation of nine chapters of the *Kriyākālaguṇottara*, an early scriptural compilation that preserves a great deal of archaic material from the Gāruḍa Tantras.

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Part I

Gāruḍa Medicine: History and Interpretation

Chapter 1

Introduction and Context

> विविधं मे श्रुतं तन्त्रं लोके आश्चर्यकारकम् ।
> सिद्धिमुक्तिप्रदं सर्वं त्वयोक्तं परमेश्वर ॥
> न श्रुतं गारुडं किंचित्सद्यःप्रत्ययकारकम् ।
> तमाचक्ष्व सुरश्रेष्ठ मम भक्तस्य शङ्कर ॥[1]
>
> I have heard the various Tantras which produce miracles in the world of men and
> grant both magical powers and liberation, all of them spoken by you, O Supreme Lord.
> I have never heard any Gāruḍam, which produces immediate proof of efficacy.
> Tell it to me, O Best of Gods, your devotee, O Śaṅkara!

Like Kārttikeya in the quote, many of my readers may be familiar with tantric literature but unfamiliar with the branch called *gāruḍam*. This class of scripture was known as early as the sixth century AD,[2] and by the tenth century, twenty-eight Gāruḍa Tantras were canonized as the Eastern Stream of Śaiva Revelation (*pūrvasrotas*).[3] Most of the canonical titles are now lost, but a great deal of their content survives intact in several scriptural and non-scriptural digests composed between the ninth and twelfth centuries. I am critically editing the *Kriyākālaguṇottara*, the source of the above quote and a rich mine of Gāruḍa and Bhūta Tantra[4] material, and I present nine chapters of it with an English translation in Part II.

The Gāruḍa Tantras take their name from the base noun Garuḍa, the Lord of Birds and natural enemy of snakes and poison.[5] Although the chief concern is curing snakebite, other topics are

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[1] *Kriyākālaguṇottara* 1.2–3.

[2] See, for example, *Brahmayāmala* 64.154 or *Mañjuśriyamūlakalpa* (1920a: 34–35). Bhāsvara I, in his seventh century commentary to the *Āryabhaṭīya*, quotes a passage from an unnamed *viṣatantra* on inauspicious astrological signs: p.17 of Shukla 1976.

[3] See Slouber 2012b *forthcoming* (*Tvaritāmūlasūtra 1* Introduction) for a brief discussion of date issues. See Hanneder 1998 on the Śaiva canon.

[4] The Bhūta Tantras are, like the Gāruḍa Tantras, medically oriented. Their focus is curing demonic possession and fevers.

[5] I use the terms "poison" and "venom" loosely throughout the dissertation in order to reflect the use of the Sanskrit

always included, such as remedies for the bites or stings of spiders, scorpions, and rabid dogs, as well as broader medical and religious matters. For the sake of brevity, my dissertation primarily focuses on the snakebite material.

The impact of snakebite in South Asia is difficult to gauge because most affected people live in far-flung rural communities where medical records are not consistently kept. Conservative estimates are that 10,000 people per year die of snakebite in India alone, and some sources go as high as 50,000.[6] The true health burden is not accurately reflected by the body-count, however, because snakebite often results in organ and tissue damage that can leave the victim permanently disabled.

As one might expect, the people of South Asia have long sought ways to cure snakebite envenomation. Arrian's *Indica* (fourth century BC) describes how Alexander the Great was impressed by the abilities of Indian doctors to cure his troops' snakebites where his own Greek physicians had failed.[7] Remedies for snakebite have been a part of every major medical system of the region; but oddly, the topic has not received any sustained scholarly attention. The reasons for this are surely complex, but a major factor is that "traditional" medicine is not taken seriously by people brought up with biomedicine,[8] a system that generally claims a monopoly on medical truth. Other medical systems are frequently dismissed out of hand and presented as the antithesis of scientific advancement. As post-colonial scholars, we have to move beyond such binaries if we are to make progress in understanding traditional medicine. This dissertation is primarily concerned with understanding Gāruḍa Medicine on its own terms. For a historical study, any other approach fails to do justice to the knowledge-system in question. But one should not simply bury one's head in the books and ignore contemporary practice of traditional snakebite medicine. To that end, the dissertation makes regular reference to living traditions, and outlines future avenues for approaching their study in a medically plural global society.

My basic approach is empathetic skepticism. Whether my objects of study are ancient South Asian texts, World Health Organization publications, or scientific journal articles, I accept none of it at face value. My skepticism applies equally to the medical systems I was raised with and I do not take a position of superiority to the historical material. Therefore, I am well-positioned to give an accurate account of it.

1.1 Why Call it Gāruḍa Medicine?

I term the traditional medical systems for snakebite found in Sanskrit and Middle-Indic texts "Gāruḍa Medicine," following the most common word used in that literature to refer to the topic:

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term *viṣa*. In biomedicine the terms are not used interchangeably: venom is restricted to animal toxins injected into the body via a bite or sting. Most Sanskrit sources classify poison into animal, vegetable, and sometimes other types, but in practice the word used is usually just *viṣa*. I generally use the word "antivenom" for modern serum products and "antidote" for the remedies of traditional medicine, but I occasionally and consciously use the terms interchangeably.

[6] For the low, see Whitaker 2004: 8. For the higher estimates, see Warrell 2010: 41.

[7] *Indica* 15.11–12, translation of McCrindle 1877: 218–219.

[8] The word biomedicine is imperfect, but less problematic than "Western" medicine. I use it to refer to the dominant system of medicine currently supported by the legal system of the United States and most other nations.

gāruḍam. I add the word "Medicine" to make it more clearly defined in English. *Gāruḍa* is a secondary derivative from the base noun Garuḍa and has several semantic referents. Its most basic meaning is adjectival: "of, relating to, or resembling Garuḍa." An example of this sense is the title *Gāruḍa Purāṇa* in the sense of "the Purāṇa of Garuḍa." More specifically, *gāruḍam* is also used as a noun referring to the Śaiva Gāruḍa Tantras, as in the quote beginning this chapter. Its most general sense refers to any material, especially mantras, related to curing poison.[9] Counter-intuitively, the presiding deity of Gāruḍa mantras is often not Garuḍa, and those that are specific to Garuḍa are usually not called *gāruḍa*.[10] The mantras may be directed to various gods and goddesses such as Rudra, Bhairava, Nīlakaṇṭha, Tvaritā, Kurukullā, and the *nāga*s. As mentioned above, the subject matter is not limited to snakebite and poisoning. It encompasses broader material on healthcare and longevity, astrology, possession, general religious prescriptions, fertility, sorcery, and snake-charming,[11] so the texts cannot be pigeon-holed as merely medical or merely about poison.

Many other words used in Sanskrit sources refer to the same and similar topics, therefore my choice of "Gāruḍa Medicine" requires some justification. The ancient *Śatapathabrāhmaṇa* uses the word *sarpavidyā*, science of snakes, which is imprecise for our purposes.[12] In the next chapter, however, I note examples linking Garuḍa to snakebite remedies even in the Vedic literature. In modern Kerala, practitioners of snakebite medicine call their tradition *viṣavaidya*. They say it is predominantly based on herbal treatment (*auṣadhipradhāna*), and contrast it with the mantra-centered (*mantrapradhāna*) tradition of *viṣavidyā*.[13] I have not seen these restricted uses of the terms outside of Keralan Sanskrit sources. Normally *viṣavaidya* refers to the practitioner/doctor (*vaidya*) himself rather than his system of medicine. In the *Amarakośa* lexicon it is glossed with other words referring to poison-doctors or snake charmers: *viṣavaidyo jāṅguliko vyālagrāhy ahituṇḍikaḥ*. Hemacandra's lexicon *Anekārthasaṃgraha* also has it referring to a person.[14] The *Suśrutasaṃhitā*, which has its entire *Kalpasthāna* section devoted to the topic of poisons, does not know either word and rather uses the term *viṣacikitsā* (poison-medicine), *agadatantra* (treatise on antidotes), or *viṣatantra* (treatise on poisons). The latter two are perhaps the most broad and fitting. However, *agadatantra* is rarely used in other texts. Both *agadatantra* and *viṣatantra* nominally exclude topics covered in the Gāruḍa Tantras. Lexical sources have the word *jāṅgula* in the sense of "knowledge of poisons" and *jāṅgulika* as a snake-charmer or snakebite doctor, but actual uses of these words are extremely rare outside of the name of the goddess Jāṅgulī, to be discussed later. I avoid the English term "toxicology," preferred in modern Āyurvedic discourse, because it does not do justice to the heavy emphasis on antidotes against animal venom. At the same time, "toxinology" is too specific and technical, and it is not even in most English dictionaries yet. This leaves the term *gāruḍam*. It is not perfect because it is less commonly used in Āyurveda, but still the best option because of its wide attestation and broad sense.

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9 *Cf. Vātulottara*, p.11: *yathā bhujagadaṣṭas tu gāruḍenauṣadhena ca* /, "Just as a snakebite victim [is cured] by Gāruḍa [mantras] and herbal remedies…"

10 The most common mantra to Garuḍa is rather referred to as Vipati, *vainateya*, or "Garuḍa's five-syllable mantra."

11 In Chapter 5, I take up the subject of snake-charming and how it intersects with our topic.

12 *Śatapathabrāhmaṇa* 13.4.3.9.

13 See BRAHMADATTAN's introduction to the *Viṣavaidyasārasamuccaya* (2006) and YAMASHITA et al. 2010: 103.

14 ZACHARIAE 1893, p.84, #560: *narendro vārtike rājñi viṣavaidye 'tha nāgaram* /

Āyurveda should not, at any rate, be contrasted with Tantra. Caraka and Suśruta refer to the use of mantras for snakebite, and Vāgbhaṭa appears to have drawn on Gāruḍa Tantric material.[15]

1.2 Snakes and Snakebite from the Biomedical Perspective

India has over two hundred seventy species of snakes, and the majority are non-venomous.[16] Of the venomous snakes, four are responsible for the majority of bites: the Cobra, Krait, Russel's Viper, and Saw-scaled Viper. The first two have venom that is neurotoxic, i.e. it attacks the nervous system and causes death by paralysis and asphyxiation. Someone bitten by a common krait may experience little pain, but may fall into a coma and stop breathing. A viper bite, on the other hand, is extremely painful and can cause severe tissue and internal organ damage. The venom is known as hemotoxic (or hæmotoxic) because it interferes with the blood's ability to clot. Recent research suggests, however, that the make-up of the venom varies from region to region. Some viper bites result in symptoms of neurotoxic envenomation.[17]

For the majority of bites, the snake does not inject a deadly amount of venom. A bite that does not result in envenomation is known as a "dry bite." Since the early twentieth century, biomedicine has adopted antivenom as the best treatment for snakebite envenomation. Antivenom—less commonly spelled antivenin—is a blood product (serum) obtained by injecting snake venom into a horse, sheep, or other animal, and harvesting the resulting antibodies from the animal's blood. Global elites currently consider the World Health Organization (WHO) to be the authority on all health topics and the WHO asserts that antivenom is the sole effective treatment for life-threatening envenomation.[18] It is not meant to be used alone, however, and is supported by ancillary equipment, testing, and drugs which are not always available in rural areas. Antivenom often causes an allergic response in the patient ranging from immediate shock that can be managed with drugs, to serum sickness, which can occur up to twelve days later and can be fatal.[19] Doctors are generally discouraged from trying to identify the species of snake and only polyvalent antivenom is available in India.[20] It is made from the venom of the Big Four (cobra, common krait, Russell's viper, and Saw-scaled viper), and is useless against envenomation by less common snakes like the King cobra, Banded krait, or pit vipers.[21] The complexity of managing snakebite and antivenom reactions makes it an extremely challenging field for biomedicine.

[15] See *Carakasaṃhitā* 6.23.35 and *Suśrutasaṃhitā* 5.5.8. For my view of Vāgbhaṭa's sources, see Chapter 2.

[16] Whitaker 2004: 1.

[17] Simpson 2007: 11.

[18] For example, Warrell 2010: 2. This assertion is contradicted by numerous scientific evaluations of traditional herbal remedies. See, for example, Chatterjee 2006, Ushanandini 2006, Pithayanukul 2005, and Mahanta 2001 among others.

[19] Warrell 2010: 80.

[20] Simpson 2007: 12–13.

[21] *Cf.* Kumar 2011 on the inadequacy of polyvalent antivenom in Kerala.

1.3 Gāruḍa Medicine in a Nutshell

Traditional snakebite medicine in South Asia was not and is not monolithic. It consisted of various systems and approaches to treatment. In the interests of quickly acquainting you with the general field, I will simply outline some of its major features here. Snakes were typically divided into five types: hooded (*darvīkara/phaṇin*, esp. cobras), spotted (*maṇḍalin*, esp. vipers), striped (*rājila/rājimat*, esp. kraits), cross-breeds (*vaikarañja*), and non-venomous (*nirviṣa*). Each was further subdivided into specific named "species."[22] Types of bites were likewise differentiated by various schemas ranging from the simple binary "envenomed" (*saviṣa*) and "not envenomed" (*nirviṣa*) to more elaborate systems classifying the various types of wounds. The fatal case for which no treatment would succeed is usually included in these classifications. Remedies are diverse. Plant antidotes may consist of a single herb taken as a decoction or complex herbal[23] formulas with dozens of ingredients. Mantras may be short and simple or elaborate ritual systems that take years of preparation to master. The ancient Āyurvedic compendia mostly used herbal remedies, but did refer to the use of tourniquets, cauterization, and even mantras. Herbal treatments in Āyurveda are indicated by snake type: formulas for cobra bite, for example, differ from those for viper bite. Stages of envenomation with symptoms of each stage are also emphasized in every major text on snakebite. The Gāruḍa Tantras employed both herbal cures and complex mantra systems. The herbal cures are sometimes specific to species, but more often are tied to stage of envenomation. Mantras are usually all-purpose and effective immediately, but sometimes specific mantras are used for each species. Some systems admitted symptoms and stages at which a bite would be incurable, whereas others more grandly claimed the ability to cure the most difficult cases.

My background and interests are in Religious Studies, therefore I tend to give more attention to the use of mantras in Gāruḍa Medicine. One well-known living tradition in Kerala, *viṣavaidya*, has systematically deemphasized mantras and other religious aspects of treatment in the last one hundred and fifty years. Texts like the *Jyotsnikā* originally consisted of a section on plant-based remedies and another on mantra-based procedures, however published editions only included the former. The effectiveness of plant-based antivenoms is more amenable to the sensibilities of those educated in the methods of science. The government of India has recently promoted scientific evaluation of plant-based medicines via studies sponsored by the Department of Ayurveda, Yoga & Naturopathy, Unani, Siddha and Homoeopathy (AYUSH).

The binary of nectar and poison, *amṛta* and *viṣa*, is fundamental for understanding Gāruḍa Medicine. It is an old concept in Indic literature, going back to the Veda and typified in the cosmic myth of the gods and demons churning the ocean for nectar. In the *Mahābhārata* version, the ocean is made milky by the sap of the crushed medicinal plants being churned by the gods and demons.[24] As butter rises to the top when milk is churned, so did the nectar from the long churning of the herb-

[22] There is not a typological vocabulary, rather just statements like "Snakes are divided into eighty types and those consist of five categories" (*aśītis tv eva sarpāṇāṃ bhidyate pañcadhā tu sā*, from *Suśrutasaṃhitā* 5.4.9).

[23] For convenience, I call any remedy using natural ingredients "herbal," even though they sometimes include animal and mineral ingredients.

[24] *Mahābhārata* 1,16.25–27.

infused water. *Amṛta* is conceived as white, cooling, wet, and life-giving and is associated with the moon and water. *Viṣa*, on the other hand, is regarded as fiery, hot, and unbearable. I will come back to specific uses of the binary in Gāruḍa rituals in Chapter 3. I recommend STUBBE-DIARRA's *Die Symbolik von Gift und Nektar in der klassichen indischen Literatur* ("The Symbolism of Poison and Nectar in Classical Indian Literature," 1995) as background reading.

The worship of *nāga*s, i.e. serpent deities, is surprisingly marginal to Gāruḍa Medicine; it is more closely associated with rain magic and fertility than with curing snakebite. There are occasional mantras, worship, and offerings addressed to the *nāga*s for protection against snakebite, but in the core Gāruḍa Tantra material this is conspicuously rare. An exception, perhaps, is the installation of the eight *nāga*s on the hand and body in the Vipati system described in Chapter 3, but I argue there that it is perfunctory and not an explicit act of worship. In the *Kriyākālaguṇottara*, *bali* offerings are frequently prescribed for cases of demonic possession, but never for snakebite. Why this may be is a worthy question that the current project does not address. Note that in tantric literature the word *nāga* is often used synonymously with *sarpa*, i.e. a non-divine snake.[25]

1.4 Goals of the Dissertation

My primary aim in writing this dissertation is to introduce the Gāruḍa Tantras. In the current chapter I address and try to counter several outmoded theoretical approaches in the secondary literature. The secondary literature has been incomplete at best, and I will point out specific instances where lack of awareness of the Gāruḍa Tantras has skewed scholars' understanding. Chapter 2 establishes the existence and prominence of the class with a survey of primary textual sources in Sanskrit, Pali, and Prakrit. It also considers the directions of transmission among categories of texts. I give details and text-critical analyses of the major mantra systems in Chapter 3, arguing that mantra is central to the study of religious medicine and has been prematurely marginalized by scholars. Chapter 4 looks at several of the snakebite *vidyā*s, goddesses who are the feminine equivalent of male mantra deities. In the fifth chapter I argue that Garuḍa's non-sectarian identity has been misunderstood because of Vaiṣṇava sectarian claims and the inflated prominence given to Vaiṣṇava studies at the expense of the arguably more popular Śaiva, Śākta, Buddhist, and Jain traditions. I seek to demonstrate that Garuḍa was an independent deity present throughout South Asian religions, art, and architecture. Chapter 5 also examines how Garuḍa's specific qualities are visualized by the practitioner to bring about possession and cure snakebite. The sixth chapter concludes and considers fruitful directions for further research. Part II comprises a critical edition and translation of nine chapters of the *Kriyākālaguṇottara*, preceded by a brief introduction. My work on this text is still in progress, but I offer a large section of it here to give readers an accessible entry point to reading primary Gāruḍa Tantra sources.

[25] *Cf.* Kṣemarāja in his commentary to *Netratantra* 19.125 (regarding the phrase "**The defects of venom from *nāgas*, etc.**,"): "*nāgas* refers to common snakes." (***nāgādiviṣadoṣāś ca***…*nāgāḥ sarpāḥ* /)

1.5 Secondary Literature Review

Put simply, this is the first dedicated study of Gāruḍa Tantra and the first to consider the snakebite medicine of other systems in its light. That said, there is valuable information in the secondary literature, but it is scattered and incomplete. Here I will only review what pertains more or less directly to the Gāruḍa Tantras and Āyurveda. I will refer to secondary literature on the identity of Garuḍa in Chapter 5.

Secondary literature pertaining directly to the Gāruḍa Tantras falls into two main categories: those that know the material but do not know the context, and those that know the context but do not know the material. The editorial pre-matter to the *Kāśyapasaṃhitā* and *Nārāyaṇīya Tantrasārasaṃgraha* editions typify the former category. Both G.R. Josyer in the Forward, and M. Cakravarti-Tirumalācārya in the Sanskrit Introduction to the *Kāśyapasaṃhitā* edition[26] rightly point out that it is one of the 108 Vaiṣṇava scriptures of the Pāñcarātra denomination, but fail to mention one word about its roots in the Śaiva Gāruḍa Tantras even though the text itself states very openly that it is a recasting of Śaiva material.[27] If these scholars had known of the Gāruḍa Tantras, they would have understood the text's clear reference to its Śaiva origins, but the possibility does not seem to have occurred to them. Despite the lack of proper contextualization, their comments are useful and obviously the editor has good command over the content of this important text. I appreciate the pride that Josyer expresses regarding this legacy of medical knowledge and his dismay at it being passed over in modern times—which for Josyer meant the 1930s.

In his preface to the 1950 edition of the *Tantrasārasaṃgraha*, Aiyangar spends most of nine pages arguing against the popular title of the work "Nārāyaṇa's Work on Poison" (*Viṣanārāyaṇīya*).[28] He is at least aware of the work's intertextuality with the aforementioned *Kāśyapasaṃhitā*, but is unaware that the title *Śikhāyoga* that the author mentions as one of his sources is a canonical Gāruḍa Tantra which was also likely drawn on by the redactor of the *Kāśyapasaṃhitā*. In his twenty-four page Sanskrit introduction (*bhūmikā*), Aiyangar goes into more details, but here too he spends a lot of ink bemoaning the popular title. He cites a list of sixty Tantra titles, and because *Śikhāyoga* is not among them, concludes that it is probably a local Keralan text.[29] Aiyangar suggests that the source of much material in the first ten chapters comes from Āyurvedic classics like the *Suśrutasaṃhitā*'s *Kalpasthāna* and the *Aṣṭāṅgahṛdaya*. He quotes a mantra from the latter that is also present in the *Tantrasārasaṃgraha*. However, as I will discuss later, this mantra is found in many other sources

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[26] Edited by Sampathkumaramuni 1933.

[27] See, for example, verses 1.10–15, where Kāśyapa says that he is going to teach what was previously taught by Śiva: *pravakṣyāmi śrutaṃ pūrvaṃ mahādevena bhāṣitam / śṛṇu sarvaṃ muniśreṣṭha sāvadhānena cetasā // nirvikalpasamādhānacetaso yoginaḥ sadā / antaḥ paśyanti yaj jyotis tan namāmi sadāśivam // purā kailāsaśikhare harārādhanatatparaḥ / dharaḥ sarvātmanā tatra tapyate suciraṃ tapaḥ // prasannas tapasā tasya purastād vṛṣabhadhvajaḥ / praṇatārtiharaḥ śambhur āvir āsīd umāsakhaḥ // taṃ dṛṣṭvā devadeveśaṃ dharaḥ suravarārcitam / praṇipatya yathānyāyaṃ pṛṣṭavān idam eva hi // prasannaḥ śubhayā vācā yad avocad umāpatiḥ / tad ahaṃ sampravakṣyāmi śṛṇu gautama suvrata //*

[28] Texts commonly have alternative names, and this is hardly an argument worth making. The fact is that the work has no title, and Aiyangar's preferred *Tantrasārasaṃgraha* also must be concocted from the second verse.

[29] Aiyangar 1950: 12–13.

and need not be borrowed directly from Vāgbhaṭa.[30] He does know the category *gāruḍam* and mentions it along with *śaiva*, *vaiṣṇava*, *pāśupata*, *bauddha*, etc. as fields covered by both the *Tantrasārasaṃgraha* and *Kāśyapasaṃhitā*. However, it appears that he viewed it, incorrectly, as referring solely to the mantra material.[31] Toward the end of the *bhūmikā*, AIYANGAR gives much useful information on the modern Keralan *viṣavaidya* context. Neither does N.V.P. UNITHIRI's introduction to the 2002 edition make mention of the Gāruḍa Tantras, but it is informative concerning the previously unpublished commentary of Vāsudeva. The editor notes texts from which the commentary quotes, including the *Kriyākālaguṇottara* under the title *Kālakriyāguṇottara*, but does not identify them. These four modern scholars (JOSYER, SAMPATHKUMARAMUNI, AIYANGAR, and UNITHIRI) know the material, but they are not aware of the Gāruḍa Tantra context.

Modern *viṣavaidya* practitioners in Kerala undeniably know much of the content of the Gāruḍa Tantras, but appear to know it mainly from more recent local sources. According to one eminent *viṣavaidya* practitioner there who was interviewed as part of Tsutomu YAMASHITA's PADAM project,[32] every budding doctor first masters the *Aṣṭāṅgahṛdaya*, and then goes on to study the specialist texts of their chosen field.[33] For *viṣavaidya* he says this is the *Jyotsnikā* ("Moonlight"),[34] an old local text composed in Manipravalam, sometimes supplemented with the Sanskrit *Prayogasamuccaya*, *Viṣavaidyasārasamuccaya* ("Collection of the Essential Teachings of *Viṣavaidya*"), or the Malayalam *Viṣacandrikā* ("Moonlight (i.e. Elucidation) on Poison").[35] Popular tradition counts seven texts in the "canon" of Keralan *viṣavaidya* with an *anuṣṭubh* verse:

> *nārāyaṇīyam uḍḍīśam utpalaṃ haramekhalam /*
> *lakṣaṇāmṛtam aṣṭāṅgahṛdayaṃ kālavañcanam //*[36]

The *Nārāyaṇīya* refers to Nārāyaṇa's *Tantrasārasaṃgraha*, also known as the *Viṣanārāyaṇīya*. It draws on the canonical Gāruḍa Tantra called *Śikhāyoga* and other sources that are left unnamed. The *Haramekhalā* is a non-scriptural work on a variety of topics including much medical material. It has only a few dozen verses on curing poison, so it is possible that the verse refers to another text by this name.[37] The *Lakṣaṇāmṛta* has been edited (SUBRAHMANYASASTRI 1905), but manuscripts are easier to find than the edition.[38] The *Aṣṭāṅgahṛdaya* is of course Vāgbhaṭa's well-known classic. I have been unable to find any tantra or medical text named *Kālavañcana*, "Cheating Death."

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[30] AIYANGAR 1950: 23–25.

[31] ibid. 20.

[32] See http://www.padamonline.org.

[33] YAMASHITA and MANOHAR 2007: 50.

[34] The moon is widely associated with nectar and its light is considered cooling and soothing in contrast to the searing sun.

[35] ibid.

[36] From the "Introduction to the New Edition" of the *Viṣavaidyasārasamuccaya*, 2006: 16. MEULENBELD lists four texts entitled *Uḍḍīśa*, but none appear to be wholly about curing poison. I have seen a few versions about sorcery. I have not been able to find any tantra or medical text named *utpala*.

[37] MEULENBELD 1999, Vol. IIA: 135, lists a completely different *Haramekhalātantra* of unknown provenance.

[38] MEULENBELD discusses the text in HIML 1999 Vol.IIA: 143 and 457, and Vol.IIB: 162 and 470. Elaine FISHER recently provided me with copies of two manuscripts of the *Lakṣaṇāmṛta* from the Government Oriental Manuscripts Library (GOML) in Chennai.

Meulenbeld's groundbreaking *History of Indian Medical Literature* has been an indispensable guide as I navigate through the ocean of Sanskrit literature. In this five-volume work, he covers much more than just Āyurveda and is usually the most current and convenient source for chronology and editions of rare texts. While my praise for his *magnum opus* is difficult to qualify, one point is that he is not an expert in Tantra and does not know the Gāruḍa Tantras, although he deals with many texts that are in this tradition.[39]

Some recent work, in contrast, shows a much greater awareness of the Gāruḍa Tantras as a class of canonical texts, but unfortunately does not have a grounding in the content. Goudriaan (with Gupta, 1981) has a paragraph on what he calls *agadatantra*, by which he means Gāruḍa Tantra. Not knowing the standard title for this class, he draws this name from Āyurvedic literature. Usefully, he describes the still-unpublished and important source called *Yogaratnāvalī*, but is incorrect that the name Pakṣirāja ("King of Birds") refers to a Śaiva counterpart of Garuḍa.[40] Pakṣirāja is just one of many synonyms of Garuḍa found across sectarian lines; the name Garuḍa is certainly widely used in Śaiva Tantra. Goudriaan also mentions the *Kriyākālaguṇottara*, but evidently only relied on Haraprasad Śāstri's catalog of Nepalese manuscripts because he says that the Tantra is divided into three *kalpa*s (sections).[41] The mistake stems from Śāstri's hasty survey of a few chapter colophons. The three *kalpa*s named represent three chapters out of thirty-five. He summarizes the verse I gave at the beginning of the chapter as "(Kārttikeya) questions his father after Garuḍamantras…,"[42] and thus takes *gāruḍam* as referring to mantras rather than the broader class of scripture which remained obscure to him.

Dyczkowski's 1988 survey of the Śaiva canon brings us a much more accurate understanding of the Gāruḍa Tantra class, albeit in a brief two and a half pages. He mentions that none of the tantras have been found, a point which reminds us that this field is very young and discoveries are being made frequently. His discussion of content is based on passages in the *Gāruḍa Purāṇa* that he rightly says are drawn from early tantras. In the case of the passage he quotes from *Gāruḍa Purāṇa* 197, the likely source turns out to be the *Kriyākālaguṇottara*'s sixth chapter. In the notes, Dyczkowski characterizes the *Kāśyapasaṃhitā* as "concerned entirely with the exposition of the Gāruḍamantra,"[43] but one can broaden this by noting that diverse mantras, *vidyā*s, *yantra*s, and herbal formulas are taught there and not only for snakebite, but for other envenomations too. This is all in addition to more general tantric and astrological material. He proposes that the authenticity of the *Kāśyapasaṃhitā* is in question, however the first few pages make it clear that it is drawn from Śaiva material. Whether or not that invalidates its membership in the Pāñcarātra corpus is a matter for insiders of the tradition to work out. The early canonical lists and the text itself make it clear that the *Kāśyapasaṃhitā* is both a canonical scripture of the Pāñcarātra *and* dependent on Śaiva scripture.

Alexis Sanderson has been the driving force behind much recent progress in Śaiva studies.

[39] One small correction I would mention here is that he silently quotes Goudriaan 1981 in calling Pakṣirāja the Śaiva counterpart of Garuḍa (HIML 1999, vol. IIB: 486).

[40] Goudriaan 1981: 127.

[41] ibid.

[42] ibid.

[43] Dyczkowski 1988: 152, fn.216.

He was the first to notice that the *Kriyākālaguṇottara* quoted by Kṣemarāja in the eleventh century survives in Nepalese manuscripts and his student Somadeva VASUDEVA was responsible for introducing me to this text and thereby this topic. Jürgen HANNEDER's 1998 *Abhinavagupta's Philosophy of Revelation: Mālinīślokavārttika I, 1–399* is pivotal for establishing the canonicity of the Gāruḍa Tantras as well as for his transcription of the *Śrīkaṇṭhī* in the first appendix. The *Śrīkaṇṭhī* includes titles of twenty-eight canonical Gāruḍa Tantras and other sources confirm the existence of many of them. Another one of SANDERSON's students, Judit TÖRZSÖK, has transcribed most of the palmleaf manuscript of the *Kriyākālaguṇottara* and used the text for several of her entries in recent volumes of the *Tāntrikābhidhānakośa* (Dictionary of Tantric Words), though mostly regarding Bhūta Tantra terminology.

Diwakar ACHARYA gave a presentation entitled "Fragments of Palm-leaves and Tidbits of Evidence: A Report on Some Otherwise Unknown Bhūta- and Gāruḍa- Tantras" to the Second International Workshop on Early Tantra (SIWET) held at the École française d'Extrême-Orient in Pondicherry in July 2009. Although I was unable to attend, he sent me his transcript of the talk. The majority of the transcript is focused on his discovery of some fragmentary folios of a very early Bhūta Tantra manuscript. The latter part is on Śaṅkuka's ninth century *Saṃhitāsāra* ("Essential Teachings from the [Gāruḍa] Corpora") which I then worked on for my Hamburg Master's thesis and which turns out to be full of useful information.[44] The *Saṃhitāsāra* is an early and learned text and I am very grateful that ACHARYA has brought this to our attention.

For the most part, the above review sums up the secondary literature that knows the Gāruḍa Tantras, either by name or by content. Now I consider scholarship that knows neither, but that would have benefited substantially from the work of this thesis. I discuss LALOU's 1932 study on the *Garuḍapaṭalaparivarta* of the *Mañjuśriyamūlakalpa* in Chapter 2, but suffice it to say here that she was unaware of both the context and content of the Gāruḍa Tantras. STUBBE-DIARRA's 1995 monograph *Die Symbolik von Gift und Nektar in der klassischen indischen Literatur* is useful for getting a general view of the popular binary of poison and nectar, but does not know the Gāruḍa Tantras nor does it use any unpublished primary sources. STUBBE-DIARRA does have a few pages on "Heilmittel gegen Schlangengift" ("Remedies for Snake Venom") in which she covers some of our material as found in *Agni Purāṇa* 294, but she does not appear to understand which mantra is being described.[45] In this section she would have benefited from knowing that the chapter may be a corrupt extraction from Nārāyaṇa's *Tantrasārasaṃgraha* (chapters 3 and 4).

An article entitled "Snake-bite and its Cure in Pali Literature" (PATRA 2000) sounded promising, but turned out to have little of substance. It is only five pages long and half of that is about Āyurvedic cures. He relies on the same binary as ZYSK which opposes "magico-religious" and "empirico-rational" systems of medicine. I will come back to the problems with this binary below. Somehow he concludes that the Pali passages depend on Āyurveda, but I could not follow him in this conclusion.

KAVIRĀJ's 1972 *Tāntrik Sāhitya* is a title list of Tantras with some short notes and references to

44 Available online. See SLOUBER 2011b.

45 STUBBE-DIARRA 1995: 47–52.

manuscript archives. In the Hindi introduction (*bhūmikā*), he overviews tantric literature and gives numerous title lists drawn from various primary sources. Many of these lists include some names of canonical Gāruḍa Tantras, but it does not appear that Kavirāj knows the Gāruḍa Tantras as a class. He has an entry on Śrīkaṇṭhapaṇḍita's *Yogaratnāvalī*, whose first chapter draws on twelve named Gāruḍa Tantras and whose second chapter draws on five Bhūta Tantras, but he only remarks vaguely that they describe a lot of magical rituals.[46] He does have entries for several of the titles listed in the beginning of the *Yogaratnāvalī* as sources. He cites them as such, but does not realize that they are Gāruḍa Tantras and that they are only source texts for the first chapter, rather than for the whole of the *Yogaratnāvalī*.

Although studies on snake and *nāga* worship tend to have little to do with healing or preventing snakebite, one recent monograph points to some useful passages. Cozad's 2004 *Sacred Snakes: Orthodox Images of Indian Snake Worship* is an account of a proposed binary between a grass-roots snake religion and an organized elite Brahmanism that subjects it to a millennia-long propaganda campaign. Such a broad thesis is attractive, but I would like to see more evidence before accepting it as a conclusion. In chapters 3 and 4, Cozad regularly states that snake worship in the Vedic texts serves the purpose of protecting people from snakebite—which is something I was very interested to confirm. I looked up her references to the primary passages and was disappointed that only one of them is unambiguously about snakebite (*Atharva Veda* 6.56). She points to *Śatapathabrāhmaṇa* 10.5.2.20 as evidence that *nāga*s were worshiped to control dangerous snakes, but the passage only suggests that snakes were objects of reverence and not that such reverence was linked to protection from snakebite.[47] I propose that we should not place *nāga* worship and snakebite medicine in the same category, although they do occasionally overlap. Cozad seems to have been misled by Minkowski concerning *Baudhāyanagṛhyasūtra* 3.10. It is indeed about offerings to snakes (*sarpabali*), but warding off snakes or snakebite is *not* a use mentioned in the text.

Besides *Atharva Veda* 6.56, I know of only one other Vedic passage that explicitly connects snake worship and curing snakebite: *Āśvalāyanagṛhyasūtra* 2.1.10.[48] Cozad lists the text name along with several others that she says include precautions to avoid snakebites, but does not cite this passage directly.[49] The *Śāṅkhāyanagṛhyasūtra* has two passages on *sarpabali*: 4.15 and 4.18. Both concern making offerings to the divine snakes and end with instruction to sleep on a high bed. This may very well be to avoid snakebite, but it is not completely unambiguous. They both mention the rains—so critical for agriculture in India—and 4.18 makes it explicit that the ritual is at least in part to ensure timely and abundant rains.[50] Thus, the extent to which the Vedic snake sacrifice (*sarpasattra*) and

[46] Kavirāj 1972: 538, "*prāraṃbhik do paricchedoṃ meṃ bahut-sī aindrajālik kriyāeṃ varṇit haiṃ.*"

[47] Cozad 2004: 30, citing it as 10,5.2.21.

[48] *pradakṣiṇaṃ parītya paścād baler upaviśya sarpo 'si sarpatām sarpāṇām adhipatir asyānnena manuṣyāṃs trāyase 'pūpena sarpān yajñena devāṃs tvayi mā santaṃ tvayi santaḥ sarpā mā hiṃsiṣur dhruva amuṃ te paridadāmi* /, "After circumambulating on the right, having offered food and sat down, [one should say:] 'You are a snake and the overlord of slithering snakes. By his food, you protect men. By this cake [you protect] snakes. By this sacrifice to the snakes, [you protect] the gods. Let the good snakes who are friendly toward you not harm one who is friendly toward you. O Dhruva, I offer this to you.'"

[49] Cozad 2004: 45.

[50] 4.18.2: *suhemantaḥ suvasantaḥ sugrīṣmaḥ pratidhīyatām / suvarṣāḥ santu no varṣāḥ śaradaḥ sambhavantu na iti* "Let a good spring, a good rainy season, a good summer come. May there be abundant rains for us. May the Autumn rains be

snake offering (*sarpabali*) rituals were meant to prevent snakebite remains unclear. It is not that I am opposed to such a conclusion in theory, but the textual evidence is lacking. Many other Vedic hymns are unambiguously concerned with warding off snakes and curing snakebite, and most of them are not directed to the *nāga*s or earthly snakes at all.[51]

In her chapter on snake worship in the Epics, COZAD mistranslates a key phrase at the end of *Mahābhārata* 1.18 that skews her interpretation of the whole passage: *prādād viṣahaṇīṃ vidyāṃ kāśyapāya mahātmane*, which she translates: "he gave to the great-souled Kāśyapa, knowledge of anti-poison…."[52] She is preceded in this mistake concerning *viṣahaṇīṃ vidyāṃ* by VOGEL (1926: 51, "the knowledge of antidotes against snake poison"), VAN BUITENEN (1973: 77, "the art of healing poison") and more recently SCHAUFELBERGER and VINCENT (2004: 229, "*l'art de combattre le venin*"), but it is grammatically impossible to take the Sanskrit the way they do.[53] SEN 1953: xxxii, at least understands the phrase as I do (cited by DIMOCK 1962: 312fn). COZAD claims that this passage means the knowledge of (assumedly herbal) antivenom in the *Mahābhārata* replaces the role of the Vedic *sarpasattra*. But in fact, the passage is not about any kind of natural remedy and, as I mentioned, the function of the *sarpasattra* remains in doubt.

VOGEL's 1926 *Indian Serpent Lore* covers similar material, but includes much more. It is still of marginal interest to the study of Gāruḍa Medicine because it mainly pertains to the art, mythology, and story literature surrounding *nāga* worship. It draws especially on passages from the *Veda*, *Mahābhārata*, and Buddhist literature. A miscellany of anecdotes on snake-stones, amulets, and medicinal herbs make it somewhat interesting for our topic. He does not discuss tantric literature and does not know the Gāruḍa Tantras.

DIMOCK's 1962 study on Manasā "The Goddess of Snakes in Medieval Bengali Literature" and its 1964 sequel are useful studies on this goddess, who is often invoked to cure snakebite. I would like to note a couple of corrections regarding tantric literature. He says of Manasā's human form, "A goddess of snakes in human form seems to have little basis in the Brahmanical tradition,"[54] but Tvaritā, Kurukullā, and Jāṅgulī also have human forms. DIMOCK knows of Jāṅgulī from Buddhist literature and because the *Manasāmaṅgalkāvya* identifies her with Manasā, but he does not know her non-Buddhist identity in the Śaiva literature.

One last piece of secondary literature I would like to mention here is a Hindi book called *Nāg aur Nāgmaṇi* by Tantrik Bahal.[55] It is solely about snakes, *nāga*s, and snakebite and has many Hindi mantras to counter envenomation toward the end of the book, but does not appear to know the Gāruḍa Tantras. Certainly Tantrik BAHAL and his readership would have appreciated knowing the Gāruḍa Tantras.

productive for us."

[51] I list the relevant hymns I am aware of in the next chapter.

[52] COZAD 2004: 61.

[53] The affix *-haṇa*/*-haṇī* is a variant of the *upapada* form *-ghnī* from the root *han*. Here the main noun which owns this action of destroying poison can only be *vidyā*, a mantra or spell. For the use of *vidyā* as a synonym of mantra, see page 28.

[54] 1962: 312.

[55] Published by Raṇdhīr Prakāśan in Haridwar (2000).

1.6 Theoretical Issues and Their Practical Impact

1.6.1 A Binary that Plagues the History of Indian Medicine

One of the most persuasive rhetorical tools is the use of binaries. People reading a book want to be able to trust the writer's authority, but they also want to feel involved by being able to choose sides. Writers often cast an issue as a struggle between good and evil, old and new, or rational and superstitious, for example. If both sides are carefully portrayed the result is an enjoyable piece of writing. Scholars do this too, but there is a heightened expectation that rhetoric will be kept in check by a sense of objectivity toward the subject at hand. In the study of South Asian medicine, scholars have tended to rely too heavily on the binary of rational vs. superstitious. The overwhelming prejudice against aspects of South Asian medicine that are deemed less rational has clouded our objective understanding of it.[56] To clarify what is happening in the scholarship, I examine three rhetorical moves: translation, selection, and interpretation.

Regarding translation, let us look at some possible English glosses for a Sanskrit word like *vaidya*. Depending on how rational we consider Indian medicine, we could translate *vaidya* as a physician, doctor, practitioner, healer, shaman or quack. Certainly many people in the United States would reserve the title physician or doctor for licensed practitioners of modern Western biomedicine and some would even go so far as to call the South Asian *vaidya* a quack. One academic from another institution told me that he thinks traditional medicine is "mumbo-jumbo." In a publication he would not be so open, but this is for political correctness and does not change how he actually views it. Most scholars are more moderate and would happily call an Āyurvedic *vaidya* a doctor, although maybe only with the prefix Āyurvedic. Still, I think they would be unlikely to call a Brahman reciting an Atharvavedic hymn against snakebite a doctor because of the tendency to make value judgements toward systems of medicine whose epistemes we do not share.

My position is that a medical historian's job, or that of a historian of religions, is to set aside personal and rhetorical considerations and give any medical system under study the benefit of the doubt. A careful representation of Gāruḍa Medicine would reflect how it was viewed by its practitioners and patrons in classical and medieval South Asia. Other key words that must be translated carefully are: *auṣadha* (antivenom, medicine, or just remedy?), *mantra* (no translation, spell, charm, prayer, or gibberish), and *vijñāna* (diagnosis, understanding, considering). One point is that *vaidya*s were not universally esteemed in premodern South Asia, just as physicians are not universally respected in the United States. One can find humorous lampoons of *vaidya*s in Sanskrit literature too,[57] but I stray from my point.

Scholars who disdain traditional medicine as quackery are at one extreme. At the other are those who intentionally represent it as more sophisticated than it actually was. For example, in premodern South Asian medical discourse, menstrual blood was considered the female contribution

[56] Objectivity also has a history, but I cannot get into that here. *Cf.* Daston and Galison 2007.

[57] For example, the verse *citāṃ prajvalitāṃ dṛṣṭvā vaidyo vismayam āgataḥ / nāhaṃ gato na me bhrātā kasyedaṃ hastalāghavam* // which the Goldmans translate "Seeing the blazing funeral pyre, the doctor is greatly astonished, 'I didn't attend him, nor did my brother. Whose skill, then, has accomplished this?'" (Goldman and Goldman 2009a: 185).

to the embryo—the function of the ovaries was apparently unknown. This presented a problem to SRIKANTHAMURTHY, who wanted to present his tradition as scientifically advanced. In his *Doctrines of Pathology in Āyurveda*, he translates *śoṇita* and *ārtava* (blood and menstrual blood) as "ovum" while extending the term *phalakośa* (traditionally meaning testicles) to the female ovaries.[58] I was also struck by the terms he translates as "tissue cells" (*dhātuparamāṇu*) which are "living entities" (*sacetana*).[59] Could the ancient Indians have known about cell biology without microscopes? But no, it seems that SRIKANTHAMURTHY made this up. The term *dhātuparamāṇu* does not occur in premodern Sanskrit, so far as I could determine. I have no problem with translating modern words and concepts into Sanskrit, but they should not be misrepresented as part of an ancient tradition. This type of promotion of traditional Asian medical systems is part of a larger body of discourse that seeks to revive and modernize traditional medical systems. Joint degrees are now offered that provide training in both Āyurveda and biomedicine, however the result tends to be biomedicine with an Āyurvedic garnish.[60]

Selection of passages also plays an important role in persuasive writing. Few people in modern times are aware that classical Āyurveda counted *bhūtavidyā* and *agadatantra* as two of its eight fundamental branches. The former is concerned with treating possession by malevolent supernatural beings and the latter with our topic of countering poisons. In modern Āyurvedic colleges these topics are barely part of the curriculum to the point that many Āyurvedic doctors are not even aware of them. I will not even speak to the degree to which Āyurveda is "sanitized" for export to an American audience. Regarding scholarship, however, the use of selection is sometimes present where a topic or text is ignored, but also where major topics like *bhūtavidyā* and *agadatantra* are given only passing mention. For example, MAZARS' 127 page *La Médecine indienne* has two short paragraphs apologetically explaining the presence of *bhūtavidyā* and only briefly refers to toxicology.[61]

An interesting monograph by Ganesh THITE, *Medicine, Its Magico-Religious Aspects According to the Vedic and Later Literature* (1982), capitalizes on the fact that most scholars have overstated Āyurveda's rationality through biased selection. He argues the opposite, and to great effect, since he upsets the binary on which so much previous scholarship depended. THITE cogently argues that we tend to study religion by reading ostensibly religious texts, while we read scientific works (*śāstras*) and ignore their magico-religious aspects. Furthermore, he wants us to see these aspects spread throughout the literature, interspersed perhaps with some rational ideas. After reading his book it is hard to see Āyurveda as a solely rational system of medicine anymore. THITE describes causes of disease in the Āyurvedic literature (demons, sins, and planetary influences), methods of cure (deity offerings, worship, feeding a Brahman, spells, vows, truth rites, etc.), prophylactic rules of behavior for pregnant women, and so on. His term for "doctor" throughout the book is "medicine-man priest." I do not consider THITE's study fully convincing, but I was delighted to read it because it is no less valid than those that present Āyurveda as ultra-rational. By going to the other extreme, he makes the bias of the status quo undeniable. Āyurveda was certainly a unique and highly-systematized

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[58] 1988: 64–67.

[59] 1988: 70.

[60] *Cf.* LESLIE 1992: 177–208, on syncretism in modern Āyurveda.

[61] MAZARS 1995: 48.

medical school in its age, but the degree to which a system is called "rational" is always culturally defined.

Partisan interpretation is perhaps the most subtle of the three rhetorical moves. When few readers have access to the primary sources and fewer have the interest to understand them on their own terms, the door to rhetorical distortion is wide open. As an example, I will consider ZYSK's 1989 article "Mantras in Āyurveda: A Study of the Use of Magico-Religious Speech in Ancient Indian Medicine" in the edited volume *Understanding Mantras*. Riding on the wave of structuralists like LÉVI-STRAUSS who had invested heavily in analysis via binaries, he sets up Āyurveda as "empirico-rational" and Vedic medicine as "primitive" and "magico-religious." ZYSK suggests that all of the supposed irrational elements in Āyurveda are alien and in the process of being weeded out as Indian medicine marches out of its dark and superstitious past.[62] This sounds more like a reinterpretation of Āyurveda along the lines of what we are taught about the history of science in Europe. To make this work in Indian history, one must mischaracterize both the degree to which mantras in Āyurveda were irrational, and to downplay the degree to which these elements were present throughout classical Āyurveda. ZYSK's summary of mantras in the Āyurvedic compendia is fairly dismissive. Using outdated anthropological jargon like "sympathetic magic," little is made clear about how the mantras were actually understood in the culture. On p.128, he discusses the use of mantras for poisoning in Āyurveda and translates *Suśrutasaṃhitā* 5.5.8–13.[63] There are several problems with the translation, most notably at 5.5.10, where he takes the verse to mean that medicinal plants do not stop the poison. That does not make sense, because the text is about to launch into a long chapter solely about plant remedies. Rather, it means that plant remedies work, but not as quickly as mantras—an axiom in Gāruḍa Medicine down to the present day. In an endnote, he also translates Ḍalhaṇa's commentary to 5.5.10, but does not understand the reference to the Gāruḍa *vidyā* goddesses Kurukullā and Bheruṇḍā as examples of mantras taught in other texts.[64] Of more concern is his assertion that the main passage "looks back to a time when only the most primitive techniques of a tourniquet and mantras were employed and a priest rather than a physician performed the healing."[65] Why must one consider the passage as looking backward rather than acknowledging a contemporary system? It is odd to regard the use of a tourniquet two thousand years ago as primitive when the latest science recommends compression bandages and professional herpetologists speak of amputation as the best measure if bitten on a finger.[66] Thinking in terms of binaries like "priest vs. physician" and "primitive vs. advanced," does not lend itself to a fair portrayal of the subject matter, particularly when one side is privileged over the other.

On the next page ZYSK translates most of a mantra from the *Carakasaṃhitā* for preparing a snakebite antidote, but incorrectly transliterates the mantra HILI MILI—sometimes written with the orthography HILLI MILLI—as "HILINILI." In endnote 24 he again mistransliterates it as "HILIHILI." He calls it a nonsense word, then says that it was only understood by the initiated. Does it carry mean-

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[62] ZYSK 1989: 133.

[63] I translate the passage on page 33.

[64] See Chapter 4 for more on these goddesses.

[65] ZYSK 1989: 128.

[66] Stan RASMUSSEN and Joe SLOWINSKI quoted by GRANT 2002.

ing or not? For a skeptic it does not matter because it is all hocus-pocus. In fact, if one looks deeper one will find that HILI MILI are important words in mantras that are transitional between Vedic and later Mantramārga usage. The *Mahāmāyūrīvidyārājñī*, for example, uses these words extensively and says they are of Dravidian origin. Other scholars think they may be related to Middle Indic imperatives (Skt. √*hṛ* and √*mṛ*).[67] In some Apabhraṃśa dialects the second person singular imperative does take the ending "*i*."[68] It is highly improbable that the words are nonsense; rather, it is our own ignorance of ancient Indic languages that makes them seem so.

Additionally, ZYSK claims that the use of "magico-religious speech," which he uses to translate *mantra*, is both a characteristic and a treatment of insanity.[69] This is a statement he can only back up by quoting the symptoms of a specific type of possession out of context—mantras are only a symptom for one possessed by a *brahmarākṣasa*, a Brāhmaṇa demon, precisely because the possessed person is understood to reflect the behavior of the Brahmans. Mantras are *not* a characteristic of any other categories of insanity, so it is erroneous to suggest that they were understood as a characteristic of it. All of this assumes that one wants to understand the perspective of the tradition rather than treating the tradition as an object to be judged.

In his conclusion, ZYSK asserts that the examples he gave represent the final vestiges of an archaic tradition being eclipsed by a new and more rational tradition.[70] He says that magical medicine did not completely vanish, but never regained the status that it enjoyed in the Atharvavedic tradition.[71] For such a statement to hold true, ZYSK must turn a blind eye to tantric medicine—surely falling on the magico-religious side of the binary—and its prominent position in early medieval South Asia. Indeed, it is a significant medical system there, even to this day. While I cannot deny that Āyurveda represents a paradigm shift in Indian medicine, presenting it as a binary between irrational and rational thought is misleading. Rationality is a culturally-defined concept and the ancient progenitors of Āyurveda did not consider mantras to be irrational.

True believers in modern medicine, those with absolute faith in it, will not even admit that other medical systems exist. To them, there is only proven or unproven medicine and the only proof that counts is that provided by biomedical authorities. To study an alternative or traditional medical system, I suggest that the best approach is one of suspended disbelief. Scholars that do not suspend disbelief make too many mistakes and end up misrepresenting the system under study. A healthy degree of respect for the system of medicine, even if one does not follow it oneself, is a more fruitful and accurate way of proceeding.

1.6.2 The State of Studies on the Śaiva Tantras

Studies of the the early medieval period (fifth–thirteenth centuries AD) that utilize the prolific literature of the Śaiva Tantras have steadily increased in recent decades following more than

[67] Somadeva VASUDEVA, personal communication.
[68] TAGARE 1948: 298.
[69] ZYSK 1989: 130.
[70] ibid. 133.
[71] ibid. 135.

a century of neglect. The neglect was due in large part to the perceived intellectual worthlessness of tantric works. Monier MONIER-WILLIAMS, a founding father of Indology, says that tantras are 'mere manuals of mystics, magic and superstition of the worst and most silly kind,' [72] and such nineteenth-century colonial attitudes are still common. A typical way that antagonistic scholars outside of the field refer to Śaiva Tantra is to call it 'so much mantra-tantra,' essentially amounting to calling it gobbledygook.

Recent scholarship has begun to reverse this trend, thanks to the work of scholars like Alexis SANDERSON, Harunaga ISAACSON, and their students. They have transformed our understanding of the history of medieval kingship, politics, religion, art, and literature in South and Southeast Asia. There are many positive developments to report regarding recent work on the Śaiva Tantras, and I refer the reader to HATLEY 2010 and ISAACSON and GOODALL 2011. My dissertation enhances the field by focusing on the so-called worldly (*laukika*) aspects of Śaiva Tantra, a perspective that has not been adequately represented in this emerging field.

As I brought up in the last section, bias against popular practices such as mantras and ritualized medicine has resulted in an inaccurate understanding of Indian medicine. It has also resulted in two of the five branches of the Śaiva canon (the Gāruḍa and Bhūta Tantras) being virtually untouched in the last several decades of burgeoning studies on Śaiva Tantra. Our understanding of religion, and particularly goddess worship, in the early medieval period is also inadequate. Instead, much ink has been devoted to Śaiva philosophy, which I suppose is understandable since academics are intellectuals and many are drawn to studying the work of other intellectuals such as Śaiva philosophical geniuses. It is not mere fancy, though, that has made Śaiva Studies what it is today; other factors also present roadblocks to potential students of Śaivism.

For one, the bulk of the literature remains unpublished and difficult to access. Several of the most important sources for this study—the *Kriyākālaguṇottara*, the *Yogaratnāvalī*, the *Trottala* recensions, etc.—have not been formally edited or translated. Working with manuscripts entails significant difficulties of access, script, and corrupt readings. There is also little support for it in the United States. Few scholars work with manuscripts, so their students face more difficulties in moving beyond the island of published editions. Manuscript work is tied up with that discipline that is now virtually a dirty word in American academia: philology. Despite its unpopularity, philology is absolutely necessary when studying unedited primary sources. Variants and corrupted readings exist, therefore choices and emendations must be made. We may quibble about which approach to editing a text is best, but shunning philology altogether has led to our current position of primary source illiteracy.

The complex and technical nature of much tantric literature is, similarly, a significant barrier for potential scholars. Sanskrit dictionaries do not draw on Tantras, so one cannot rely on them for most of the technical vocabulary.[73] Tantras are by nature meant to be secretive, even though in practice they were widely circulated and read. Mantras are often not spelled out plainly, but written with code words that one can only tease meaning out of with deep experience or luck. The most

[72] in *Hinduism*, 1880; cited by FLOOD 2006: 3.

[73] The recent *Tāntrikābhidhānakośa* (2000 and 2004) has made some progress in this regard.

helpful development in this regard is the ability to search through electronic texts of other Śaiva Tantras where commentators or context can help to clarify what the code words mean.

I see the Tantras as indispensable to our understanding of medicine and religion in South Asia. In the next chapter, I will show that the Gāruḍa Tantras came to influence everything from Āyurvedic works to several of the principal Purāṇas, as well as a large body of post-canonical literature extending to the early modern period. Understanding the genesis of all of this will surely facilitate our interpretation of later stages of development.

Chapter 2

Survey of the Sanskrit and Middle Indic Literature

With this chapter I attempt to write a textual history of Gāruḍa Medicine. It will offer many advantages, the first of which is putting the focus of the dissertation, the tantric traditions, into proper perspective. It will also shed some light on the directions of borrowing among the traditions, though much remains conjectural. Finally, it will enable future scholars to more quickly refer to and compare the relevant passages for themselves. Not having such a history has led to skewed understanding in the secondary literature[1] because scholars were not aware that their passages and texts were part of larger themes and traditions in Indic literature. Because I cover such a wide swath of literature, this chapter has turned out to be encyclopedic and readers may prefer to use this chapter as a reference rather than reading straight through it. At the end of the chapter, I summarize my findings in the section "Directions of Transmission."

2.1 Vedic Antecedents of Gāruḍa Medicine

The Vedic literature that survives demonstrates that snakebite and other types of poisoning were of concern to the Vedic people and that they developed therapeutic countermeasures including use of herbal preparations and mantras.[2] The Vedic literature is quite diverse and was composed over at least one thousand years. Therefore, a distinction should be made between the evidence in the early material and that in the later.

The earliest stratum is the *Ṛg Veda*, typically assigned to the second millenium BC. Unfortunately, it seems that only two of its 1,028 hymns are concerned with curing poisoning: *Ṛg Veda* 1.191

[1] See my review of the secondary literature in Chapter 1.

[2] Frits Staal has argued against a systemic divide between Vedic and tantric mantras, pointing to the diversity and ritual uses of the former.(1989: 48–95) That being said, the hymns and passages I will discuss appear to be quite distinct from tantric mantras, although granted, how they were applied in the ritual setting is unknown.

and 7.50. Other passages have passing reference to poisons, but they are few and scattered.[3] *Ṛg Veda* 1.191, the final hymn of the first book, is about fear of poisoning.[4] It is concerned with numerous types of venomous reptiles, insects, and scorpions, but the interpretation of some parts is obscure.[5] The hymn mentions that these creatures often go unseen and attack in the night. It emphasizes this interplay of light and dark by repeating the word "unseen" (*adṛṣṭa*) in nearly every verse, by urging vigilance to avoid being bitten, and by calling on the sun and fire to destroy the poison. It also uses the image of water as purifying, carrying the poison away, as well as other motifs such as the peahens—which were classic enemies of snakes and eaters of poison—and waterpots. GRIFFITH notes (quoting Sāyaṇa) that the hymn is said to have been recited silently as an antidote to all poisons and venoms,[6] and one can trace this prescription back to Śaunaka's ancient *Ṛgvidhāna* (1.151–153).[7] Our other hymn of interest from the *Ṛg Veda*, 7.50, is quite short with only four verses. It is directed to various divinities to cure envenomation or waterborne disease. GRIFFITH suggests that each stanza is recited separately to cure the affliction that it specifies. The exact venomous creature in the first verse, directed to Mitra and Varuṇa, is not clear. GRIFFITH translates *ajakāva* as "scorpion," with some reservation, and Monier-Williams' dictionary suggests "a species of venomous vermin, centipede or scorpion," although its primary meaning is a sacrificial vessel dedicated to Mitra and Varuṇa. Then there is the word *tsaru*, which can mean a crawling insect. The second stanza is to Agni, and apparently is also about pacifying the effects of the bite of some crawling insect or reptile. The third verse is directed to all the gods (or the class of gods called *viśvadeva*) for protection from poisonous plants and waters. And the last verse is directed to the rivers asking that they never afflict the reciters with a disease called *śipada*.

In the *Sāmavedasaṃhitā* itself, I could find no reference to poisons or snakebite, however a later text, the *Sāmavidhānabrāhmaṇa* of the *Sāmaveda* tradition does have one provocative passage on making an amulet to ward off snakes (2.3.3).[8] Two plants, which the commentary says are famous as antidotes, are made into an amulet empowered by reciting *sarpasāman* verses. This text does not specify what those verses are, but MINKOWSKI suggests looking to the following verses from the *Taittirīyasaṃhitā* of the *Kṛṣṇa Yajur Veda*. KEITH translates:

> Homage to the serpents / Which are on the earth, / The serpents in the atmosphere, in the sky, / To those serpents homage. / Those that are there in the vault of the sky, / Or

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[3] *Cf.* 6.39.5 "give non-poisonous herbs" (*oṣadhīr aviṣā…rirīhi*), which shows that poisoning was a concern, and 7.38.7 (*vājino…jambhayanto ahiṃ vṛkaṃ rakṣāṃsi*, "The Vājins…crushing the wolf, snake, and demons), which suggests fear of snakebite.

[4] According to Michael WITZEL, it is "a late, Atharva-like hymn full of non-Indo-Aryan loan words" (post to the Indology listserve, March 11th, 1999).

[5] For example, the opening line is: *kaṅkato na kaṅkato atho satīnakaṅkataḥ*, which GRIFFITH translates as "Venomous, slightly venomous, or venomous aquatic worm" following Sāyaṇa with some reservations.(1889: 128)

[6] GRIFFITH 1889: 128.

[7] I cite BHAT's 1987 edition, translation, and study of the *Ṛgvidhāna*.

[8] I owe a debt to MINKOWSKI's 1991 essay "Snakes, Sattras, and the Mahābhārata" for my understanding of the *Brāhmaṇa* and *Yajurvedic* material presented here. I will leave his fascinating discussion of the *sarpasattra* to be considered in my treatment of the Epics.

> those who are in the rays of the sun, / Those whose seat is made in the waters, / To those serpents honour. / Those that are the missiles of sorcerers, / Or those that are among the trees, / Or those that lie in the wells, / To those serpents honour. / (iv.2.8g–i)[9]

Other related hymns from the *Taittirīyasaṃhitā* include v.2.9, v.5.10, v.5.14, vi.1.10, and vii.3.1.

The search for Vedic antecedents of Gāruḍa Medicine begins to turn up more substantial evidence when one looks to the *Atharva Veda*.[10] A dozen or so passages there are concerned with healing poisoning or warding off snakes. That being said, what survives is a very slim testament to what was, by the time of the *Brāhmaṇa*s and early *Upaniṣad*s, clearly defined as a major branch of learning.[11] MINKOWSKI points out that the *sarpavidyā* ("Snake-Science") is recited on the fifth day of the ten-day cycle of stories and verse, although the text of it has been lost.[12] He expresses doubt about commentators linking this *sarpavidyā* to the later tradition of *viṣavidyā*, our Gāruḍa Medicine, and seems to think that *viṣavidyā* is equivalent to "the vast network of Indian snake lore." While one cannot be sure of the character of the Vedic *sarpavidyā*, I contend that the *viṣavidyā/gāruḍam* in later literature is much more focused than MINKOWSKI supposed. This term "snake-lore" does not do justice to a topic that is primarily concerned with healing poisoning.

Let us now turn to the *Atharva Veda Saṃhitā* passages themselves, to see what remains of this early stage of *sarpavidyā*. I was mainly looking for material on curing poison, but 1.24, a hymn against leprosy, deserves note because it begins by invoking Suparṇa (*suparṇo jātaḥ prathamas*, "Suparṇa was born first"). In capitalizing *suparṇa* I am making the interpretation that the word refers to our divine lord of birds Garuḍa. GRIFFITH translates "strong-winged Bird", notably capitalizing "Bird," but without making the connection with Garuḍa explicit. He notes that WEBER takes it as referring to the sun. The word *suparṇa* also occurs many times in the *Ṛg Veda* and it is usually translated as "eagle." In some cases that seems appropriate, but in others it seems wrong to *not* identify the bird as Garuḍa. In one case (*Ṛg Veda* 1.164.46) the text says *divyaḥ sa suparṇo garutmān* ("He is the divine and noble-winged Garutmān") in a list of deities, so the identification appears solid. I will come back to the question of Garuḍa's identity and association with Viṣṇu in Chapter 5.

Atharva Veda 3.26 and 3.27 are hymns placating the serpents of the six directions. WHITNEY's note to the former verse argues that it was used in the context of an offering to the snakes (*sarpabali*).[13] In the latter verse the types of snakes are named explicitly: the black snake (*asita*, cobra?) is

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[9] A.B. KEITH 1914. The Sanskrit reads: *námo astu sarpébhyo yé ké ca pṛthivī́m ánu / yé antárikṣe yé diví tébhyaḥ sarpébhyo námaḥ // yè 'dó rocané divó yé vā sū́ryasya raśmíṣu / yéṣām apsú sádaḥ kṛtáṃ tébhyaḥ sarpébhyo námaḥ // yā́ íṣavo yātudhā́nānāṃ yé vā vánaspátīṁr ánu / yé vāvaṭéṣu śérate tébhyaḥ sarpébhyo námaḥ //*

[10] I follow the *Śaunaka* recension, and the translations of GRIFFITH, WHITNEY, and BLOOMFIELD.

[11] The *Chāndogya Upaniṣad* has several passages (7.1.2, 7.2.1, and 7.7.1) listing various branches of learning, including *sarpadevajanavidyā*. This expression is usually glossed as *sarpavidyā* or *gāruḍam*, but these are not convincing for the whole compound. In the *Śatapathabrāhmaṇa* (13.4.3.9–10, concerning details of an *aśvamedha*), *sarpavidyā* and *devajanavidyā* are listed as separate items. There the latter is apparently synonymous with *bhūtavidyā*, but then the *Chāndogya* already lists *bhūtavidyā* separately. Two verses in the *Atharva Veda* use the phrase *devajana* in verses relating to snakes (6.56, 6.93), although the other two occurrences (6.19, 9.7) do not appear to be related to snakes (nor to *bhūtavidyā*).

[12] 1991: 394, referring to *Śatapathabrāhmaṇa* 13.4.3.9 and related passages.

[13] WHITNEY 1905: 131. On *sarpabali* ritual, *cf.* MINKOWSKI 1991 and VAN DEN HOEK and SHRESTHA 1992, and WINTER-

protector of the east, the striped snake (*tiraścirājī*, krait?) is protector of the south, the viper (*pṛdākū*) is protector of the west, the self-born (?, *svaja*)[14] is protector of the north, the one with the variegated neck (*kalmāṣagrīvo*) is the protector of the nadir, and the white one (*śvitra*) is the protector of the zenith.

Atharva Veda 4.6 is particularly notable as a hymn invoking *Garutmant* to cure poison. WHITNEY strongly believes the first verse is unoriginal (1905: 153). I do not dispute all of his evidence for this opinion, but I do dispute that he calls it senseless. The commentator explains that serpents have classes (*varṇa*) like men, and that Takṣaka was their primeval Brahman. WHITNEY takes this explanation as a feeble attempt to put meaning into the verse, when in fact it is not. As taught in the later Gāruḍa Tantras, such as the *Kriyākālaguṇottara* (2.3–14, 6.12–15), snakes and their *nāga* overlords were believed to be divided into the same four social classes as people; there, however, Takṣaka is said to belong to the *vaiśya* class. *Atharva Veda* 4.6 is specifically intended to render arrow-poison harmless, and does so by pointing out that the poison was made "harmless" (*arasa*, literally "sapless") by various divine forms such as Takṣaka, the power of the reciter's speech (*vāc*), and Garutmant. The reciter then personally asserts that the poison is exorcised and the enemies rendered impotent. The next hymn (4.7) is also to remove poison, and WHITNEY lists *Garutman* below the title as the presiding deity, but he is not mentioned in this hymn. GRIFFITH's translation makes clear that he takes it as a hymn to be recited while processing a poisonous plant to make it fit to eat.

Atharva Veda 5.13 is unambiguously for rendering snake venom impotent. WHITNEY also mentions *Garutman* as the presiding deity, but again, he does not figure in the hymn itself, so the ascription may be categorical, in the sense of *gāruḍam*, i.e. related to curing snakebite.[15] The opening verse asserts the power of the reciter as derived from Varuṇa. Throughout the hymn the reciter asserts his power and dominance over the snake and its venom. He commands the snake to die (*mriyasva*), which brings to mind the classic *gāruḍa* mantras that command an authority to kill the venom.

Atharva Veda 6.12 is a short hymn against snakebite. It points to the authority of Brahmans, seers, and gods as the basis for stopping the poison. There is also mention of honey (*madhu*) being used as part of the antidote. ZYSK refers to 6.16 as a hymn against poison (1989: 130), but nothing in the verse or translations I have consulted supports his interpretation.

Atharva Veda 6.56 is a three-verse hymn against snakebite directed to the gods (*devāḥ*). Homage is paid to several types of snakes (*namo 'stv asitāya namas tiraścirājaye / svajāya babhrave namo*) and also, notably, to the "*devajana*," the same phrase mentioned above in the *Chāndogya* passages.

Atharva Veda 6.93 is another three-verse hymn, whose interpretation is controversial. GRIFFITH takes it as a prayer for protection from poison, while WHITNEY takes it as a prayer for protection from enemies in general.

Atharva Veda 6.100 is a short hymn against poison addressed to white ants (*upajīka*). WHITNEY's

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NITZ 1888.

[14] BAHULKAR (2010) translates "adder," but that does not work because "viper" already translated *pṛdākū* and adder is merely a synonym of viper.

[15] The ascription of presiding deities to Vedic hymns is probably post-Vedic, and perhaps influenced by the tantric categorizations of mantras by sage, presiding deity, meter, seed syllable, feminine power, and application (*ṛṣi, devatā, chandas, bīja, śakti, viniyoga*).

introduction to it says it uses the earth from an anthill for the ritual.

Atharva Veda 7.56 is a general hymn against all kinds of poison, but it emphasizes scorpions especially. The thrust of it is to praise the power of the medicinal herb (*vīrud*).

Atharva Veda 7.88 is a single verse to cure snakebite. I quote the translation of GRIFFITH: "Depart! thou art a foe, a foe. Poison with poison hast thou mixt, yea, verily poison hast thou mixt. Go to the serpent: strike him dead." (1916: 373) WHITNEY discusses the question of who or what is being ordered to go to the serpent and strike him. It may be that the reciter holds a plant that he then throws toward the snake, or that the venom itself it thought to be removed and ordered to attack the snake.

ZYSK (1989: 139, note 11) lists *Atharva Veda* 7.107 as a hymn against poison, but neither GRIFFITH nor WHITNEY interpret it thus, nor do I see any indication that it would be used thus.

Our last hymn of interest in the *Atharva Veda* is 10.4, which is also the longest with twenty-six verses. It is in large part directed to Paidva, the white steed given to a man named Pedu by the Aśvins.[16] Verse fourteen reads: *kairātikā kumārikā sakā khanati bheṣajam / hiraṇyayībhir abhribhir girīnām upa sānuṣu //*, and GRIFFITH translates "The young maiden of Kirâta race, a little damsel, digs the drug, Digs it with shovels wrought of gold on the high ridges of the hills." (Vol. 2, 1916: 16) DIMOCK, in his study of the medieval and modern Bengali goddess Manasā, quotes a study on Manasā by BHAṬṬĀCĀRYA[17] to the effect that this Kirāta virgin is in fact Jāṅgulī, another goddess associated with snakes and healing, whose name was then changed to Manasā after the fall of Buddhism in Bengal. This seems a rather fanciful interpretation lacking any basis. More likely, in my opinion, is that it refers to the ritualistic procedures used (or claimed to have been used) for gathering important medicinal plants; in this case, that a virgin gather it with a golden shovel. Virgins are associated with purity, which is highly important in ritual contexts, needless to say. *Cf. Aṣṭāṅgahṛdaya* 6,35.26cd–27ab: "A virgin who has bathed, is fasting, and wearing white cloths should worship Brahmans under the asterism "Nourishing" (*puṣye*)[18] before preparing this powerful antidote with those [aforementioned herbs] infused in honey."[19]

To sum up, the *Atharva Veda* passages vary in many respects, are directed to various gods and godlike figures, and give us something of the flavor of this Vedic *sarpavidyā*. In almost every verse there are serious doubts about how to understand a phrase or stanza, but what does come through is more detailed than the few *Ṛgvedic* hymns.

What remains to be considered are the *Upaniṣads*, and in that category the only one of significance is the *Gāruḍa Upaniṣad* associated with the *Atharva Veda*.[20] It is wholly about curing snakebite by invoking Garuḍa and the mantras and procedures employed are strikingly similar to the material

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[16] *Cf. Ṛg Veda* 1.118.9.

[17] DIMOCK 1962. BHAṬṬĀCĀRYA's book is *Bāṅglā maṅgal-kāvyer itihās* published in Calcutta in 1958 by A. MUKERJI. I do not have access to it at present.

[18] I believe this refers to a day in which the moon passes through the lunar mansion called Puṣya.

[19] *kanyopavāsinī snātā śuklavāsā madhudrutaiḥ // dvijān abhyarcya taiḥ puṣye kalpayed agadottamam /*.

[20] There are some stray references in others, for example the *Nṛsiṃha Upaniṣad* names *viṣastambhana* and *nāgākarṣaṇa* as possible uses of the *nṛsiṃhamantra*, and the *Akṣamālika Upaniṣad* has a few references to destruction of poison among many other topics. These *Upaniṣads* are most likely late.

found in the Gāruḍa Tantras. The critical question is the period of the text; one cannot assume that it is early just because it is suffixed with the word "*upaniṣad*." At least seven modern scholars,[21]that I am aware of, have either edited or translated this text, and only one, Wojtilla, has speculated on its date.[22] In short, Wojtilla believes it should be dated to between the fourth and second centuries BC.[23] I strongly disagree, and I find that his evidence is based on a fundamental misunderstanding of text construction and ignorance of the literature. He seems to believe that if a text has a few phrases that are also found in an early text, then it must also be early. That this is erroneous is apparent from the fact that the features he names—such as the presence of an *anukramaṇikā* for the mantra—are obligatory and also found in demonstrably late texts.[24] Another major problem is that the "longer recension" that Wojtilla discusses appears to be rather the Upaniṣad with a commentary. I have not yet sorted out all of the recensions, but a version with Nārāyaṇa's *dīpikā* commentary is very similar to the "longer recension." The dating of the *Gāruḍa Upaniṣad* is, therefore, uncertain, but an early date is improbable. I briefly summarize its contents:[25]

- Statement of textual transmission
- Mantra Classification (*anukramaṇikā*)
- Installing mantras on the hand (*hastanyāsa*) and on the full-body (*hṛdayādinyāsa*)
- Visualization of Garuḍa (*dhyāna*)
- Long mantra (*mālāmantra*), the bulk of the text
- Benefits of reciting or hearing the mantra

The use of hand empowerment (*hastanyāsa*), the presence of the Vipati mantra (in some editions), and the overall content of the mantra makes it likely that it was drawn from the Gāruḍa Tantras.

2.2 Garuḍa and His Medicine in the Epics

The Sanskrit epics of classical India, the Vālmīki *Rāmāyaṇa* and the *Mahābhārata*, are narrative poems. As expected, they have few specific details about Gāruḍa Medicine. Mantras and herbal

[21]Editors: Weber 1885, Jacob 1916, Wojtilla 1975, and Sastri, J.P., 1996. Translators: Deussen 1905, Varenne 1972, Wojtilla 1975, and Sastri, J.P., 1996.

[22]Wojtilla also cites Winternitz's *Geschichte der Indischen Literatur* as support of an early date, but he only comments that it is "*ein Schlangenzauber und ebensogut in der Atharva Veda-Saṃhitā stehen könnte.*" (1908: 209) I take this as a passing comment on content and not an attempt to date the text.

[23]1975: 386

[24]By *anukramaṇikā* I refer to the naming of the mantra's *ṛṣi*, *chandas*, *devatā*, *artha*, and *viniyoga*. This is indeed a feature of Vedic exegesis, but it is also found throughout later literature such as the Purāṇas and Tantras.

[25]I have not systematically compared the different editions and recensions, but they appear to all follow this general outline.

antidotes are mentioned but not spelled out.[26] There are, however, a number of important passages that shed light on the popular conception of Garuḍa, snakes, and poison at this relatively early period.

2.2.1 The *Mahābhārata*

The main frame story of the *Mahābhārata* is about the snake sacrifice (*sarpasattra*) of Janamejaya. MINKOWSKI's article "Snakes, *Sattras*, and the *Mahābhārata*" (1991) has provided an important analysis of the function of this ritual in the epic, its structure, and its Vedic origin. He points to numerous passages in the Vedic literature about the *sarpasattra*, and shows that what was once said to be a sacrifice *by* serpents, became a sacrifice *for* serpents, and further became in the *Mahābhārata* a sacrifice *of* serpents. The *Pañcaviṃśa Brāhmaṇa* lists the names of the first performers of the *sarpasattra*—the snakes themselves. Strikingly, many of these names are mirrored in the epic, most notably Dhṛtarāṣṭra, Janamejaya, and Takṣaka.[27] For the implications of all of this on our understanding of the epic, I refer the reader to MINKOWSKI's article itself. For a *sarpabali* still performed in Kathmandu and involving the sacrifice of live snakes, see VAN DEN HOEK and SHRESTHA 1992.

Most of the *Mahābhārata* passages of interest come in the *Āstīkaparvan* of the first book. However, even before this is the interesting story of Pramadvarā and Ruru.(1,8–12) Pramadvarā steps on a snake, is bitten by it, and dies. Her fiancé Ruru is heartbroken, but is finally able to bring her back to life by giving her half of his life. Even so, he vows to kill any snake he comes across, and does indeed kill many snakes with a stick. One day he comes across a lizard and begins beating it. The lizard speaks up for itself, that it is not in fact a snake and has none of the negative qualities of snakes but that his kind is often mistreated for the fault of the other. In the end he is dissuaded from his rampage by an argument for non-violence put forth by the lizard. This story is notable because it highlights the tension in Indian society, still unresolved, about whether or not to kill harmful creatures like venomous snakes. In many parts of South Asia snakes are revered and never killed, while at the same time there is also a strong trend among some people to kill any snake on sight. This latter trend is of concern to ecologists, because people may not distinguish venomous species from nonvenomous ones, such as the harmless and ecologically important rat snake.

The *Āstīkaparvan* (1,13–53) has some passages of more specific interest. There is the story of the birth of the snakes—and of Garuḍa—from the two sisters Kadrū and Vinatā, respectively.(1,14) There is also the famous story of the gods and demons churning the ocean for the nectar of immortality.(1,16) The churning rod is Mount Mandara and the churning rope is the *nāga* lord Vāsuki. In a passage from the southern recension deemed unoriginal in the critical edition, the primeval poison is said to have originated from the mouth of Vāsuki who was being tortuously pulled back and forth by the gods and demons. The poison threatens to destroy the world, but Śiva holds it in his throat, which is then stained blue whereby he becomes known as Nīlakaṇṭha ("Blue-Throat").[28]

[26] With one notable exception to be discussed below.

[27] MINKOWSKI 1991: 389.

[28] The passage excised would have followed 1,16.27d.

This story is retold throughout the Purāṇas with variations. In the *Agni Purāṇa* version, the ocean is not just any ocean; it is the ocean of milk. I do not have the opportunity to offer a full analysis,[29] but I think it is notable that in the *Mahābhārata* version they are churning the normal ocean, the salty sea. It is the juices of all the trees, and more notably the medicinal herbs, that make the ocean milky and result in the elixir of immortality, the ultimate antidote to poison.[30] VAN BUITENEN translates:

> The many juices of herbs and the manifold resins of the trees flowed into the water of the ocean. And with the milk of these juices that had the power of the Elixir, and with the exudation of the molten gold, the Gods attained immortality. The water of the ocean now turned into milk, and from this milk butter floated up, mingled with the finest essences.[31]

This famous passage might, then, be read as a cosmic scale representation of the human practice of processing medicinal herbs to make antidotes to poison.

The *Mahābhārata* account of Garuḍa's birth and deeds is quite impressive. From the start, it is understood that he is no ordinary bird, but a creature whose power and stature is comparable to any of the gods. VAN BUITENEN translates:

> In the meantime Garuḍa when his time had come broke the shell of his egg and was born in all his might without help from his mother. Ablaze like a kindled mass of fire, of most terrifying aspect, the Bird grew instantly to his giant size and took to the sky. Upon seeing him all the Gods took refuge with the bright-shining Bird; and prostrating themselves they spoke to him of the many hues as he sat perched: "Fire, deign to grow no more! Would that thou do not seek to burn us. For this huge mass of thine creeps fierily onward! *The Fire said:* The case is not as you deem it, Gods and Dānavas. This is the powerful Garuḍa, who is my equal in fieriness.[32]

The gods proceed to praise Garuḍa as a supreme deity, comparable to the sun and the fire at the end of time.

Since Garuḍa is the son of Vinatā by the sage Kaśyapa, his patronymic would be Kāśyapa. A character by this name is in fact found in the *Mahābhārata* and he specializes in mantras that destroy poison.[33] He figures in the main frame story of the death of King Parikṣit because he is on his way

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[29] For a more complete analysis see STUBBE-DIARRA 1995, *Die Symbolik von Gift und Nektar in der klassischen indischen Literatur*.

[30] The *Mahābhārata* passage does not explicitly link poison and nectar, but reading with the southern recension, I take the connection as implied.

[31] VAN BUITENEN: 1973: 74. The Sanskrit reads (1,16.25–27): *tato nānāvidhās tatra susruvuḥ sāgarāmbhasi / mahādrumāṇāṃ niryāsā bahavaś cauṣadhīrasāḥ // teṣām amṛtavīryāṇāṃ rasānāṃ payasaiva ca / amaratvaṃ surā jagmuḥ kāñcanasya ca niḥsravāt // atha tasya samudrasya taj jātam udakaṃ payaḥ / rasottamair vimiśraṃ ca tataḥ kṣīrād abhūd ghṛtam //*

[32] *Mahābhārata* 1,20.4–8. VAN BUITENEN: 1973: 78.

[33] 1,18.11ef: *prādād viṣahaṇīṃ vidyāṃ kāśyapāya mahātmane //* I discussed the continual mistranslation of this passage in the previous chapter.

to heal the king, who he heard was going to be bitten by Takṣaka. Who is this Kāśyapa? I do not go so far as to suggest that Garuḍa is meant; after all, the sage Kaśyapa was a foundational figure and is also a lineage name among Brahmans. Still, the choice of name may be a deliberate device to link the snakebite spells to Garuḍa. Compare the title of the later tantric compendium *Kāśyapasaṃhitā*, which is largely concerned with curing poison, primarily through the "five syllables of Garuḍa" that give the text its other name: *Garuḍapañcākṣarīkalpa*.

There are several passages where snakebite or a similar envenomation is cured by mantras. In the *Mahābhārata* 1.39, the showdown between Takṣaka and Kāśyapa is narrated. Takṣaka warns the sage that he cannot heal his king, and the sage replies that he will in fact heal the king by relying on the strength of his spells (*vidyābala*, 1,38.39). VAN BUITENEN takes this differently, and I see his rationale, but the context indicates that *vidyābala* refers to his Gāruḍa mantras, rather than his prescience of the bite. A few verses later Takṣaka tells him "demonstrate the power of your mantras" (*mantrabalaṃ…darśaya*, 1,39.2), and then at 1,39.8, Kāśyapa replies "behold the power of my spell" (*vidyābalaṃ…paśya*). The epic narrator thus uses *mantra* and *vidyā* interchangeably, both with the meaning of spell. Likewise, I think this is what is referred to at 1,38.29: "He provided protection,[34] doctors,[35] and healing herbs there, and he brought in Brahmans from all around who had perfected [Gāruḍa] mantras." (*rakṣāṃ ca vidadhe tatra bhiṣajaś cauṣadhāni ca / brāhmaṇān siddhamantrāṃś ca sarvato vai nyaveśayat //*). This verse also illustrates the cooperation between (assumedly) Āyurvedic doctors (*bhiṣajaḥ*) with their medicinal plants, and Brahmans with their mantras.[36] On his way, Takṣaka hears that the king is "being carefully protected with mantras and antidotes that destroy poison." (1.39.21, *mantrāgadair viṣaharai rakṣyamāṇaṃ prayatnataḥ //*)[37]

The last part of the *Āstīkaparvan*'s final chapter (1,53), has the conclusion of Āstīka's intervention in Janamejaya's snake sacrifice that ultimately saves the snakes from extermination. Some verses sound less like narrative and more like ritual utterances. For example, it seems that the following verse was intended as a protective mantra and may have even been popularly used: "May he that was born to Jaratkāru by Jaratkāru, the famous Āstīka, true to his word, guard me from the snakes!"[38] The fact that Āstīka's mother is a *nāga* herself, sister of Vāsuki, and later identified as the snake goddess Manasā, is relevant here. His connections in the snake world give him the authority to intervene in matters concerning earthly snakes. Following this verse the critical editors have not accepted a passage of five verses constituting "serpent spells" directed to the snakes themselves, although as MINKOWSKI notes, they are too well represented in the manuscript record to be justifiably excised.[39] One verse goes "Retreat snake! Good fortune to you O snake, O highly venomous

[34] This is a little vague. It is possible to understand *rakṣā* more technically as an amulet or a protective ritual.

[35] *Bhiṣajaś* could alternatively be an adjective, so "healing herbs."

[36] *Cf. Suśrutasaṃhitā* 1.34.7, which I translate in my section on Suśruta below. This passage is pointed out and discussed in ZYSK 1989, but consider my critiques of his approach in Chapter 1.

[37] Translation mine. Again I have to take issue with VAN BUITENEN's translation "by magic herbs that cured poison" (1973: 102). Mantra cannot be an adjective meaning "magic." It is a noun, and here the compound is a *dvandva*.

[38] 1,53.22. Translation of VAN BUITENEN 1973: 123. The Sanskrit reads: *jaratkāror jaratkārvāṃ samutpanno mahāyaśāḥ / āstīkaḥ satyasaṃdho māṃ pannagebhyo 'bhirakṣatu //*

[39] MINKOWSKI 1989: 416.

one! Remember the words of Āstīka at the end of Janamejaya's sacrifice![40] Weber's 1885 edition of the *Gāruḍa Upaniṣad* also has these verses.

In the third book of the *Mahābhārata*, the *Nalopākhyāna* features a snake who is actually the *nāga* Karkoṭaka. He bites Nala and thus deforms him in order to disguise him.(3,63) Karkoṭaka promises Nala that he will never suffer pain on account of the venom.(3,63.18ab) I point out this passage to demonstrate that the power of curing poison is not only the domain of Garuḍa, but is also under the power of the *nāga* kings who govern all snakes below them. This will come up again in my discussion of certain Gāruḍa mantras that are directed to *nāga*s rather than Garuḍa, Śiva, or a *vidyā* Goddess.

Another reference along the same line is found in 3,82 describing various places of pilgrimage and the benefits they offer. At verses 91–92, the benefits of traveling to the Maṇināga *tīrtha* are listed, and they include being immune to ill effects of being bitten by a venomous snake, demonstrating the power of *nāga*s to protect from snakebite.

The *Mahābhārata*'s eighth book, the Book of Karṇa, includes a useful piece of evidence in the form of an insult in battle:

> There's no friendship with a Madra! And so I ward him off as if with the Atharvan mantra, 'Scorpion, your poison has been destroyed!' by which it's truly seen that learned men make an antidote for a person bitten by a scorpion and struck by the force of its poison![41]

This does in fact sound like a Vedic mantra, and the poet probably had *Ṛg Veda* 1.191.16d in mind: *arasaṃ vṛścika te viṣaṃ* ("Your venom is denatured, O scorpion!").[42] It is tempting, therefore, to correlate all of the references to poison-destroying mantras and *vidyā*s alluded to in the epic to a Vedic source—the *sarpavidyā* discussed before—although it only survives in fragments.

2.2.2 The Vālmīki *Rāmāyaṇa*

There are far fewer references to venomous snakes and Gāruḍa Medicine in the *Rāmāyaṇa*. The most common reference to snakes is as an object of comparison for arrows used in battle and Garuḍa mostly gains mention for comparing the great speed of something or the force of the wind. In the first *sarga* of the *Sundarakāṇḍa*, when Hanumān is preparing to jump across the sea to Laṅkā,

[40] 1,53.22d *463.3,4 (my translation): *sarpāpasarpa bhadraṃ te gaccha sarpa mahāviṣa / janamejayasya yajñānte āstīkavacanaṃ smara //*

[41] Translated by Bowles 2006: 399 (Clay edition) (*madrake saṃgataṃ nāsti hataṃ vṛścika te viṣaṃ / ātharvaṇena mantreṇa yathā śāntiḥ kṛtā mayā // iti vṛścikadaṣṭasya viṣavegahatasya ca / kurvanti bheṣajaṃ prājñāḥ satyaṃ taccāpi dṛśyate //*). In the critical edition the passage is 8,27.83–84, and the passage is edited somewhat differently. My attention was brought to this passage by Minkowski 1991: 396.

[42] Minkowski says that it is citing *Atharva Veda* 10.4.9 (*ghanena hanmi vṛścikam ahiṃ daṇḍenāgatam*), but I think the *Ṛg Veda* phrase is most probably the source.

the snakes of the mountain bite the crushing rocks in anger and "even the dense thickets of medicinal herbs that grew on the mountain and could counteract poisons were unable to neutralize the venom of the serpent lords."[43]

The real passage of interest comes in the longest book of the epic, the *Yuddhakāṇḍa*. In *sarga* 35, Rāma and Lakṣmaṇa are struck and bound by Indrajit's magical weapons (*astra*), in this case arrows that became constricting snakes after hitting their target.[44] In *sarga* 40, there is a passage that GOLDMAN and GOLDMAN call "a somewhat clumsy Vaiṣṇava expansion of the narrative"[45] in which Garuḍa appears to save Rāma and Lakṣmaṇa from the serpentine bonds (*nāgapāśa*, 6,40.33–64).

> 33. Just at that moment there arose a wind hurling up the water in the ocean, driving away the lightning-streaked clouds, and seeming almost to shake the very mountains.
> 34. That powerful wind, driven by a pair of wings, snapped the branches of all the island's great trees and sent them flying, roots and all, into the salt sea.
> 35. The hooded serpents who dwelt there were terrified and the great sea serpents swiftly plunged deep into the salt sea.
> 36. Then a moment later, all the monkeys spied immensely powerful Garuḍa Vainateya as radiant as fire.
> 37. And when those great serpents, who had assumed the form of arrows and who had bound fast those two virtuous and immensely powerful men, saw him coming, they fled in all directions.
> 38. Then Suparṇa spying the Kākutsthas greeted them and stroked their faces, as lustrous as the moon, with both his hands.
> 39. No sooner had Vainateya touched them than their wounds healed over and their bodies immediately became smooth and lustrous once more.[46]

Whether or not the passage is Vālmīki's own, it is fitting that the snake-arrows can only be cured by Garuḍa, archenemy of snakes.

2.3 Āyurvedic Literature

2.3.1 General Features

In the classical Āyurvedic texts, there is an explosion of material on healing snakebite and poisons in general. Dates are typically difficult to pin down, and in the case of the two foundational texts—the *Carakasaṃhitā* and *Suśrutasaṃhitā*—it is clear that they were redacted over a long period of time. Some core of each was probably in existence before the Christian era, but exactly what that

[43] 5,1.19, translation of GOLDMAN and GOLDMAN 1996: 102.
[44] See GOLDMAN and GOLDMAN 2009b: 212–214, and notes on commentary.
[45] 2009b: 823, note to 6,40.30.
[46] Translation of GOLDMAN and GOLDMAN 2009b: 228.

was and how long it took to get to the general shape of the current texts is unknown.[47] The medical tradition of Āyurveda is markedly distinct from that of the earlier Vedic period. Much has been made of the difference by scholars in the later half of the twentieth century, who tended to emphasize a binary of magico-religious versus scientific-rational medicine.[48] As discussed in Chapter 1, one needs to downplay or ignore significant and core parts of these works to make such a binary sound convincing. Two such core parts (*aṅga*) of Āyurveda that figure prominently in many works are *bhūtavidyā* ("the science of [exorcising evil] spirits") and *viṣavidyā* ("the science of poison").[49]

2.3.2 *Viṣavidyā* in the *Carakasaṃhitā*

Caraka has all of his treatments of poisons and envenomation in one long chapter (254 verses) of the *Cikitsāsthāna* (6.23). It has been translated[50] and studied[51] by various scholars, so I will not repeat their efforts here, but only give a very brief overview and point out features which I find notable. Garuḍa is not mentioned anywhere in the chapter or in the text as a whole.

The chapter opens with the story of the origin of poison when the gods and *asura*s churned the ocean for nectar (*amṛta*). It is followed by the number of types, qualities, effects, and treatment of poison (1–17), which is like a table of contents for the chapter, because each will be discussed in more detail further on. Then the seven stages (*vega*) of poisoning are described and their variants in animals (18–23). Next the properties of poison are taught, their effect on people of differing constitutions (*doṣa*), and signs of imminent death (24–34). Subsequent to that are the twenty-four remedial measures[52]—notably headed by mantra—with further details on which stage of poisoning calls for each remedial measure (35–53). Unfortunately, the use of mantra is not elaborated here. Next are four long recipes for antidotes (*agada*): the *mṛtasaṃjīvana*, *gandhahastī*, *mahāgandhahastī*, and *kṣārāgada* (54–104). These *agada*s consist mainly of herbal ingredients and were reputed to have numerous applications beyond curing poison. The *mahāgandhahastī* antidote consists of sixty ingredients. One use was to smear it on drums which were then played to counteract snake poison. Its preparation is accompanied by an interesting mantra to be discussed in more detail in Chapter 3. Another item of note here is that verse 61, in a subsection on general procedures to follow in using the *agada*s, there is the instruction to do *ātmarakṣā* while treating the bite victim. The translators call this "*self-protection*," leaving the referent unspecified. In the Gāruḍa Tantras an *ātmarakṣā* is also prescribed,

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[47] For a detailed summary of the dating issues, see MEULENBELD 1999 Vol.1A: 105–115, and 342–344 respectively. For the relative chronological position of each, see 350–352. The *Carakasaṃhitā* is generally believed to be somewhat earlier than the *Suśrutasaṃhitā*.

[48] I think foremost of ZYSK 1989, discussed in Chapter 1, but also to a lesser degree MAZARS 1995, SRIKANTHAMURTHY 1988, and even MEULENBELD 1999.

[49] *Cf. Carakasaṃhitā* 1.30.28 and *Suśrutasaṃhitā* 1.1.7.

[50] The edition and translation of P.V. SHARMA (1986, Vol. II: 364–390) conveniently has the Sanskrit and English on the same page.

[51] MEULENBELD (1999, Vol. IA: 68–70 and Vol. IB: 126–130 (notes) is very useful for his summary and extensive notes and cross-references to Suśruta and other texts and secondary literature.

[52] *prativiṣa*, translated thus by SHARMA 1986, Vol. II: 368.

and involves protecting the soul of the victim by mantras and visualization.[53] Verses 105–122 are about poisoning in the royal court, and how to detect poisoned food, etc. Verses 123–158 describe the bites of various types of snakes and other creatures and the specific effects of each, with special reference to the humor (*doṣa*) that each aggravates. Verses 159–161 are about inauspicious places and times at which any bite is fatal. Parallel lists are found in virtually all tantric treatises on poison. The rest of the chapter is a sort of miscellaneous collection of formulas and notes on various types of snakes and insects and the treatment of each with reference to *doṣa*. Verses 221–223 describe the fascinating condition of "poison-phobia" (*viṣaśaṅkā*) and the resulting effect in the body that is sometimes enumerated as a discrete type of poison, namely "fear-poison." (*śaṅkāviṣa*). This may happen when someone is bitten at night by a harmless snake and believes so strongly that they have been envenomed that they actually exhibit symptoms of envenomation. Treatment is to reassure the patient and to sprinkle with water that has been purified by mantras.[54] Suśruta and others also discuss *śaṅkāviṣa* with different ideas on its cause and treatment.

2.3.3 The *Suśrutasaṃhitā*

The *Suśrutasaṃhitā* places much more importance on curing envenomation and poisoning than Caraka. The entire *Kalpasthāna* is devoted to these topics, and this amounts to more than twice the volume of text given by Caraka. Later tradition calls the eight chapters of the *Kalpasthāna* "*Viṣāṣṭādhyāyī*", the "Collection of Eight Chapters on Poison," because it is as foundational to the later tradition as Pāṇini's famous *Aṣṭādhyāyī* is to grammarians.[55] Suśruta as a human figure is not presented as the author of the text at all, but rather as the recipient of the teaching of Divodāsa, king of Kāśī and incarnation of Dhanvantari. According to a story in the *Brahmavaivarta Purāṇa*, Dhanvantari was a specialist in toxicology and learned mantras from Garuḍa, who in turn learned them from Śiva.[56] Of course this is a popular tale of a much later age, but it demonstrates the *Suśrutasaṃhitā*'s traditional association with toxicology.

As for the *Carakasaṃhitā*, I have referred to the edition of P.V. Sharma[57] and the summary and notes of Meulenbeld[58] and will only give a brief overview of this relatively well-studied text.[59] The first chapter of the *Kalpasthāna* concerns protecting the king from poisoned food, drink, etc., and so resembles Caraka 6,23.105–122. The second chapter is concerned with immobile (*sthāvara*) poisons, including plant-based and mineral based varieties, their symptoms, stages of action, and treatment. The third chapter gives a general overview of animal poisons (*jaṅgama*). It treats the

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[53] More on this in Chapter 3.

[54] The Sanskrit reads: *durandhakāre viddhasya kenacid viṣaśaṅkayā / viṣodvegāj jvaraś chardir mūrcchā dāho 'pi vā bhavet // glānir moho 'tisāraś cāpy etac chaṅkāviṣaṃ matam / cikitsitam idaṃ tasya kuryād āśvāsayan budhaḥ // sitā vaigandhiko drākṣā payasyā madhukaṃ madhu / pānaṃ samantrapūtāmbu prokṣaṇaṃ sāntvaharṣaṇam //*

[55] Aiyanagar 1950: 23, in his Sanskrit introduction (*bhūmikā*) to the *Tantrasārasaṃgraha*.

[56] *Brahmavaivarta Purāṇa, Kṛṣṇajanmakhaṇḍa* chapter 51.

[57] 1999 Vol.3: 3–102

[58] 1999, Vol. IA: 289–299, Vol. IB: 394–402

[59] Also useful is Wujastyk's *The Roots of Ayurveda* (2003). He introduces the *Kalpasthāna* (78–82) and translates its first two chapters (131–146).

sources of the poison in the body of an animal (gaze, breath, fangs, nails, urine, excrement, semen, saliva, menstrual blood, bites, flatulence, mouth, bones, bile, stingers, and corpses) and the types of animal to which each applies. The remainder of the chapter consists of general remarks on animal poisons and the origin of poison.

The fourth chapter of the *Kalpasthāna* is concerned with clarifying the basic divisions of snakes into three main categories totaling eighty types altogether. The three main types are hooded snakes (*darvīkara*), striped snakes (*rājimant*), and spotted snakes (*maṇḍalin*). Additionally, there are nonvenomous species (*nirviṣa*) and mixed breeds (*vaikarañja*) listed.[60] In verse 21, certain places are listed in which poison has no ill-effects, headed by a regions inhabited by Garuḍa (*suparṇadevabrahmarṣiyakṣa-siddhaniṣevite viṣaghnauṣadhiyukte ca deśe*). Subsequently, the characteristics of the bites of each type and the stages of envenomation are listed.

The fifth chapter of the *Kalpasthāna* has several interesting features to consider. Verses 5.8–13 concern the use of mantras for snakebite, and I translate in full:

- 5.5.8 *ariṣṭām api mantraiś ca badhnīyān mantrakovidaḥ* |
  sā tu rajjvādibhir baddhā viṣapratikarī matā ||

  An expert in mantras should also tie the tourniquet with mantras. Tied with rope, etc., this is known to stop poison.

- 5.5.9 *devabrahmarṣibhiḥ proktā mantrāḥ satyatapomayāḥ* |[61] *bhavanti nānyathā kṣipraṃ viṣaṃ hanyuḥ sudustaram* ||

  Mantras taught by gods and Brahman-seers are full of [the power of] truth and ascetic energy; if they were not (*anyathā*), they would not quickly destroy poison which is very difficult to overcome.

- 5.5.10 *viṣaṃ tejomayair mantraiḥ satyabrahmatapomayaiḥ* |
  yathā nivāryate kṣipraṃ prayuktair na tathauṣadhaiḥ ||

  Poison is instantly destroyed by mantras, which are full of vitality, truth, and the ascetic heat of Brahmans; it is not so when medicinal plants are used.[62]

- 5.5.11 *mantrāṇāṃ grahaṇaṃ kāryaṃ strīmāṃsamadhuvarjinā* |
  mitāhāreṇa śucinā kuśāstaraṇaśāyinā ||

  Learning mantras should only be done by one avoiding women, meat, and wine. He must eat in moderation, be clean, and sleep on a bed strewn with *kuśa* grass.

[60] For a course in the Winter semester 2009/2010 at the Universität Hamburg, we read this chapter as edited by Kengo Harimoto based on a Nepalese manuscript of the text paleographically datable to the ninth century. This is probably the oldest surviving manuscript of the *Suśrutasaṃhitā*, and has not been used for any published editions. The list of eighty snakes does not tally correctly in the editions or this Nepalese manuscript, but Dr. Harimoto was able to come up with a convincing solution with the help of variants in the Nepalese manuscript.

[61] The commentary of Ḍalhaṇa mentions Kurukullā and Bheruṇḍā as mantras for snakebite prescribed by other texts. On these *vidyā* goddesses and others, see Chapter 4.

[62] That is to say, the medicinal plants work, but not instantly like mantras.

- 5.5.12 *gandhamālyopahāraiś ca balibhiś cāpi devatāḥ* |
pūjayen mantrasiddhyartham japahomaiś ca yatnataḥ ||

  To gain power over the mantras, he must diligently worship the gods with perfume, wreaths, and gifts, chanting and oblations, and also *bali*.

- 5.5.13 *mantrās tv avidhinā proktā hīnā vā svaravarṇataḥ* |
yasmān na siddhim āyānti tasmād yojyo 'gadakramaḥ ||

  But since mantras that are incorrectly recited, or are deficient a vowel or syllable, do not grant any power, a series of [herbal] antidotes must be used.

Thus, Suśruta's compendium illustrates the Āyurvedic position on mantras: they were greatly respected for their efficacy, however they were generally regarded as outside of the Āyurvedic doctor's specialization. On this point it is helpful to consider *Suśrutasaṃhitā* 1,34.7–8ab, on protecting a king from poison:

> *doṣāgantujamṛtyubhyo rasamantraviśāradau* /
> *rakṣetāṃ nṛpatiṃ nityaṃ yattau vaidyapurohitau* //[63]
> *brahmā vedāṅgam aṣṭāṅgam āyurvedam abhāṣata* /
>
> So that the physician and royal priest, skilled in antidotes (*rasa*) and mantras [respectively], may always protect the king from death due to [imbalance of] *doṣa*s and external causes, Brahma taught this eight-part Āyurveda as a division of the Veda.

Much of the rest of the fifth chapter of the *Kalpasthāna* consists of general policies for handling snakebite victims, and the end of the chapter details numerous *agada*s. One among them is notably called *Tārkṣyāgada*, the Garuḍa antidote (5,5.65cd–68ab).

The sixth chapter is entitled *dundubhisvanīyakalpa*, "The chapter on the sounding of drums," but it actually gives the recipes for more antidotes (*agada*), which incidentally can be employed by smearing on musical instruments such as drums and trumpets. Among these is an eighty-five ingredient *mahāsugandhyagada*, similar to the sixty ingredient version in Caraka, but unfortunately no mantra is given for comparison.

The seventh chapter also has a misleading title, "Chapter on Rodents" (*mūṣikakalpa*), which actually is about the bites of various rodents as well as other kinds of rabid animals, particularly dogs. I translate *mūṣika* as "rodent" in spite of the dictionary to cover the eighteen types listed here. Originally I wondered why ancient Indians considered the bites of rodents to be venomous, but this curiosity only betrayed the privilege of my modern life. A friend kindly pointed out the result of a deep bite by his house cat—a hugely swollen arm due to infection from the deep and dirty puncture. In this light it is easy to see that this could be taken as a reaction to poison, and indeed such is not very different from our explanation via the poison which is bacteria. Such an infection is even called "blood poisoning." *Cf.* also the highly infectious disease known as "Rat-bite Fever," however

[63] Brought to my attention by Zysk 1989: 129.

the sources I found on it do not attest to its occurrence in South Asia. The commentary of Ḍalhaṇa to verse 5,7.7 quotes a verse attributed to Ālambāyana, well known as an ancient expert on toxicology. He is mentioned in Pali sources and even today experts on snakebite healing in Cambodia are called "Ālambāy."[64] MEULENBELD gives several useful references on this figure (1999, Vol. IA: 658; Vol. IB: 722). At the end of the chapter (5,7.61cd–64) a mantra against rabid dogs is given. It is directed to Alakādhipati, lord of Yakṣas, synonymous with Kubera. I will come back to this and mantras for rabies from other texts in Chapter 3.

The final chapter of Suśruta's *Kalpasthāna* is concerned with insect poisons. The word *kīṭa* of the chapter title *Kīṭakalpa* is variously used to refer to insects in general, or crawling insects in particular. The beginning of the chapter states that insects arise from various polluted bodily fluids of snakes, and can be classed according to the *doṣa* of the respective snake (5,8.3–4) or as being a mixed type from a mixed type snake. In the end of the chapter it is stated that 167 insects have been described (5,8.139). Scorpions, their stings, and treatment are described in verses 58–74, while verses 75–134 are concerned with spider bite. Strikingly, spider bite is said to be of two types: incurable and curable with difficulty. MEULENBELD remarks that in general Suśruta's concern about spider bites appears to be without a firm basis (1999, Vol. IB: 402), but I think it is unlikely that such a long passage would be devoted to it out of an irrational fear as MEULENBELD suggests. References to deaths from bites of Indian spiders are much harder to find than for snakebite, but they are there and the presence of a widespread literature on the subject, outside of Suśruta, points to a real life problem.[65] Ḍalhaṇa also quotes several passages from Ālambāyana in this chapter (on 25 and 84).

2.3.4 Vāgbhaṭa's *Aṣṭāṅgahṛdaya* and *Aṣṭāṅgasaṃgraha*

Vāgbhaṭa dates to around the beginning of the seventh century,[66] and his *Aṣṭāṅgahṛdaya* represents a synthesis and clarification of the compendia of Caraka and Suśruta. It is highly regarded, even memorized, down to the present day. Its relationship with the *Aṣṭāṅgasaṃgraha* is a hotly debated topic, as is the question of whether they were written by the same author.[67] WUJASTYK takes as slightly more likely the scenario in which the verse *-hṛdaya* was expanded and commented upon in the *-saṃgraha* (2003: 196). In any case, I will work mainly from the *Aṣṭāṅgahṛdaya* passages and refer to some chapters in the *-saṃgraha* that are absent in the *-hṛdaya*. With the exception of *Aṣṭāṅgahṛdaya* 1,7 on protecting a king from poison, all of the chapters of interest occur in a series in the *Uttarasthāna*—chapters 35–38.

The first chapter of the series, *Aṣṭāṅgahṛdaya* 6,35, corresponds to *Aṣṭāṅgasaṃgraha* 6,40. It is called "Counteraction of Poison" (*viṣapratiṣedha*), and deals with a variety of topics such as the stages of poisoning, antidotes, poison arrows, artificial poisons, some general remarks on treatment. Of

[64] Sophearith SIYONN, personal communication.

[65] Other texts with sections on spider bite, to name a few, are *Kriyākālaguṇottara* 30, *Garuḍapañcākṣarīkalpa* 12.1–10, *Nārāyaṇīya Tantrasārasaṃgraha* 10, *Īśānaśivagurudevapaddhati* 40.102–114., and *Hitopadeśavaidyaka* 8.

[66] WUJASTYK 2003: 193.

[67] See MEULENBELD 1999, Vol. IA: 597–656, for a detailed discussion of the identity and date of Vāgbhaṭa.

particular interest is the mantra given at verses 28–30, which is very similar to that of Caraka's *mahāgandhahastī* antidote. The mantra occurs widely, in fact, and I discuss it further in Chapter 3.

The next chapter—in the manner of Caraka and Suśruta—moves to the topic of snakebite treatment.[68] Although I have not systematically compared them, it does not appear to differ significantly from Caraka and Suśruta. A recipe for a *gāruḍa* eye ointment is found at the end of the chapter in the *Aṣṭāṅgasaṃgraha* (6,42.51) and in some editions of the *Aṣṭāṅgasaṃhitā*:[69] "*Vāri*, *guñjā* fruit, and *uśīra* ground with water [makes] a *gāruḍa* ointment which works like Garuḍa in the eyes of one suffering envenomation."[70]

The following chapter, *Aṣṭāṅgahṛdaya* 6,37, is about the venoms of insects.[71] Verses 23–28 gives several recipes for antidotes and fumigants against *kīṭa*[72] poison which are attributed to Kāśyapa. I checked the *Kāśyapīya* (a.k.a. *Garuḍapañcākṣarīkalpa*) and found that Vāgbhaṭa's formula called the *daśāṅga*[73] antidote given in 6,37.27cd has similar ingredients to the recipe found at 12.30 of the *Garuḍapañcākṣarīkalpa*, which is a significant although small piece of evidence for an early date for the latter text. I have not been able to trace the fumigant recipe also attributed to Kāśyapa. One other reference to Kāśyapa in the *Aṣṭāṅgahṛdaya* is at 6,2.43, on teething in babies, but here he is qualified as Kāśyapa the Elder (*vṛddhakāśyapa*), and I propose that this should refer to the author of the other *Kāśyapasaṃhitā* that deals with pediatrics (*kaumārabhṛtya*). That text also has a section on teething, *Sūtrasthāna* 20, which is missing two leaves. Therefore, the formula cannot be confirmed, but Kāśyapa was the only ancient authority on pediatrics, and so it surely would refer to that text. This has been overlooked by MEULENBELD in his summary of the *Aṣṭāṅgahṛdaya* and his discussion of the date of the *Kāśyapasaṃhitā* on pediatrics. WUJASTYK says that parts of the *Kāśyapasaṃhitā* have archaic words and usages otherwise known only from the Brāhmaṇas and Vedas.[74] The *Aṣṭāṅgasaṃgraha* has an additional chapter on spiders (6,45), which details each type and symptoms of each unique bite.

Chapter 6,38 of the *Aṣṭāṅgahṛdaya*, corresponding to chapter 6,46 of the *-saṃgraha*, covers both rodent and dog bites, after the manner of Suśruta. In the *-hṛdaya*, instructions are given to use mantras along with antidotes for the bite of a rabid dog, but the mantra itself is omitted. The *-saṃgraha*, on the other hand, does give the mantra (6,46.81) which is nearly identical with that given in *Suśrutasaṃhitā* 5,7.61cd–62ab. It also has a recipe for a medicated ghee that works "just like Garuḍa" (*garuḍopamam*, 6,46.73). This is the last chapter on poison in the *Aṣṭāṅgahṛdaya*.

The *Aṣṭāṅgasaṃgraha* has two additional chapters, not present in the *-hṛdaya*. The first, 6,47, contains general remarks on complications of poisoning that should not be neglected. The latter part

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[68] The corresponding chapters in the *Aṣṭāṅgasaṃgraha* are 6,41 and 42.

[69] DAS and EMMERICK 1998: 330.

[70] *vāriguñjāphalośīraṃ netrayor viṣaduṣṭayoḥ / añjanaṃ vāriṇā piṣṭaṃ gāruḍaṃ garuḍopamam //*

[71] The corresponding chapters in the *Aṣṭāṅgasaṃgraha* are 6,43 and 44. The *-saṃgraha* also has an additional chapter with directions for each specific spider (6,45), which is absent in the *-hṛdaya*.

[72] As I noted above, the precise kind of insect intended by the word *kīṭa* is unclear.

[73] The name literally means "ten-part," but it has only eight are listed. The *Kāśyapasaṃhita* version has nine ingredients, of which six agree with Vāgbhaṭa's list.

[74] WUJASTYK 2003: 164

of the chapter gives formulas and ritual instruction for various antidotes: the *kṣārāgada*, *sugandhāgada*, and *mahāsugandhāgada*, which by now are familiar from their use in Caraka and Suśruta. The same mantra as given in *Carakasaṃhitā* 6,23.90 is prescribed here, with the additional qualifications that it was "created by Viṣṇu" (*viṣṇunirmitaḥ*).

The final chapter of interest in the *Aṣṭāṅgasaṃgraha* (6,48) is about using poison to counteract poison. It is absent in the *-hṛdaya*. The opening verses state that poison can be used as an antidote when the stage of poisoning is dire and "*mantratantra*" has not been successful. Now this is not to say that the mantra itself was ineffective, because the instructions that follow specify that they are for one who has *perfected* mantras (*siddhamantradharaḥ*). This implies that the unsuccessful mantras were incorrectly recited. At any rate, regarding the overall theme of the chapter, the idea is that stationary poisons tend to move upward while animal poisons move downward in the body, and so one may be used to counteract the other.[75]

2.3.5 Other Āyurvedic Works of Note

I have discussed the so called "Great Triad" (*bṛhattrayī*) of classical Āyurveda, the compendia of Caraka, Suśruta, and Vāgbhaṭa, but the extent of Āyurvedic literature is very large. Although I cannot explore every text with sections on poison, I will mention a few more. The *Bhelasaṃhitā*, an ancient work that has survived in only one manuscript and another ninth century fragment, has few references to Gāruḍa Medicine. It has a chapter on the symptoms of poisoning and how to avoid it in the court setting (1,18), references to using snake venom to treat diseases of the stomach (6,13.34, *cf. Carakasaṃhitā* 6,13.175cd–184ab), and an interesting section on employing exorcists devoted to Rudra (*bhūtavaidyena*…*rudrabhaktena*) to counteract fevers (6,1.49–50).

The *Haramekhalā* of Māhuka is a Prakrit work on various subjects related to medicine probably written in the ninth century.[76] Incidentally, a translation of it is the oldest surviving text in the Newari language of Nepal and dozens of manuscripts of it can be found there. The fifth verse of the opening chapter makes reference to Kurukullā and Bheruṇḍā, both Gāruḍa goddesses mentioned in many Gāruḍa Tantras and related works.[77] Since the author is a Śaiva, MEULENBELD's suggestion that this Kurukullā refers to the more well-known Buddhist goddess of the same name is dubious. Verses 242–279 are on venomous snakes and insects. Verse 243 says that one who wears an amulet of Garuḍa made from the tooth of a hyena will not be overcome by fierce snakes.[78] Verse 246 describes using a herbal paste smeared on one's hand to be able to pick up a dangerous snake. The remaining verses in this section are herbal antidotes for poisons of the various types of snakes, scorpions, spiders, and insects. No mantras are given in this section.

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[75] *Aṣṭāṅgasaṃgraha* 6,48.3–4.

[76] See MEULENBELD 1999, Vol. IIA: 134–135 on the date.

[77] See my discussion of these goddesses in Chapter 4.

[78] SASTRI, K.S., 1936: 112. *jo viṇaataṇaapaḍimaṃ taracchadṛḍhadasaṇavira-iaṃ vaha-i / ojaggiuṃ ṇa tīra-i bhīmehi vi so bhuaṃgehi* //, or in Sanskrit: *yo vinatātanayapratimāṃ tarakṣudṛḍhadaśanaviracitāṃ vahati / abhibhavitum api na pāryate bhīmair api sa bhujaṅgamaiḥ* //

The *Hārītasaṃhitā*[79] is an ancient treatise whose precise date is unknown. MEULENBELD distinguishes between an old version and a new version, and assigns the latter to between AD 700 and 1000.[80] Its fifty-sixth chapter is entitled "Treatise on Poison" (*viṣatantra*), and although short, it presents several mantras of note. In the section on stationary poisons, there is a mantra to Nīlakaṇṭha to accompany sprinkling water in the mouth (*mukhasiñcanamantra*), although it does not seem to be related to the more famous Nīlakaṇṭha mantra that I discuss in the next chapter. In the following section, on animal poisons, a mantra for binding poison is taught that is directed to Sugrīva. This mantra may have been drawn from the lost Gāruḍa Tantra called *Sugrīva*, which is mentioned in the canonical lists of the *Śrīkaṇṭhīya* and the list preceding the *Jñānapañcāśikā*.[81]

MEULENBELD discusses a text called *Hitopadeśa*, sometimes suffixed with the adjective *vaidyaka* (medical), of the Jain author Śrīkaṇṭhapaṇḍita. This man should not be confused with the Śrīkaṇṭhapaṇḍita who compiled the *Yogaratnāvalī*, a Śaiva work. MEULENBELD's description of the section on spiders[82] sounded very similar to the spider chapter (*lūtāpaṭala*) of the *Kriyākālaguṇottara*, so I tracked down the edition[83] and found that the parallels are remarkable. Most of the verses are the same, except that they are reworded, and both differ significantly from Suśruta's treatment of the topic. The sections on fever and *jvālāgardabha* have similarities to those sections in the *Kriyākālaguṇottara*, but to a lesser degree than the spider section.

The *Gadanigraha* of Soḍhala is an extensive text with its short seventh book dealing with poisons (*viṣatantra*). MEULENBELD assigns Soḍhala to around the year AD 1200,[84] but does not describe the *viṣatantra* book in his summary of the text, except for noting that its first chapters agree with the last chapter of the *Mādhavanidāna*. After a brief look through the text, I can add that 7,3.27–31 and 7,3.32–34 agree with *Haramekhalā* 242–246 and 247–250 respectively. The first chapter of the *viṣatantra* book is on plant poisons and deserves no special note here. The second chapter lists the symptoms of envenomation by various types of animals. Snakes, of course, top the list, while a few animals are surprising such as frogs and geckos.[85] Like most other Āyurvedic and tantric sources, the text gives a list of places, times, and other conditions under which a person is incurable, and thus should not be treated. The third chapter has cures for snakebite in particular, starting with short recipes for each type of snake in the first ten verses. Verses 11–26 are on polyvalent antidotes (*sarvaviṣāgada*) including some longer recipes. As just noted, verses 27–34 agree with verses in the *Haramekhalā*, including the Garuḍa charm made from the tooth of a hyena. The remaining short chapters, on spiders (*lūtā*), scorpions (*vṛścika*), rodents (*mūṣika*), "claw-tooth-poison" (*nakhadantaviṣa*), and the remaining types respectively have no features of note for this study. They are predominantly concerned with providing recipes for herbal antidotes.

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79 Edited by SHASTRI, R. 1985: 416–419.

80 1999, Vol. IIA: 59–60.

81 For both see SANDERSON 2001: 14fn, and for a preliminary edition of the former see HANNEDER 1998: 237–268.

82 1999, Vol. IIA: 476.

83 HARIŚAṄKARA 1912.

84 1999, Vol. IIA: 219

85 They were evidently thought to be venomous and according to Robert GOLDMAN, many people in South Asia still consider geckos to be so.

The *Āyurvedaprakāśa* of Mādhava, dating to the second half of the seventeenth century, is "a comprehensive treatise on alchemy in the service of medicine."[86] Its fourteenth and final chapter is entitled "Chapter on Mastering Poisons and *Upaviṣas*"[87] (*viṣopaviṣādisādhanādhyāya*).[88] The first part of the chapter appears to be copied directly from a Gāruḍa Tantra addressed to the Goddess, judging by the style and the vocatives used. It provides an account of the origin of poison from churning the ocean. Subsequently several texts are quoted on various subjects such as alchemical uses of poison. A passage attributed to Vāgbhaṭa starts at verse 87, and it is indeed found in both the *Aṣṭāṅgahṛdaya* and *-saṃgraha* up to verse 91ab. Immediately following, the tone changes and the next words would not be encountered in a work of Vāgbhaṭa, despite their collocation in this text: "for the benefit of religious aspirants" (*sādhakānāṃ hitārthāya*). Then comes a mantra to a goddess "Śrīghoṇā" for quickly destroying poison, followed by some intervening tantric verses, and another mantra to Pracaṇḍagaruḍa. Then more tantric verses (96–98) and a mantra for scorpion sting written in, I believe, Hindi. The remaining verses concern various types of minor poisons and remedies. I have not been able to trace the tantric verses to any available texts. One other passage of note comes in the preceding chapter, 13.102–105. It is entitled Gārutmatam, and is about the emerald and among its properties is that it can destroy poison and drive off demons.

The *Viṣavaidyasārasamuccaya* ("Collection of the Essential Teachings of *Viṣavaidya*") may be the most recent Sanskrit composition on the topic of curing poison. It was written by Cherukulappurath Krishnan Namboodiri from Kerala (1879–1966). The current edition (2006) is enriched by the commentary of his disciple Valloor Sankaran NAMBOODIRI (b.1917) and a translation by Dr. K.P. MADHU. The translated forward, life sketches, and introductions are a pleasure to read and help the scholar to understand the context of this still living tradition of poison healing. The text is primarily a compilation of previous works aiming to give students a unified textbook that covers the basics of *viṣavaidya*. It does, however, have some unique features and formulas and is based on a body of literature that is difficult to come by outside of Kerala. It is divided into two sections, a prior half (*pūrvārdha*) and a latter half (*uttarārdha*), however the verse numbering restarts, and the subject shifts, part way through the *uttarārdha* so I consider the text to have three distinct sections. The introduction by Ashtavaidyan Vaidyamathom Valiya Narayanan NAMBOODIRI (translated from the 1961 Malayalam edition) says that the *pūrvārdha* treats *viṣavijñāna* (here "Theory of Poisons") whereas the *uttarārdha* treats *viṣacikitsā* ("Curing of Poison"), but the latter half of the *pūrvārdha* is focused on treating the bites of the cobras, vipers, and kraits—clearly a matter of *viṣacikitsā*. The first part of the *uttarārdha* (section two in the e-text numbering) is about healing the bites or stings of various animals other than snakes: that of rodent, scorpion, spider, rabid dog, mongoose, cat, etc. One need not be surprised by the non-venomous animals in the list; infection caused by any bite, especially deep punctures, can lead to symptoms effectively similar to envenomation. The third section

[86] MEULENBELD 1999, Vol. IIA: 593 and 599.

[87] The dictionaries define *upaviṣa* as a manufactured poison, but cite a source which names simple plants like Datura as *upaviṣas*. Robert GOLDMAN suggests we understand "lesser poison," and I concur. Most parts of the Datura plant are toxic and hallucinogenic, but not deadly unless consumed in large amounts. The seeds and roots, however, are notorious for their potency.

[88] In MEULENBELD's edition this is the sixth chapter. I refer to the 1913 edition of Vaidya Jadavji Tricumji ACARYA.

(latter part of the *uttarārdha*) describes various multi-purpose remedies and first aid measures. The 2006 edition comes with five useful appendices. The first gives the recipe for a drug called Kāñcī, synonymous with Dhanyāmla, which is mentioned but not explained in verse 1.103. Appendix II gives metric equivalents for the weights and measures used in the text and Appendix III is on denaturation of some poisonous ingredients. Appendix IV is on using the antidote syrup (*viṣahārilehya*) to diagnose the type of snake responsible for a bite. The last appendix lists the medicinal plants mentioned in the text by Sanskrit name, Sanskrit synonyms, Latin name, and Malayalam name.

Many more Āyurvedic texts have material on poison and snakebite, but I have covered the main ones. Others that I know about but have not commented on include a late text called *Dhanvantari* with sections on symptoms of disease related to poison (*viṣaroganidāna*) and remedies for disease related to poison (*viṣarogacikitsā*), the Bengali antidote treatise (*agadatantra*) called *Mṛtyusaṃjīvanī*, said to be compiled in the nineteenth century from Suśruta and other sources,[89] and numerous alchemical treatises to which I have no access.

2.4 The Purāṇas

The Puranic literature is vast and varied, and so I must emphasize once again that my search for material on Gāruḍa Medicine in this body of texts is in no way exhaustive. I will focus on the three Purāṇas in which I have found the most material—the *Gāruḍa Purāṇa*, the *Agni Purāṇa*, and the *Nārada Purāṇa*. I'll also mention some passages in other Purāṇas. This literature is varied in that some Purāṇas are rather predictable—being concerned with ancient myths, histories, mainstream religious worship, and so on—while others deal with a far broader range of topics such as medicine, aesthetics, law, and esoteric magic including our current topic. As far as I am aware, there is no single guide to the Purāṇas which serves the valuable function of Meulenbeld's *History of Indian Medical Literature* for Āyurveda. Such a task would be immense, because the Purāṇas are vast in extent and their authors and redactors put less effort into organization by topic than the Āyurvedic authors and redactors.

2.4.1 The *Gāruḍa Purāṇa*

The *Gāruḍa Purāṇa* has a wealth of material on Gāruḍa Medicine, and most of it is drawn from tantric sources. This should not be a controversial statement, since the text itself usually cites the material as *śivoktaṃ* or a synonymous variant referring to Śaiva scripture. The material of interest that is not of tantric origin, on the other hand, derives from Āyurvedic sources.

The nineteenth chapter[90] in thirty-two verses is a sort of hyper-condensed Gāruḍa Tantra digest. It is usually referred to in the colophons as *prāṇeśvaravidyā*, the spell of the Lord of Vital Breath. In the opening verse, our interlocutor the *sūta* says "I now teach the Lord of Breath and [other]

[89] Meulenbeld 1999, Vol. IIA: 363.

[90] All chapter numbers refer to the first and major section of the *Gāruḍa Purāṇa*.

gāruḍa [material] taught by Śiva."[91] Much of the chapter is parallel with chapters four and five of the *Kriyākālaguṇottara*, which are much longer, but I think rather than drawing directly on this, they both draw on older Gāruḍa Tantra sources, because the *Purāṇa* includes some material that is not found in the *Kriyākālaguṇottara*, and the *Kriyākālaguṇottara* is clearly based on older tantras. The first topic in *Gāruḍa Purāṇa* 19 is fatal places, times, and vital points to be bitten by a snake (19.1–4). The next topic, without transition, is the correspondence between the planets, the *nāga*s and the periods of a day (19.5–8). This topic is obscure in the *Kriyākālaguṇottara*, where it is given in more detail, and so here it is even more so. The original point, it seems, was to determine which *nāga* was dominant during the time of day or night that the snakebite occurred, which would determine if the case was curable or not.[92] The next two verses continue the correspondences (9–10), but this time between the times of day and the parts of the body, presumably with the same intention of determining curability before treatment is begun.[93] Verse 11 seems to refer to a technique of yogic prognostication by watching the flow of breath in the body. Verses 12–13 give an encoded mantra, followed by the *vidyā* of the goddess Kurukullā (14–17).[94] It says that Garuḍa previously "held" (*dhṛta*) this *vidyā* for the protection of the three worlds, and gives brief instructions for installing it on one's body and its use in a house to ward off snakes. Next the formula for the *vidyā* goddess Suvarṇarekhā is given along with instruction for its placement on a *yantra* (18) and the Vipati mantra[95] to be installed on the fingers of one's hand (19–20). This particular mantra is addressed in more detail in *Gāruḍa Purāṇa* 197. One short verse is on the *vidyā* goddess Bheruṇḍā (21),[96] and then there are instructions for installing a mantra (*mantranyāsa*) and a visualization of oneself as Garuḍa using breath control to remove the poison (22–26). Next several simple recipes for herbal antidotes are given, the last of which is accompanied by a mantra to remove viper (*gonasa*) poison (27–30). The last two verses describe the use of this mantra for other purposes, mainly romantic control of women (*strīvaśīkaraṇa*, 31–32).

The next chapter, *Gāruḍa Purāṇa* 20, is about weapon mantras and, like the previous chapter, it also opens with the phrase "taught by Śiva" (*śivoktaṃ*). The mantras are described as being useful for several purposes, but the predominant theme in this chapter is using them to destroy or drive away *bhūta*s and poison. The *kīlaka* mantra is said to be taught by Garuḍa. I am not familiar with the individual mantras used here, so I cannot comment on them further.

The short twenty-seventh chapter is about the Skandamekhalā *vidyā*. The chapter is only the formula, excepting the final phrase "(Effective for) removing the poison of all *nāga*s, etc." (*sarvanāgādiviṣaharaṇam*). Here are some features of the formula: the vocatives are all to goddesses or names

[91] 19.1ab: *prāṇeśvaraṃ gāruḍaṃ ca śivoktaṃ pravadāmy aham* / (*ravipulā*). Unless otherwise noted, I refer throughout to Bhattacharya's 1964 edition.

[92] I attempt a full translation of the passage in Part II.

[93] This is absent from the *Kriyākālaguṇottara* parallel.

[94] This goddess is perhaps best known as a form of the Buddhist deity Tārā, however she occurs in quite a number of early non-Buddhist texts as a Gāruḍa goddess. See Chapter 4 for further discussion. The edition prints her name in the formula as kuru kuṇḍe, but notes the variant kuru kule. This is simply a corruption for kurukulle.

[95] I.e. the five syllables of Garuḍa, kṣi pa oṃ svā hā.

[96] See Chapter 4 for more on Bheruṇḍā.

of one goddess. Despite the final tag phrase that it is for snakebite, other uses gleanable from the mantra itself are destruction of enemies and protection of children from demons (*bālagraha*s). It is closely parallel with the Skandamekhalā *vidyā* found in the *Rakṣāpaṭala* of the *Kriyākālaguṇottara* and in chapter 41 of the second division of the *Īśānaśivagurudevapaddhati*. The chapter ends with a version of the Meghamālā *vidyā* also found in *Kriyākālaguṇottara* 7 and in the *Yogaratnāvalī*.

In chapter 66, on astrology, there is a passage on a system of five *kalā*s (starting with verse 14) that is parallel with *Kriyākālaguṇottara* 5.67 and what follows. I have found this somewhat obscure system of *kalā*s in no other text. Likewise, chapter 67 is related to parts of the *Kriyākālaguṇottara*'s fifth chapter.[97] Its opening verse says that Hara, having heard it from Hari, told the knowledge to Gaurī. This seems to indicate that the *Purāṇa* chapter is drawn from a Śaiva scripture that the redactor wants to ultimately assign to the authority of Viṣṇu. It is also possible that this indicates that it was drawn from a Vaiṣṇava Tantra that was parallel with a Śaiva Tantra. The *Gāruḍa Purāṇa* chapter is clearly a method of divination based on the movement of vital air (*prāṇa*) in the body, whereas in the *Kriyākālaguṇottara* the details are much more obscure.

Chapters 175–196, also presented as a teaching of Hari to Śiva, are part of a self-contained medical treatise within the *Gāruḍa Purāṇa*, chapters 146–219.[98] Aside from the tantric chapters 175–196, the rest are narrated by Dhanvantari, the ancient authority of the *Suśrutasaṃhitā*. The transition to Hari as the narrator is rather interesting—to the philologist—after almost thirty chapters of Dhanvantari narrating. The opening verse of chapter 175 reads: (Rudra spoke:) "Thus Dhanvantari, who is Viṣṇu himself, spoke to Suśruta and the others. Hari speaks again to Hara about various medicines that destroy disease."[99] Having this first verse be the speech of Rudra points to clumsy redaction, because Hara is referred to in the third person in the verse. The switch back to Dhanvantari in 197 is without any transition.

The first chapter in this section with material of interest is not found in any edition that I have access to, but only came to my attention through the 1907 translation of M.N. Dutt.[100] There it is chapter 181, and at seven pages in the translation (563–569), is a rather long chapter by the standard of this section. It reads much like an Āyurvedic *viṣatantra* chapter, summarizing the types of poison, snakes, and other venomous insects. The chapter is concerned with symptoms and classification (*nidāna*), rather than treatment (*cikitsā*).

Turning our attention back to the edition, chapter 182 gives herbal recipes for various health and beauty issues, but also a few verses on healing poisoning. Verse 21 says that the mantra OṂ HRŪṂ JAḤ removes all poisons derived from scorpions. Verse 22 gives an herbal formula to be drunk or taken nasally. Verse 23 gives a recipe for medicated ghee that nullifies the effects of poison. Verse 24 gives a recipe with mineral and animal-derived ingredients that "destroy poisons as Garuḍa destroys snakes." And finally, verse 25 gives another medicated ghee, this time specifically for scorpion venom.

Chapter 189 similarly has a mix of herbal formulas for various ailments. Verses 7, 9, and 14 are

[97] In particular, *Gāruḍa Purāṇa* 67.19cd–22ab are genetically related to *Kriyākālaguṇottara* 5.61–63.

[98] Pointed out by Meulenbeld 1999, Vol. IIA: 512.

[99] 175.1: *rudra uvāca // evaṃ dhanvantarir viṣṇuḥ suśrutādīn uvāca ha / hariḥ punar harāyāha nānāyogān rugardanān //*.

[100] Republished as Dutt 1968.

for removing poison.

Chapter 191 is predominantly about simple herbal formulas for removing poison or warding off snakes. The second verse describes wearing an amulet shaped like Garuḍa made from a bear's tooth, recalling the hyena tooth amulets described in the *Haramekhalā*, *Gadanigraha*, and *Yogaratnāvalī*.

Chapter 194 contains the rites, formulas, and uses of the Vaiṣṇava *kavaca*, a general-purpose spiritual armor that one can invoke in any circumstance of fear or danger. Several times mention is made of using it to drive away snakes or remove poison. The long mantra at the end of the text is also interesting, as it mentions Tumburu, a decidedly Śaiva deity.[101] The deity called "Ayokheti" (*ayokhetaye*) is obscure, and the word may be corrupt. There is also the apparent vocative form *garuḍi*, which seems to only occur in this passage.

Chapter 197 is a very key passage for this dissertation, and is genetically related (almost word for word) with the sixth chapter of the *Kriyākālaguṇottara*, edited and translated in Part II of the current dissertation. The parallel begins with the second verse, and continues through the end of the chapter. The *Gāruḍa Purāṇa* version has five or six fewer verses, and as Harunaga Isaacson noted in our reading group, it appears that the *Purāṇa*'s redactor intentionally left out details, although some variants in the *Purāṇa* could be simple corruption. Verse 3ab replaces a reference to Śiva in the source text with a reference to devotees of Viṣṇu (*viṣṇusevakaiḥ*). This is, however, odd because the rest of the ritual is unambiguously centered on Śiva as the primary deity and uses the terminology of Śaiva cosmology.[102] A verse at the end of the chapter says that the spell was taught to Garuḍa by Śiva, then Garuḍa taught it to Kaśyapa, whereas the beginning of the chapter only mentions Garuḍa teaching it to Kaśyapa. How far these "citations" should be taken is a matter of opinion, but one Gāruḍa Tantra, the *Trottala*, that survives only partially in two recensions called the *Tvaritāmūlasūtra* and *Tvaritājñānakalpa* features Garuḍa as the recipient of Śiva's teaching.[103] I discuss these texts in more detail in Chapter 4.

Chapter 198 is narrated by Bhairava, and is concerned with a goddess here called by the two names Nityaklinnā and Tripurā. The former is usually a name of one of the Nityā goddess, a series of varying number that often includes the Gāruḍa goddesses Bheruṇḍā, Kurukullā, and Tvaritā. [104] At the end of the chapter, Tvaritā is mentioned in a long list of goddesses who, when worshiped in the *jvālāmukhī* sequence,[105] remove poison.

And lastly, the final chapter of the *Gāruḍa Purāṇa*'s primary book (*khaṇḍa*, 240), sums up the text by saying that one who visualizes Garuḍa can destroy poison.[106]

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[101] The Sansknet e-text, based on the Bombay Venkatesvara Steam Press edition, reads *tvaṃ kuru* instead of *tumburu*.

[102] As I note in Chapter 3, two manuscripts of the Purāṇa rather read the same reference to Śiva as in the Tantra.

[103] See Slouber 2012b (forthcoming).

[104] Sanderson 2009: 48 (and footnotes), cites several texts on Nityā goddesses.

[105] I do not know the significance of this sequence.

[106] I was not able to locate this chapter in the edition of Bhattacharya, but only in the Sansknet e-text based on the Bombay Venkatesvara Steam Press edition.

2.4.2 The *Agni Purāṇa*

Like the *Gāruḍa Purāṇa*, the *Agni Purāṇa* has a wealth of material for us drawn from tantric sources. I have used various editions in searching for passages, but unless otherwise noted, I refer to the 1873–1879 edition of MITRA. His edition's numbering of the chapters is the standard of most editions, and it gives some variant readings. I will mention passages in about twenty chapters, but most of the valuable material is concentrated in chapters 293–297 and 308–315.

Chapter 31 teaches that reciting the names of Viṣṇu is effective at removing various ailments, including various kinds of plant, animal, and artificial poisons.

Chapter 133 presents a strange mix of topics, and judging from the header alone, "On Various Strengths," one might skip over it. The first eleven verses or so are about the characteristics of a newborn, how they predict that person's future, and how one's astrological chart determines the future. Then it switches rather abruptly to the topic of applying mantras in warfare magic. Verses 18cd–24 employ the Vipati mantra of Garuḍa (KṢIPA OṂ SVĀHĀ TĀRKṢYĀTMĀ) for success in warfare, and destruction of poison. It includes a visualization of Tārkṣya (Garuḍa) coming to the battlefield and eating one's enemies. Verses 25–26, and the mantra describe using peacock feathers in a ritual for success in battle. Although it is not explicit, the opening part of the mantra appears to be based on the Vipati mantra: "OṂ HRŪṂ PAKṢI KṢIPA OṂ HŪṂ SAḤ...." All of the editions read PAKṢIN and I emend to PAKṢI. The editors want to "correct" to a proper *-in* stem vocative, but PAKṢI is standard *aiśa* Sanskrit and allows for the reversal of the syllables to KṢIPA. For more on this mantra, see Chapter 3.

Chapter 147 is about worship of Tvaritā, a Gāruḍa goddess, but it makes no mention of poisons or snakebite. I explore Tvaritā's identity and textual tradition in Chapter 4.

Chapters 260, 278, and 283 all make short reference to topics of interest. The first says that one can use the Vedic *sarpasāma* verses to banish fear of snakes (260.8ab).[107] Chapter 278, verses 56–60 describe herbs and fumigants for curing envenomation by snakes, scorpions, and rabid dogs. Chapter 283, verse 12, makes brief allusion to a mantra called "*garuḍadhvaja*" that removes poison.

Chapter 293 is entitled "Classification of Snakes" (*nāgalakṣaṇa*) and is an overview of snake typology and basic snake lore. The chapter is parallel with the *Kriyākālaguṇottara*'s chapters 2–4, along with many other texts.[108] Although some of the material can be traced to the early Āyurvedic works, much of it appears to draw on the Gāruḍa Tantras.

Chapter 294 is another central passage on the five-syllable Vipati mantra.[109] It is a word-for-word parallel with *Nārāyaṇīya Tantrasārasaṃgraha*'s third chapter, although here the *Purāṇa*'s version is quite corrupt in comparison and leaves out many verses after verse 20. The *mudrā* section at the end of the chapter is parallel with the beginning of Nārāyaṇa's fourth chapter. I would not rule out the

[107] *Cf.* MINKOWSKI 1991: 393, on the *sarpasāma* verses.

[108] I note specific parallels for each topic in my critical edition reproduced in Part II of the dissertation.

[109] I consulted six editions and they all print the name of the mantra as *viyati*. It is possible that this is a variant name, but I think corruption is more likely. Unfortunately, Indian editions often copy the text of previous editions without attribution, so it is difficult to know whether or not the spelling *viyati* is widespread in the manuscript tradition. The similarity of *pa* and *ya* in North Indian scripts suggests that it is a transcription error.

possibility that the *Agni Purāṇa* copies directly from Nārāyaṇa's compilation, but it is also possible that both copy from the same source Tantra. After a few introductory verses, the text gives the ancillary (*aṅga*) mantras to be installed in the practitioner's body as the heart, crest, armor, weapon, and eye of Garuḍa. Then come verses on installing the element maṇḍalas and mantras on the fingers and thumb of one's left hand, and a description of each maṇḍala. The touch of this empowered hand destroys poison (11). Next, the parallel installation of the syllables and element maṇḍalas on one's body, from the feet up to the head, in effect transforming the practitioner into Garuḍa (12–14). Verses 15–20 are supposed to be giving sequence variations of the Vipati's five syllables, but the text it so corrupt that none of the translations I consulted successfully guessed the intended meaning.[110] Following verse 23 is a Gāruḍa version of the Vedic *gāyatrī* mantra. The final section of the chapter has another mantra and a *mudrā* to be used for destroying poison.

Chapter 295 is about a five-part mode of worshiping Rudra using Vedic hymns (1–15), but the last four verses switch to the *Trailokyamohana* mantra ("deluding the triple world"), the Nṛsiṃha mantra, and some goddesses who are all qualified for removing poison.

Chapter 296 is another key chapter that mainly consists of mantras. One mantra seems to be called *pakṣirudra* ("Winged-Rudra"), a deity form that also occurs in the fourth chapter of the *Nārāyaṇīya Tantrasārasaṃgraha*. I do not yet have a good understanding of this mantra system, but it seems to be related to the Vipati mantra. The chapter has only eight verses, and most of those are also found in the sixth chapter of Nārāyaṇa's compilation.

Chapter 297 is an interesting artifact—a haphazard compilation of verses, for all of which I find parallels in the *Nārāyaṇīya Tantrasārasaṃgraha*. It seems to condense four chapters of that text (268 verses) down into a short 21 verse chapter covering cures for the bites of various snakes, rodents, spiders, scorpions, and *gardabhas*.[111] Most of the parallels are single lines of the *Agni Purāṇa*, which find their other half in the source text only after a gap of several verses. Let me give an example of one case: *Agni Purāṇa* 297.4 is approximately equal to Nārāyaṇa's 8.2ab and 8.12cd:

***Agni Purāṇa* 297**	***Nārāyaṇīya Tantrasārasaṃgraha* 8**
sakṛṣṇākhaṇḍadugdhājyaṃ	*sakṛṣṇākhaṇḍadugdhājyaṃ*
pātavyantena mākṣikam /	*pātavyaṃ tena mākṣikam // 2ab //*
vyoṣaṃ picchaṃ viḍālāsthi	*vyoṣapiñchabiḍālāsthi-*
nakulāṅgaruhaiḥ samaiḥ // 4 //	*nakulāṅgaruhaiḥ samaiḥ // 12cd //*

The remaining eight chapters of the *Agni Purāṇa* I want to discuss, 308–315, are dedicated to the once popular goddess Tvaritā. You'll recall that chapter 147 was also about her, bringing the total to nine chapters. In Chapter 4 I demonstrate that *Agni Purāṇa* 311 and 312 are redacted from *Tvaritāmūlasūtra* 5,7, and 8. The fate of so many of these ancient deities that enter the Sanskritic realm is assimilation as mere aspects of another well-known deity. For the Śaiva goddesses, that inevitably means becoming mere forms of Pārvatī, the normative wife of Śiva. Not that this is an inferior position, but the passage of time often obscures the individuality that these deities originally enjoyed.

[110] M.N. Dutt (Joshi's 2001 edition) and N. Gangadharan 1986.

[111] In this context, *gardabha* is a kind of insect, not the usual "donkey."

Chapter 308 gives the mantra, visualization, and prescriptions for worshiping Tvaritā. For an expanded version of the visualization, see *Tvaritāmūlasūtra*, chapter 1 in SLOUBER 2012b, also described in Chapter 4. Like there, Tvaritā's role here as Gāruḍa goddess seems more ceremonial than real. Her appearance with peacock feathers and snake ornaments is appropriate, but only passing mention is made of her use for curing poison; much more emphasis is placed on Tvaritā as a general purpose deity granting pleasures as well as liberation.

The next chapter, 309, is about worshiping Tvaritā in a maṇḍala for various worldly purposes. On verses 7–8, a traditional etymology (*nirukti*) of her name, see SLOUBER 2012b (in VASUDEVA'S forthcoming *Śivasudhāprapāpālikā*). Additionally, her *vidyā* and ancillary formulas are given in encoded form, and toward the end, various *mudrā*s are described for use while worshiping Tvaritā.

Chapter 310 is concerned with the initiation ceremony for Tvaritā aspirants. It involves construction of a maṇḍala with mantras, performing life-cycle rituals (*saṃskāras*) for the generation of fire, bringing in the initiate, and performing a series of oblations. The remaining verses cover more details of worshiping Tvaritā and several related Śaiva deities.

Chapter 311 is on the extraction of the mystical formula (*vidyā*) of Tvaritā and its use in a *yantra* for various purposes such as healing diseases, removing obstacles, destroying enemies, and obtaining dominion over the entire earth.

Chapter 312 is not directly related to our current topic. The latter part of it gives instructions for worshiping Kāmadeva within a circle of Nityā goddesses, a class in which Tvaritā and other Gāruḍa goddesses are sometimes included. Here, the goddesses listed *do not* include the ones I am familiar with as having Gāruḍa associations: Tvaritā, Bheruṇḍā, and Kurukullā. For more on the Nityā cult, see SANDERSON 2009: 48, and footnotes.

Chapter 313 is on Tvaritā's formula and its use in various magical acts. Its title, *Tvaritājñāna*, recalls the two-hundred verse recension of the *Trottala* called *Tvaritājñānakalpa*, however as far as I can tell, the chapter is not based on that. At the end of the chapter, use of a spell called *Amṛtī vidyā* ("Nectar Spell") is prescribed for whispering in the ear of a snakebite victim.

Chapter 314 is primarily about sorcery, but does mention healing poison among the rites. The Nityā goddesses again feature prominently here.

The last chapter to be considered is 315. It carries the title "Various Mantras" (*Nānāmantrāḥ*), but is in fact about the nine syllable *vidyā* of Tvaritā. The goddess' name is not mentioned in this short chapter, but her *vidyā* is unmistakable: HŪṂ KHE CA CHE KṢAḤ STRĪṂ HŪṂ KṢE PHAṬ. Various permutations of ordering the syllables are given for different ritual purposes, as with the permutations of the Vipati mantra. Healing poison is mentioned as a use several times.

2.4.3 The *Nārada Purāṇa*

The *Nārada Purāṇa*, also called the *Nāradīya Mahāpurāṇa*, is another major *Purāṇa* that draws heavily on tantric sources in some sections.[112] Aside from the nature of the content, this is also made

[112] Although I have not done a systematic study of the whole text, chapters 63–91 appear to be the locus of the tantric material.

known by the frequent use of the phrase "concealed in all the Tantras" (*sarvatantreṣu gopitam*). All references below are to the first of the two divisions of the *Purāṇa*, the *pūrvakhaṇḍa*. Notably, the tantric influences are much more strongly Vaiṣṇava than in our other *Purāṇa* of this group discussed, the *Gāruḍa Purāṇa*.

Chapter 70 mentions the five-syllable Gāruḍa mantra elsewhere known as Vipati. It is in the context of a long chapter on Vaiṣṇava tantric mantras and worship, about which information is difficult to obtain.[113] The text says to use the five syllables of Garuḍa while sprinkling the snakebite victim with water (58) and to visualize Viṣṇu mounted on Garuḍa for rites of removing poison (59ab). For one that worships him with *aśoka* flowers and leaves, Garuḍa will appear and grant the desired boon (59cd–60).

The next chapter is also a long one (228 verses) dealing with a variety of Vaiṣṇava tantric topics, particularly related to Narasiṃha. Passing mention is made at several places in this chapter to the use of the Nṛsiṃha mantra for curing poison (71.51 and 79). This use is also mentioned in the *Nṛsiṃha Upaniṣad*.

Chapter 77 is about the spiritual armor (*kavaca*) of Kārtavīrya. Verses 78–84 list types of snakes and other venomous creatures that would not be able to harm one who "wears" this armor. Many other categories of animals and supernatural beings are also listed.

Chapter 81 is mainly about mantras of Kṛṣṇa, but the final eleven verses teach an expanded version of the Vipati mantra for removing poison. The five syllables themselves are given in code words in 140cd–141a. The specific ancillary mantras of the main mantra are given in versified form. This seems to be the basis of *Mantramahodadhi* 14.116–130.

Chapter 87 is about the avatars of the Vaiṣṇava goddess Śrī. Surprisingly, the fierce Śaiva goddess Chinnamastā features prominently. Verse 99 says that one wearing a special mark would be able to subdue snakes and other dangerous beasts on sight.

Chapter 88 is about the avatars of the Vaiṣṇava goddess Rādhā. Verses 90–97 are on the Nityā goddess Bheruṇḍā, who features as a snakebite goddess in other texts. I discuss everything I know about Bheruṇḍā in Chapter 4. Her nine-syllable formula is given, followed by her visualization. Verse 97 says that one who remembers her would be able to destroy the three types of poison instantly. Verses 128–142 are on Tvaritā as the ninth Nityā goddess. Mention of Kurukullā is also made at several points (24,232). The following chapter, 89, has more material on the Nityā goddesses that I will not discuss.

Chapters 90 and 91, both quite long, also have a lot of material on the Nityā goddesses. At verse 149 there is mention of curing snakebite through unspecified mantras and offerings to Lakṣmī. In chapter 91 there is a hymn in praise of Śiva from verses 219–229 that was said to be taught in the Gāruḍa Tantras (*etat stotraṃ…sarpatantraprakāśakam* 1,91.230). The hymn itself has little connection with issues of poison, only once calling Śiva "eater of poison" (*viṣāśanāya*) in reference to his feat of swallowing the poison in the story of the churning of the ocean. It is however significant because it further associates Śiva with these Tantras and suggests that the Śaiva Gāruḍa Tantras may be the source of some of the Vaiṣṇava material on healing poison.

[113] 1,70.1ab: *atha vakṣye mahāviṣṇor mantrān lokeṣu durlabhān*

2.4.4 Other Purāṇas of Note

The *Bhaviṣya Purāṇa*'s *Brāhmaparvan* has several chapters that are parallel with chapters in Gāruḍa Tantras such as the *Kriyākālaguṇottara* and the *Kāśyapīya Garuḍapañcākṣarīkalpa*, all of which are incidentally narrated by Kaśyapa. Chapter 33 teaches general facts about snakes and parallels *Kriyākālaguṇottara* 2 and 3 among many other texts. On the specific venomous fangs, the *Purāṇa* lists more detail than is present in any other text that I am familiar with. It has ten verses (33.25–35) whereas the others usually have only one or two verses naming the fangs. Chapter 34 is about the signs that a bite victim is incurable (*kāladaṣṭa*), auspicious and inauspicious messengers, and astrological considerations. These are parallel with *Kriyākālaguṇottara* 4,5, and 7 among other texts. Chapter 35 also begins with the words "Kaśyapa said," but the third verse says "according to the speech of Kaśyapa," thus betraying a third party, or simply a clumsy redactor. The *Kāśyapasaṃhitā*, which I usually refer to as *Garuḍapañcākṣarīkalpa*, is indeed parallel with these chapters, however not very closely. The association of the sage Kaśyapa and poison is old, and also the date of the current *Kāśyapasaṃhitā* is unknown. A further point is that verse 35.56 attributes the recipe for an antidote to Rudra, suggesting that some of the material is drawn from Śaiva Gāruḍa Tantras. Finally, chapter 36 is about various classifications of snakes—into hooded, spotted, and striped as well as class-based classifications which are parallel with *Kriyākālaguṇottara* 2.

The *Devībhāgavata Purāṇa*[114] and *Brahmavaivarta Purāṇa*[115] have interesting and relevant stories on the goddess Manasā, identified as the wife of Jaratkāru of the *Mahābhārata* cycle of stories and the sister of the snake king Vāsuki. She is famous in Bengal even today as a goddess closely associated with snakes and snakebite. In the *Brahmavaivarta* chapter, a number of characters are meshed together into one story about snakebite medicine: Dhanvantari, Manasā, Garuḍa, Śiva, and the *nāga*s. Notably, Garuḍa is described as a student of Śiva, in line with the story in the first chapter of the *Tvaritāmūlasūtra*. These Puranic passages were both used popularly as protective devices against snakebite, according to the final verses listing the benefits of hearing or reciting the text (*phalaśruti*).

The *Viṣṇudharmottara Purāṇa* has a passing reference to the Gāruḍa goddess Jāṅgulī in a chapter about protecting a king from poison (2,151.35). It also says that the king should wear jewels and medicinal herbs that destroy poison. There are several herbal formulas against poison given in the chapter called *Puruṣacikitsā* ("Medicine for People," 2.56.59–69).

The *Varāha Purāṇa*'s chapter 24 is on the origin of snakes. In it, Brahmā tells the snakes that they should only bite those whose time is up or who have offended them (verse 28). In turn, the snakes need be afraid of no humans, except those who possess mantras, herbs, and Gāruḍa maṇḍalas (*mantrauṣadhair gāruḍamaṇḍalaiś ca baddhair*…).

The *Brahmāṇḍa Purāṇa* has several passages mentioning the Nityā goddesses in its third section, the *Lalitāmāhātmya*: chapters 19, 25, 37, 43, and 44. More interesting though, is a battle episode in chapter 23. The war is ultimately between the demon Bhaṇḍa and the goddess Lalitā, but this episode concerns the battle between Bhaṇḍa's five generals—who pool their magic to create a snake demoness called Sarpiṇī—and the goddess Nakulī. *Nakula* means mongoose, a classic enemy of

[114] See *Devībhāgavata Purāṇa*'s ninth *skhanda*, chapter 48.
[115] See *Brahmavaivarta Purāṇa*'s *Kṛṣṇajanmakhaṇḍa* chapter 51.

snakes, and so Nakulī is the mongoose goddess. The demoness Sarpiṇī creates huge numbers of snakes who threaten to overcome the army of Lalitā. Nakulī enters the battle riding on Garuḍa and creates an equivalent number of mongooses who attack the snakes in a cosmic version of a scene commonplace in village India. Although the passage is not directly related to Gāruḍa Medicine, it is a fascinating case of two archenemies of snakes, Garuḍa and the mongoose, teaming up to overcome them.

In the *Matsya Purāṇa* I was only able to find one verse of interest, 68.26. I translate: "Homage to the Bird, the Lord of Birds who has the speed of the wind. One should always worship Garuḍa for destruction of poison."[116]

Many more important passages are likely to be found in the vast Puranic literature. I have surveyed the first three, the *Gāruḍa*, *Agni*, and *Nārada Purāṇa*s rather carefully, but because of the vastness of Puranic literature I cannot survey everything. I found nothing of note in the following Purāṇas: the *Vāmana*, *Gaṇeśa*, *Kūrma*, *Mārkaṇḍeya*, *Viṣṇu*, and *Vāyu Purāṇa*s. My main recourse for checking and rejecting these was reading the chapter titles and checking any that sounded promising. Some are available as electronic texts, in which case I checked them for keywords related to Gāruḍa Medicine. The probability that I have missed important passages is high, but much more ground remains to be covered.

2.5 The Śaiva Tantras

It now appears likely that the Śaiva Gāruḍa Tantras were the most extensive repositories on animal poisons and methods of curing in Sanskrit literature. As I mentioned in the introduction, the Gāruḍa Tantras were considered to be one of the five "streams" of Śaiva revelation by the tenth century. Canonical lists are found in the *Śrīkaṇṭhīya* and preceding the *Jñānapañcāśikā* in one manuscript.[117] These lists proclaim that the standard number of canonical titles was twenty-eight. Most of these are probably lost, but a lot of material does survive that I will discuss. For this section, I only include texts that present themselves as Tantras. By *Tantra*, I mean a revealed text; put more plainly, I mean a text that is framed as a teaching of a deity rather than of human authorship or compilation. One may call the Tantras a class, but they vary greatly in subject matter and literary sophistication. In the next section, I will discuss the important sources that present themselves as compilations based on the Tantras.

2.5.1 The *Kriyākālaguṇottara*

The *Kriyākālaguṇottara* is a Tantra that teaches topics from the Gāruḍa, Bhūta, and Bāla Tantras. The chapters of interest for studying Gāruḍa Medicine are 1–7, 14, 24, 26, and 28–35, and nine of those are edited and translated in Part II of the dissertation. Although the *Kriyākālaguṇottara* presents itself as revelation, it makes references back to former teachings and therefore can be considered

116 *Matsya Purāṇa* 68.26: *namo vihaṃganāthāya vāyuvegāya pakṣiṇe / viṣapramāthine nityaṃ garuḍaṃ cābhipūjayet //*

117 On the *Śrīkaṇṭhīya* see Hanneder 1998. The *Jñānapañcāśikā* manuscript was filmed by the NGMPP as B25/7.

a compilation based on earlier canonical Tantras. Several chapters titles correspond to canonical Gāruḍa and Bhūta Tantras, such as *Nīlakaṇṭha,*[118] *Devatrāsa,* and *Khaḍgarāvaṇa,* and the one called *Caṇḍāsidhāra,* while not a chapter, is an epithet used in the Khaḍgarāvaṇa mantra.[119] The text dates from before the eleventh century, when Kṣemarāja quotes it in his commentary on *Netratantra* 19, and the earliest manuscript I have is from the twelfth century. Because Kṣemarāja quotes it with the respectful prefix "*Śrī*," it is unlikely to have been a brand new scripture in his time.

The first chapter is introductory. Kārttikeya tells Śiva that he has heard lots of Tantras, but has not heard any Gāruḍa Tantra and wants to know about a list of other topics. Śiva obliges, but admits that he told it before to the goddess and kept it secret from others.

The second chapter is on basic facts about *nāga*s and snakes, their class (*varṇa*) divisions, and biological facts such as mating, gestation, birth, teeth, and when they get their venom. It ends with a verse about the conditions under which a snake will bite.

The third chapter is about the specific fangs in a snake's mouth, the types of bites, and the symptoms of the bites under each condition mentioned at the end of chapter 2. It ends with a discussion of incurable bites for which treatment should not be attempted.

The fourth chapter is a series of lists of auspicious and inauspicious items. The point is to determine whether the patient is curable or not, and reminds me of legal disclaimers of responsibility, though perhaps I project. People bitten on certain days, under certain asterisms, and in certain vital spots will not survive. Likewise, if they are bitten in certain locales or at certain times of day, they should not be treated. Following is a long list of good and bad omens to observe in relation to the messenger sent to fetch the Gāruḍa practitioner.

The fifth chapter continues this theme in its latter half, but first discusses the seven stages of envenomation and the treatments to be done in each (1–38). If the poison penetrates to the bone marrow, the patient is incurable. The second half of the chapter is on astrological considerations, and seems to be largely in the same spirit as chapter 4—determining whether a case can be cured or not.

The sixth chapter delves into the details of the healing procedure. The incurable cases have been weeded out, and the basic facts of toxicology presented. The procedure involves mental construction of the element maṇḍalas and their deposition on both the hand and body of the practitioner. The chapter also introduces the mantra system, primarily the five syllables of the Vipati mantra that correspond to the element maṇḍalas. The chapter ends with a visualization of oneself as Garuḍa for cases of envenomation, or Bhairava for cases of possession.

The seventh chapter is the longest in the text with a little less than two hundred verses. The first six verses seem to backtrack by discussing further signs that a patient will be curable or not. It then proceeds to treatment, assuming the preparatory procedures of the last chapter have been done. The first procedure is called *jīvarakṣā,* protecting the soul of the patient, and involves using the Earth maṇḍala to hold the soul in the body and the use of a mantra for stabilization. Then there

118 While not technically a chapter title, the β manuscripts call the section ending after 7.174 "*Nīlakaṇṭhamantrakośa.*" Chapter 34 of the *Kriyākālaguṇottara* may also be borrowed from the Gāruḍa Tantra called *Nīlakaṇṭha,* as I discuss in my note to the redactional fissure of that chapter's beginning.

119 On Khaḍgarāvaṇa, see my Master's Thesis (Slouber 2007a.)

are some verses on installing the maṇḍalas in the hand, reviewing what was said in chapter 6. After that are the permutations of the syllables of the Vipati mantra, each with a specific use appropriate to the corresponding element. From verse 36, a different mantra system seems to begin and I have not yet understood it. This may change to yet another system from verse 53, and the syllables of the mantra are given in code to be extracted. From verse 58, various uses of the mantras and element maṇḍalas are taught, not only related to envenomation, but also to possession, fever, and other diseases. Verses 66–92 discuss various other uses of the element maṇḍalas and mantras. From verse 93 up through 164 is a long discussion of plant poisons—not remedies for people who have eaten them, but rather prescriptions on their use in cases of envenomation. Their use is accompanied by mantras and also involves the element maṇḍalas. Verses 165–174 are about the "Garland of Clouds" spell (*meghamālāvidyā*) for all kinds of envenomation and poisoning. Following verse 174 the β manuscripts[120] have a colophon: "The section on Nīlakaṇṭha's collection of mantras and so forth is concluded" (*nīlakaṇṭhamantrakośādiḥ samāptaḥ*). *Nīlakaṇṭha*, aside from being an epithet of Śiva, is the name of one of the canonical Gāruḍa Tantra titles, and perhaps the long section on use of plant poisons and the *Meghamālāvidyā* derive from this Tantra. Verse 175 might as well start a new chapter, as Kārttikeya asks about a topic unrelated to anything preceding in this chapter. It is about how to determine the type of snake when the bite occurs at night and the snake is gone.

Skipping the exorcistic Bhūta Tantra material in chapters 8–13, chapter 14 is on the Gāruḍa mantra deity called Devatrāsa. It is a short chapter with only four verses and some prose, but is notable in using music along with mantras for the healing procedure.

Skipping more material on possession, fevers, and pediatric possession, we come to chapter 24, called *Rakṣāpaṭala*, "the chapter on protection." This chapter features several new *vidyā* spells and *yantra*s to protect people from a variety of ailments including venomous animals. Among them are the Skandamekhalā *vidyā* for creating a barrier of protection, especially around young children.[121] Next is the Pratyaṅgirā *vidyā*, whose first epithet is "destructress of all poison" (*sarvaviṣaghātanī*). Her other epithets imply widespread applications. The next item of interest is a *yantra* based on the Vipati mantra syllables. It is worn on the body for protection from snakes, but also from other dangerous animals, thieves, and to ward off fear in dangerous places. Other uses are making barren women fertile and warding off possession. Following this is another all-purpose *yantra* involving the god Tumburu, also effective against poison.

Chapter 26 opens with prescriptions for where and how to perfect the mantras. The remainder of the chapter gives details on how to master the Śaiva mantras. This does not appear to be generic to this text, and I will be looking for parallels in other Śaiva Tantras when I edit it.

Chapters 28–35, the final seven of the text, return to Gāruḍa topics. Chapter 28 is about scorpions. It describes twelve types of scorpions and gives a slightly different mantra for each. The mantras are quite short, and most feature Brahmā as the presiding deity, which makes me think that they may be derived from the Vedic tradition.

[120] I.e. NGMPP reel numbers E2189/6, B120/11, B120/3, and A149/2. For the relationships among the manuscripts, see the introduction to Part II of the present thesis.

[121] I edit and translate this *vidyā* in Slouber 2012a: "Vulnerability and Protection in the Śaiva Tantras."

Chapter 29 is on Jvālāgardabha. I am not certain about its identity: is it an insect or a skin condition? Perhaps it is a skin condition or disease that causes a skin condition that is thought to result from invisible insects somehow related to donkeys (*gardabha*). The chapter opens with a story of the origin of Jvālāgardabha. Ten types are listed along with mantras for each.

Chapter 30 is on vipers (*gonasa*). It also opens with a story about the origin of vipers during the churning of the ocean. Twenty-one varieties are described, with the colors of their spots and the shape of their bodies. Unfortunately, it seems impossible to identify most of them with this information. The best handbook on the snakes of India, that of WHITAKER and CAPTAIN, seems to have no snakes that match the vipers described.[122] Mantras and herbal formulas are given for most of the types, but around six types are said to have incurable bites. The chapter ends with a Prakrit mantra for a bite by any type of viper.

Chapter 31 is on spider bite, and divides spiders into four categories according to humor (*doṣa*) or combination of humors. The chapter ends with an all-purpose mantra for spider bite.

Chapter 32 is on Markaṭī bite. The identity of this is also in doubt. Dalhaṇa, on *Suśrutasaṃhitā* 1.6 says "*lūtā markaṭaḥ*," "spider means *markaṭa*," but I doubt spiders are meant here. Eight types are enumerated. One is said to have twenty feet, and two others are said to have "many feet." Perhaps centipedes are meant. Although the word "centipede" means one hundred feet, in reality their number can vary from twenty to over three hundred.[123]

Chapter 33 is about the bite of rabid dogs. The chapter opens with a story about the mythological origin of rabies. As for snakebite, seven stages of envenomation are detailed. Many herbal formulas and mantras are also given.

Chapter 34 is on the manufacture and use of "poison-pills," in this case pills in which poison is an ingredient. Their use is prescribed for envenomation as well as other ailments and for general well-being and longevity. The opening verse of the chapter betrays a clear redactional fissure. I propose that the passage made into this chapter actually followed 5.29 in the source text, and that it was perhaps followed by 7.100–174.

The final chapter of the text is on snake charming and presents eighteen different mantras used for attracting, subduing, and controlling snakes. Short comments follow each mantra.

2.5.2 The *Trottala*

Another important source is the *Trottala*, a Tantra whose name is found in the canonical lists of Gāruḍa Tantras. Several manuscripts associating themselves with the *Trottala* survive, but they seem to be shorter recensions of an originally much longer Tantra. The two surviving recensions that I am aware of are the 700-verse *Tvaritāmūlasūtra* and the 200-verse *Tvaritājñānakalpa*. As we have seen in several Puranic sources, the Tvaritā *vidyā* was widely respected for its use against snakebite.

The *Tvaritājñānakalpa* survives in three Nepalese manuscripts microfilmed by the NGMPP as

[122] In one case the text seemed to fit the description of a non-venomous python, but this could not be correct since the text considers the variety to be highly venomous.

[123] THORP 2009.

A59/15, B26/14, and B126/15. Its colophon situates the *kalpa* as the thirty-fifth chapter of an eleven-thousand verse *Trottala Mahātantra*. Although I think it is likely that a much longer *Trottala* existed, this *kalpa* seems rather self-contained and likely drew on, rather than formed a part of, the Ur-Tantra. The ritual sections focus on using the syllables of the Tvaritā *vidyā* for curing snakebite. Different operations are performed with specific syllables, much like in the Vipati mantra system. Many other uses for the *vidyā* are extolled, however details are not given.

The longer *Tvaritāmūlasūtra* recension, in contrast, is notably unemphatic about use of the *vidyā* for snakebite. It is mentioned, but only in passing along with dozens of other uses. Tvaritā's iconography is thoroughly that of a Gāruḍa goddess insofar as she is adorned from head to foot with snakes. Garuḍa is the interlocutor with Śiva in this Tantra, and he is also seen as part of the power of the Tvaritā *vidyā*: "For the one who repeats this *vidyā*, or even just recites it once, the Goddess, God, and Garuḍa are present in his body as a triad." (*yas tv imāṃ bhyāsate vidyāṃ sakṛd uccāraye 'thavā / devī devaś ca garuḍas tritayaṃ tiṣṭhate tanau //*)[124] I have worked closely on the first chapter of the *Tvaritāmūlasūtra*,[125] and I summarize the rest in Chapter 4.

2.5.3 The *Niśvāsatattvasaṃhitā*

The *Niśvāsatattvasaṃhitā* is probably the earliest surviving tantric text—certainly the earliest of the Śaiva Siddhānta—and parts of it date to the fifth century AD.[126] In the third chapter of the somewhat more recent division called *Niśvāsaguhya* (circa seventh century), there is a small section on curing snakebite with mantras (verses 95–100). It involves pronouncing Śiva's syllable HA with different vowels and semi-vowels to carry out different Gāruḍa operations: "immobilizing poison" (*viṣastambhana*), "restricting poison" (*viṣabandhana*), "paralyzing poison" (*viṣastobha*), "transferring poison" (*viṣasaṃkramaṇa*), and "destroying poison" (*viṣanāśana*). The fine distinctions between the first three is not presently clear. Varying the core mantra for different ritual operations is also seen with the Vipati mantra, and this passage looks like a precursor to the Vipati system.

A few provocative passages are to be found in the *Niśvāsakārikā*, the final and probably latest section surviving only in South Indian manuscripts. In chapter 32, there is a passage about a particular type of meditation that a yogi can do to destroy diseases. Additionally, if the yogi meditating thus is bitten by a snake, even a king of snakes, the poison will not affect him (32.165–167). In the forty-third chapter of the *Niśvāsakārikā*, verses 222–242ab, there is a section on *śikhāyoga*, the use of visualized *śikhā*s ("rays of light"?) of varying color (black, red, white, yellow, or crystal) for various ends, but predominantly for destroying poison. At the beginning Śiva states that these *śikhā* rituals are found in Gāruḍa, Bhūta, and Bhaginī Tantras, and indeed a number of canonical Gāruḍa Tantra titles do have *śikhā* in the name: *Śikhāyoga*, *Śikhottara*, *Śikhāsāra*, and *Śikhāmṛta*. There is also a Bhūta

[124] Note the *aiśa* Sanskrit usage of *bhyāsate*, presumably for *abhyāsate* and the less surprising *uccāraye* for *uccārayed*. Both irregularities maintain the meter and the latter dropping of a final stop in the optative is extremely common in this register of Sanskrit.

[125] See SLOUBER 2012b (forthcoming).

[126] For a general introduction to the text, see SANDERSON 2006: 152+. On the date, see the prolegomena to the critical edition of GOODALL et al., which is forthcoming in the Franco-German Early Tantra Series.

Tantra in the *Śrīkaṇṭhīya* called *Śikhārāva*, but the other sources for the canonical lists have rather *Śivārāva*. In light of the evidence of these lists, this is a rare passage referring to a lost collection of Śaiva scriptures.

2.5.4 The *Svacchandatantra*

The *Svacchandatantra* is an early text, transitional in character between the Śaiva Siddhānta and the Vidyāpīṭha.[127] In the seventh book, there is a passage that may draw on a Gāruḍa Tantra, or at any rate, is recognized by Kṣemarāja in his commentary as being found there.[128] It is about the correspondence between the *nāga*s and the planets, and their use in prognostication. Kṣemarāja also quotes from the Prakrit "*Saṃhitāsāra*" in this section, which I have confirmed is the *Saṃhitāsāra* found in two Nepalese manuscripts.[129] Kṣemarāja also quotes from the *Śrītotula*, a variant spelling of the *Trottala* Tantra discussed above. This passage itself is not very significant for us. Note that Arraj considers the long section of which our passage is a part as an interpolation (1988: 196–197). In the ninth book there is a passage on healing snakebite from verses 94–108. The first part, verses 94–98, is about using the Aghora mantra along with a visualization of Bhairava to destroy poison. There is an interesting ambiguity in the text that may indicate a sloppy redaction in that the text opens by giving instructions for the *sādhaka* to use the mantra if he himself is bitten by a snake (94), while it then says that one should visualize the person bitten as overcome (possessed?) by Bhairava.[130] Is the *sādhaka* healing himself or another? A few verses later there is another confusing statement that if someone is not competent to do the visualization, he can instead use the herbal antidotes that follow.[131] Are we to take this as meaning the *sādhaka* himself may not be competent to do a simple visualization of Bhairava? That seems unlikely. It must refer to cases when the patient is not an initiate. Which brings us back to the context: are these instructions intended for the personal use of the *sādhaka* as introduced or for a Gāruḍika practitioner to use on others? The remaining verses, 99–108 give several alternative herbal formulas for healing snakebite. In 9.104 there is the tag phrase "according to the speech of Bhairava" (*bhairavasya vaco yathā*), that occurs half a dozen other times in the text. The phrase itself is supposedly the speech of Bhairava, so it is otiose and reveals the redactor's hand.

2.5.5 The *Tantrasadbhāva*

The *Tantrasadbhāva*,[132] a foundational text of the Trika school of Śaivism, has several short passages of note. In the fourth chapter there is discussion of a particular set of rituals relating to the god-

[127] See Sanderson 1988: 669–670. Numbering follows the KSTS edition by Shastri 1921.
[128] Commentary preceding 7.42cd: *gāruḍādiśāstradṛṣṭanyāyena darśayati.*
[129] See my Hamburg Master's thesis on the *Saṃhitāsāra*, Slouber 2011b.
[130] 9.97ab: *tenākrāntaṃ mahādevi daṣṭakaṃ tu vicintayet.*
[131] 9.99ab: *atha dhyāne hy akuśalo yadā kaścin naro bhavet.*
[132] Mark Dyczkowski has published a digital edition partially and provisionally edited with variants from three manuscripts. I use this and another privately circulating digital edition.

dess Parā. Among many other uses mentioned, the rituals are said to be applicable against fevers, demons or planets, spiders, and snakes.[133] At 21.134 there is a verse about performing snake charming activities, in the context of nocturnal rituals in the cremation ground involving a human skull and meat offerings. Later in the same chapter (in verse 21.286), there is mention of chanting a Cāmuṇḍā *vidyā* in someone's ear to instantly cure the poison of snake or scorpion. In the long section of prose following 23.276, there are several "witches' recipes" of only minor interest here. One is for invisibility and involves the funeral ash of a cremated snakebite victim.[134] Verse 291 mentions an herbal antidote to poisons, and verses 23.296–304 are a short section on the *vidyā* of the Gāruḍa goddess Jāṅgulī. The following section, verses 23.305–312 with some prose, is about remedies primarily for snakebite. Whether this is intended to be connected to the Jāṅgulī section is not clear, because it is introduced "I will tell *his* section" (*asya kalpaṃ pravakṣyāmi*). In context it should refer back to the Jāṅgulī *vidyā*. Several emendations to Dyczkowski's e-text are necessary; for example, it continually prints *kāladaṃṣṭra* or *kāladaṣṭra*, where we want the widely-attested phrase *kāladaṣṭa*: a terminal snakebite case, literally "bitten by death." Several herbal formulas are given to be worn on the body to ward off snakes. A bracelet empowered with mantras is discussed, that provides protection from snakes. A mantra installation (*nyāsa*) procedure using the syllable oṃ is given for making the bite victim speak, presumably when she or he is comatose. The entire long chapter 24 is important for understanding the astrological and yogic prognostication used in Gāruḍa Medicine as seen in *Kriyākālaguṇottara* 5–7. From around verse 24.203, the rest of the chapter is a long passage on the prognostication of death. It makes explicit that this can be for the yogi's personal use or the yogi can use it for someone else. In verse 24.266, in a subsection on omens similar to *Kriyākālaguṇottara* 4, there is mention of determining the time of death of a snakebite victim. In verses 24.346–348, prognostication is based on the movements of a snake within an enclosure. In the twenty-fifth chapter, in a section on the Lord of Nectar (*amṛtīśa*, *aiśa* Sanskrit for *amṛteśa*), mention is made of using the formula to heal envenomation (25.213). And finally, in chapter 26, there is a section on *adhyātmikā kriyā*, perhaps translatable as "psychic operations." There is a further subsection on *grahaṇa* in verses 44–55, which seems to refer to using mantras and visualization to remove the destructive power of the poison.[135] Verses 50–51ab are especially enlightening:

> *yad eva bhāvam āpanno bhāvayen mantravādinaḥ* |
> *tat karma kurute śīghraṃ garuḍīkṛtavigrahaḥ* || 26.50 ||
> *bhāvamātreṇa deveśi satyam eva na saṃśayaḥ* |

> "The mantra-practitioner—when he has attained the state [of possession], with his body made into Garuḍa—is able to quickly perform whatever action he meditates upon.

133 4.47: *jvaragraha tathā lūtāsarpadaṃṣṭrais tathāvidhaiḥ* //. Dyczkowski emends against the manuscripts to *jvaragrahaṃ* and a privately circulating e-text emends to *jvaragrahas*. I find neither convincing, because in my experience *tathā* can be used within *dvandva* compounds in this register of Sanskrit. The latter e-text also emends against the manuscripts to *lūnā* (for *lūtā*), but this also seems unlikely and unnecessary.

134 *sarpadaṣṭasya puruṣasya bhasmacūrṇa pravālakabhastrāmṛgānām antarddhānam* / I emend to *sarpadaṣṭasya* from *sarpadaṃṣṭrasya* of the manuscripts.

135 *Tantrasadbhāva* 26.48: *avyāhatagatis teṣāṃ acintā pararūpiṇī* / *grahaṇaṃ te prakurvanti viṣaśaktyapanodavat* //

There is no doubt that it comes true by mere visualization, O Queen of the gods."

2.5.6 The *Brahmayāmala*

The *Brahmayāmala*, also known as *Picumata*, is another important and early Tantra. Its earliest witness is a Nepalese manuscript that is dated AD 1052, and the text itself probably dates to between the sixth and eighth centuries.[136] I have found very little in it concerning Gāruḍa Medicine, but a few passages warrant mention. The text notes the Gāruḍa Tantras as a class, as usual next to the exorcistic Bhūta Tantras, but does not name any specific titles (39.92).[137] The sixty-fourth chapter, labeled 61 in the manuscripts and the Muktabodha e-text, but corrected in Shaman HATLEY's private e-text, is about the form of Bhairava called Kambila who specializes in destroying poison and exorcism, among other uses. The procedure for invoking him starts by visualizing a black cobra in one's hand oozing black poison (16–17ab). The highly venomous snake is then visualized as entering one's body, whereupon the poison is impelled to move by meditating on the Wind element.(17cd–18ab) Then the poison is submersed in a flood of nectar in the Ether element (18cd). Situating the poison in this way, one can quickly render poison harmless, be it plant, animal, or artificially-derived (19). The mantra-deity is impelled by the words of Śiva's command. Following this, the text moves into a short section on exorcism with Kambila wielding a sword and scaring the demons much like Khaḍgarāvaṇa in *Kriyākālaguṇottara* 9–11.[138] Verses 29cd–30ab say that he is "employed by *sādhaka*s in the Gāruḍa, Bhūta, Bāla, and Nayasiddhānta tantric schools."[139] Verse 71 starts a short section on black magic. One can cause an enemy to be bitten by a snake and die an untimely death by writing his name with poison and blood in a human cranium on the southern petal of a lotus of Kambila while burning human hair as incense. Following this is a procedure to cause someone perfectly healthy to be instantly possessed by *Brahmarākṣasa* demons. Thus, notably, Kambila is used for both curing and causing possession, as he is used for both curing and causing snakebite. Later in the chapter, starting at verse 135, there is a section on the mantra to Kiṃkara or Kiṃkararāja. I am not clear about if this is another name for Kambila, or another Bhairava-form altogether. At several points in the mantra he is called "Rudra-form with a Snake in Hand" (*Bhujaṅgahastaraudra*). In verse 154 the Bhūta, Gāruḍa, and Bāla Tantras are mentioned again, probably as sources of these techniques, but the syntax is unclear. The canonical lists include a Gāruḍa Tantra entitled *Kambala*, and I suspect that it was the basis for this *Brahmayāmala* passage.

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[136] HATLEY 2007: 211

[137] *Cf.* HATLEY 2007: 218, Table 4.3. My numbering of chapters and verses follows HATLEY's current digital version received in July 2010. HATLEY seems to take this as a specific text title, but they must all be collective singulars for classes of texts: *pañcarātravidhāna, rasāyanavidhi, garuḍasya vidhāna*, etc.

[138] On Khaḍgarāvaṇa and these chapters of the *Kriyākālaguṇottara*, see my Master's Thesis (SLOUBER 2007a.)

[139] *gāruḍe bhūtatantre tu bālatantre tu bhairavi // nayasiddhāntatantrasthaiḥ sādhakaiḥ samprayojitaḥ /*

2.5.7 The *Jayadrathayāmala*

The colophons of the unedited *Jayadrathayāmala* refer to it as *caturviṃśatisāhasra*, 24,000 verses in extent, and it is in fact close to that. The enormity of the text was enough of a deterrent to prevent me from looking into it further for Gāruḍa-related material, but Olga SERBAEVA kindly shared with me the fruit of her massive initial labors with the text: a rough digital transcription of all four sections. I was again very grateful when Alexis SANDERSON sent me a 16-page selection of passages he had noted in the text related to snakes, *nāga*s, and Garuḍa. He points to the *Pañcaviṃśatihṛdayācakra* chapter of the second division of the text,[140] wherein the goddess Ekatarā is capable of destroying snakes and has Garuḍa as one of her three faces. Similarly, a goddess named Vidyāvidyeśvarī in a different chapter of the same part of the text[141] enables mastery of *nāga*s who then grant various powers. SANDERSON next points to a fascinating passage that I discuss in Chapter 5, and I will not duplicate it here. He references a chapter on *mudrā*s in the fourth quarter of the text that includes a "Snake-*mudrā*" that quells the three types of poison,[142] a "Dismissal *mudrā*" for eliminating poison,[143] and a "Chowrie *mudrā*" that serves the same purpose.[144] Next he gives a passage on propitiating a goddess called Rāviṇī who is able to ward off *nāga*s, poisons, and demonic spirits among other skills.[145] Later in the same fourth division of the *Jayadrathayāmala*,[146] SANDERSON points out a chapter on a form of Kālī (Kālasaṃkarṣaṇī) who is specifically for the destruction of poisons. In her *vidyā* she is called "Queen of Birds" (*khageśvarī*) and in her visualization she is black, emaciated, has a girdle of snakes, and is mounted on Garuḍa. SANDERSON further notes that the results of her mastery include consuming mountains of poison (without ill effect) and killing all snakes within a one hundred *yojana* radius by remembering her spell. Just after this chapter is one on Meghakālī, whose visualization and function is similar to the previous goddess, but broader by including control of the weather.[147] An alternative Ekatarā goddess is described in the fourth division of the text,[148] this one having four faces, but similarly associated with mastery of snakes. And lastly, SANDERSON refers us to the *Vajreśvarīkalpa* in the first division of the *Jayadrathayāmala* wherein the goddess Vajreśvarī possessed the aspirant after he conjures a great snake from beneath the ground and eats it. All of this new material from the *Jayadrathayāmala* will be of value to deeper studies of Garuḍa, goddesses, and snakebite specialists.

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[140] Folios 63r7–88v9 of the National Archives of Kathmandu (NAK) manuscript 5-4650, microfilmed as NGMPP A153/2 and B122/7.
[141] ibid. folios 106v4–126v6.
[142] Folio 13v in NAK manuscript 1-1468, corresponding to NGMPP B122/4.
[143] ibid. folio 25r–v.
[144] ibid. folio 26v–27r.
[145] ibid. folios 69r5–70r6.
[146] ibid. folios 137v7–138v6.
[147] ibid. folios 138v6–139v6.
[148] ibid. folios 157r1–158r5

2.5.8 The *Netratantra*

The *Netratantra* was an important and early Tantra in Kashmir and Nepal, and elsewhere, and dates to between AD 700 and 850.[149] It refers to the Gāruḍa Tantras twice: in 13.38 in the context of deities who may be worshiped with the Amṛteśa mantra successfully, and in 16.72–6, in the context of systems in which a qualified guru can effectively work.[150] He is said to be proficient in beneficent and other rites for poisons, demons, or planets, and qualified in the following systems: Gāruḍa and Mātṛ Tantras, the Vāma and Dakṣiṇa streams, and the Jyeṣṭha and Caṇḍāsidhāra systems.[151] This passage shows the presence and importance of the Gāruḍa Tantras as a class of Śaiva scripture by the turn of the ninth century. In chapter 19, better known for its valuable material on demonic possession, there is also some mention of Gāruḍa concerns. In verses 122–138, it discusses the need to do daily rituals to protect the king and his family from various dangers that attack a "gap" in one's spiritual armor created by improper mantra recitation. This type of language is used earlier in the chapter to explain how demons can attack and possess a person, but here the dangers include the venom of snakes, spiders, rodents, and other animals.

2.5.9 The *Mālinīvijayottaratantra*

According to TÖRZSÖK, the *Mālinīvijayottaratantra* dates to before the eighth century AD.[152] It is an important scripture of the Trika school of Śaiva esotericism, and its system of yoga has been masterfully studied by Somadeva VASUDEVA.[153] Of interest to us is the practice of mastering the elements (*bhūtajaya*) in chapters 12–13, which is accomplished by daily visualization of their maṇḍalas. Verse 13.45, for example, teaches meditation on the Ether element for invulnerability from snakes. Verse 13.55 likewise remarks that contemplation of the five elements leads to destruction of poison and other powers. And in the eighteenth chapter, verse 81 refers to antivenom mantras the yogi may use to protect himself from poison. I discuss the significance of meditating on the elements in the Vipati mantra system in Chapter 3. This text buttresses a growing number of connections between yoga traditions and Gāruḍika practice.

2.5.10 The *Vāmakeśvarīmata*

The *Vāmakeśvarīmata*, also known as the *Nityāṣoḍaśikārṇava* dates to between the tenth and twelfth centuries[154] and has a few points of interest. The third verse of the text says that a man who perfects even one small piece of the goddess' *vidyā* rivals even Tārkṣya and other great gods. The commen-

[149] SANDERSON 2004: 273–294.

[150] I follow the KSTS edition of SHASTRI, M.K., 1926 and an unpublished digital edition by Alexis SANDERSON.

[151] Kṣemarāja glosses *jyeṣṭhe* with *matakulādau,* the Mata and Kula systems among others. The Nepalese manuscript reads *bhūtatantre* for *mātṛtantre* according to the unpublished edition of Alexis SANDERSON.

[152] 1999: vii.

[153] VASUDEVA 2004.

[154] SANDERSON 1988: 689.

tary of Jayaratha[155] points us forward to verse 4.49 where the text says that the *sādhaka* becomes like Garuḍa and on seeing him *nāga*s are paralyzed. The following verse (4.50) surely intends to encompass our sister class of texts, the exorcistic Bhūta Tantras, by saying that the *sādhaka* has the same effect as Śiva does on various demonic beings and diseases. Verse 4.30 refers to *gāruḍa* mantras directly as one of many fields the *sādhaka* becomes accomplished in automatically by mastering this tantra. Verse 1.17 lists two important Gāruḍa Tantra titles in an account of the Śaiva canon: the *Trotula* and *Trotulottara*. The name of the latter is corrupt in the edition (p.17) but the title is as I give it in the reading of manuscript G cited in the footnotes.

2.5.11 The *Kālakūṭa*

The *Kālakūṭa* is one of the canonical Gāruḍa Tantra titles found in the lists of the *Śrīkaṇṭhīya et al*. The word *kālakūṭa* has two basic meanings: the primordial poison that arose when the gods and demons churned the ocean, and a specific poisonous plant (probably *Abrus precatorius*) and/or the extracted poison thereof. I have found several manuscripts in the database of the NGMCP that have *Kālakūṭa* in their titles, and one is indeed a Śaiva Tantra about curing poison, though unfortunately only one folio in length. It was filmed under the reel number B180/29. One side is text, consisting of instructions for constructing the *yantra* with the proper mantras, and the other side is an illustration of the *yantra* itself. This may very well be a piece of the *Kālakūṭa* referred to in the canonical lists, but one cannot be certain on such slim evidence. Ideally texts of this title in other manuscript collections should be examined.

2.5.12 The *Vīrabhadratantra*

Several sources are available for this text. The first is a Nepalese manuscript held in the Kaiser Library of Kathmandu and microfilmed by the NGMPP as C33/4 and cataloged under the title *Gāruḍīyamantrayantra*. The first chapter of the text begins on the ninth exposure and ends on the tenth, and has a few mantras of interest. The second chapter ends on the eleventh exposure and does not seem to have any material of interest. The bottom of the next folio has a mantra for destroying any kind of poison (*sarvaviṣanāśanamantra*) consisting of repeated simple seed syllables. The IFP transcripts available online through the Muktabodha library website include two copies of the same *Vīrabhadratantra*, each apparently copied from a common exemplar in the Adyar library.

2.5.13 The *Uḍḍāmareśvaratantra*

The *Uḍḍāmareśvara* is a Tantra mainly concerned with sorcery, but has several passages of interest. Verses 2.55–58 teach an herbal antivenom drink said to work immediately. The opening of chapter 9 teaches herbal formulas for destruction of poison and snakes. In chapter 12, section 46, a mantra for scorpion envenomation is given, followed by a mantra effective for all poisons. I

[155] SHASTRI, M.K. 1945.

could find no parallels for these mantras. Another mantra for all poisons in 14.13 (OṂ OṂ OṂ HAṂ HAṂ HAṂ HAṂ SĀṂ SĀṂ SĀṂ SĀṂ) is similar to one in the previously mentioned *Vīrabhadratantra* for *viṣastambha* (OṂ OṂ OṂ OṂ OṂ HAṂ HAṂ HAṂ HAṂ HAṂ SAḤ OṂ HRĪṂ HŪṂ VIṢASTAMBHAḤ). The colophon following chapter one of the *Uḍḍāmareśvaratantra* glosses it as *vīrabhadreśvaratantroddhṛte*, extracted from the Tantra of Lord Vīrabhadra. Section 14.22 has yet another multivalent antivenom mantra. The final chapter, fifteen, opens with instructions for a Kurukullā *yantra* placed at the doorway of a house to drive out snakes or thrown in a snake's hole to destroy it.

2.5.14 The *Saurasaṃhitā*

The *Saurasaṃhitā*, the only Tantra of the solar (*saura*) school known to survive, has a very brief section on snakebite in its eleventh chapter.[156] The chapter describes the many powers (*siddhis*) possessed by one who has mastered the mantra, among them freedom from all diseases, even incurable ones (11.20), and control of snakes, among many other living beings (11.27). Verses 11.87–91 go into more specifics about healing even a fatal case (*kāladaṣṭo 'pi*) by whispering the mantra in the ear of the victim. The practitioner visualizes his (own?) body blazing starting with the toe, and then is able to destroy the poison with his fist which has been consecrated by chanting the mantra seven times. The victim is stabilized by enclosing his body with the Earth syllable (11.90cd–91ab). The ritual actions are very similar to those in the Vipati system of the Gāruḍa Tantras.

2.5.15 The *Jāṅgulīvidyā*

The goddess Jāṅgulī is currently famous as a Buddhist snake goddess, however the Nepalese manuscript cataloged as Āśā Archives 3152 has a passage on her that appears to be Śaiva. For example, she is called *bhairavadayite*, "dear to Bhairava." It may be the same manuscript filmed by the NGMPP as E395/12, however I have not verified that. The section on Jāṅgulī starts on folio 5 recto, line 3. Before that the manuscript is about the goddesses Siddhilakṣmī and Pratyaṅgirā. I discuss Jāṅgulī more in Chapter 4.

2.5.16 The *Śalyatantra*

A Tantra that survives in manuscripts that I do not have access to is called *Śalyatantra*. KAVIRĀJ's *Tāntrik Sāhitya* says that it deals with poison and possession, and notes that there appear to be two versions, one quite short with 150–400 verses, and another very long with 3,500–8,300 verses.[157] It is a source text of the *Kakṣapuṭa*,[158] which incidentally also draws on the *Kriyākālaguṇottara* among others. "*Śalyatantra*" does not come up in the lists of canonical Gāruḍa Tantras, but it could possibly be a synonym of the one referred to as *Śūlyabhedavinirṇaya*.

[156] The text is being edited by Diwakar ACHARYA, and I use his private draft edition based on several Nepalese manuscripts.

[157] KAVIRĀJ 1972: 620. Many of the manuscripts he lists are in the Oriental Institute, Vadodara.

[158] *Cf.* MEULENBELD 1999 Vol. IIA: 192–3 and notes.

2.5.17 The *Ānandakanda* and *Rasamañjarī*

I have not properly explored the Śaiva *rasāyana* corpus for Gāruḍa material because most of the titles are inaccessible at present. I discuss only the *Ānandakanda* and *Rasamañjarī*. MEULENBELD's *History of Indian Medical Literature* makes inroads into this vast field listing hundreds of titles (!) and summarizing dozens of them. Several texts have been input as e-texts by Oliver HELLWIG.[159] The 6,900 verse *Ānandakanda* dates from about the twelfth or thirteenth century[160] and has several useful parallels on poison. The fourteenth chapter of the first book is all about poison, its origin, purification, and use and may draw on the *Nīlakaṇṭha* section of the *Kriyākālaguṇottara* (in the seventh and thirty-fourth chapters) or the canonical Gāruḍa Tantra *Nīlakaṇṭha* itself. It is mostly concerned with using poisons medicinally and for longevity rather than curing venomous animal bites.

The *Rasamañjarī* of Śālinātha is a much shorter work than the *Ānandakanda* and dates to around the fifteenth century.[161] Its fourth chapter is devoted to poison, with much similar information as *Ānandakanda* 14 such as the eighteen types of root poisons and procedures for detoxifying poisonous roots. It also describes the eight stages of envenomation. Although it does not specify that these stages are regarding snakebite, the comments to the *vidyā* that follow clarify that it is indeed about that. The treatment is accompanied by sounding musical instruments, which is also seen in several other sources such as the *Kriyākālaguṇottara*.

2.5.18 The *Nidhipradīpa*

An unlikely source for Gāruḍa mantras and recipes was pointed out by Somadeva VASUDEVA:[162] the *Nidhipradīpa*, a Śaiva scripture about treasure hunting.[163] Late in the third of four chapters, there is a section on protective mantras, including protection for the treasure and for the treasure hunter and his companions from evil spirits, wild animals, and poison. On p. 36 is a mantra for treating poison (*viṣapraśamanamantra*: KĀLADAṆḌĀYA VĀMĀYA SVĀHĀ). Normally Kāladaṇḍa is an epithet of Yama, the god of death, and I have seen no other poison mantra directed to Yama. On the following page is a mantra for treating *kīṭa* and other bites (*kīṭādiśamanamantra*: OṂ PACI MUDIRIḤ SVĀHĀ) for which I can adduce no parallel. The beginning of the fourth chapter on the following page includes two recipes for a foot salve that makes snakes or other obstacles perish (4.8), or causes them to flee (4.10), for cases where the treasure is buried in the vicinity of venomous animals (4.12: *viṣamadhya-gataṃ dhanam*).

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[159] See his Digital Sanskrit Corpus: http://kjc-fs-cluster.kjc.uni-heidelberg.de/dcs/.

[160] MEULENBELD 1999 IIA: 592.

[161] MEULENBELD 1999 IIA: 638.

[162] Personal communication.

[163] Edited in SASTRI 1930.

2.5.19 Other Primary Tantras

The popularity of Gāruḍa Medicine and deities who can cure poison led to an abundance of tantric passages claiming this as a skill of their specialists or given deity. The following list contains examples and is not meant to be exhaustive. The *Kubjikāmatatantra* is silent about snakebite except in two verses in the ninth chapter which say that Kubjikā can remove poison instantly (9.40–41). The context is a list of many other uses, such as controlling people, curing possession, infertility, etc., and so she is fit to compete with any goddess one could name.

The Saiddhāntika *Pūrvakāmika*, 6.190, describes a guru meditating on Garuḍa to achieve removal of poison. Both the *Pūrva-* and *Uttarakāmika* repeatedly refer to the Gāruḍa Tantras as the eastern branch of Śaiva scripture. Dominic GOODALL presents evidence for a *terminus ante quem* of AD 1350 for the *Kāmikāgama*.[164]

The Saiddhāntika *Kiraṇatantra* makes reference to Gāruḍa concerns in several places. Verses 2.31cd–32ab describe the power of poison being overcome by mantras. Likewise, 4.8 describes how one whose body has little impurity (*mala*) is immune to snake poison, and 4.11 how even one whose fate is the cause of the snakebite can hold off death for some time by the power of mantras. A similar point is made in 7.11.

The Kaula *Kulasāra* has about one folio (NGMPP A40/11, 66r) giving a generic passage about curing poison by installing unspecified mantras in the left hand of the practitioner.

The *Tārākhaṇḍa* of the *Śaktisaṃgamatantra*, perhaps dating to the sixteenth century,[165] mentions *gāruḍam* as a class of texts several times[166] as well as a class of mantras.[167] It also has a thirty-five verse *Kurukullāvidhāna*, but here she is a Nityā of Kālī and lacks any Gāruḍa associations.

The voluminous *Merutantra* has a few sections worth noting. Verses 19.230–238 are about a "*gāruḍī vidyā*" called Vainateyākṣī, and her use for removing poison. Several other passages attributed to the *Merutantra*, but not found in the e-text published by Muktabodha, are to be found in the massive *Puraścaryārṇava*. Verses 8.742–752 of the latter text, but attributed to the *Merutantra*, concern the ancillary mantras of the Vipati system. Another short passage is *Puraścaryārṇava* 12.143 quoting the *Merutantra* on a Garuḍa *yantra*. One line is nearly identical to *Nārada Purāṇa* 1,81.150cd, where the context is the Vipati mantra.

2.6 The Śaiva Compendia

The non-scriptural Śaiva material is vast and valuable for our study. Although most of the primary Gāruḍa Tantras do not survive, many of them were drawn on by these post-canonical compendia; they were sometimes cited by name. The *Yogaratnāvalī*, to be discussed below, is an ideal example in that the author Śrīkaṇṭhapaṇḍita names at the outset the twelve Gāruḍa Tantras on which

164 2000: 212–213.
165 B. BHATTACHARYA 1941: IV.
166 B. BHATTACHARYA 1941, verse 1.25 and 10.35.
167 B. BHATTACHARYA 1941, verse 43.36.

he bases the first chapter. Comparing the names with those found in the canonical lists, one can be confident that he did in fact have access to those lost texts. In a sense then, some of the compendia have more or less equal weight with a composite Tantra like the *Kriyākālaguṇottara*. Both types of text draw on older primary Tantras, although one is explicit about this process while the other only alludes to it.

2.6.1 The *Yogaratnāvalī*

The *Yogaratnāvalī* of Śrīkaṇṭhapaṇḍita is an unedited text of unknown date[168] that survives in many manuscripts from all over India and Nepal.[169] It is valuable for its detailed first chapter on poison, which draws on twelve canonical Gāruḍa Tantra titles named in the beginning. Parallels with the *Kriyākālaguṇottara* are striking, and the section on vipers even notes the *Kriyākālaguṇottara* as a source. In spite of the borrowing in the viper section, however, I believe most of the parallels are due to drawing on a common substratum and perhaps a notion of what the core teachings were.

The first chapter goes into detail about the following topics:[170] auspicious and inauspicious traits of the messenger who reports the snakebite to the practitioner, the Vipati mantra system, extensive prognostication based on movement of the breath, throbbing of eyes, etc., the practitioner possessing the body of the victim to heal him, astrological considerations, a protective Garuḍa amulet, herbal recipes, a Kurukullā *yantra*, the Bheruṇḍā *vidyā*, various other mantras, types of bites, conditions under which a snake will bite, stages of the venom's penetration in the body tissues and cures for each stage, the Nīlakaṇṭha mantra system, the *bhogahasta* (hand empowered with mantras, in this case seeming to be a mix of the Vipati and Nīlakaṇṭha mantras), the viper classification and mantra system drawn from the *Kriyākālaguṇottara*, remedies for rabid dog bite, herbal remedies for spider and scorpion bite, a miscellanea of remedies for other animal bites, a section on using plant poisons medicinally which includes use of the Meghamālā *vidyā* and Nīlakaṇṭha mantra, and ending with the Raktapaṭi *vidyā*.

Most of the topics and mantras/*vidyā*s in this chapter are shared with the *Kriyākālaguṇottara*, but the *Yogaratnāvalī* goes into more detail for some of them, and some topics are not found in the *Kriyākālaguṇottara*. The second chapter begins by listing five canonical Bhūta Tantra titles on which the author drew, and in the third and fourth chapters he also cites the sources used at the outset, so the twelve Gāruḍa Tantra titles were only sources for the first chapter.

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[168] See MEULENBELD 1999 IIA: 474 for speculations, but no firm date has been proposed.

[169] The Nepalese manuscript was microfilmed as NGMPP A210/10. The IFP paper transcripts made available online through the Muktabodha website include a transcript (#993) of a *Yogaratnāvalī* manuscript in Tulu script. Both of these are more or less complete. Andrey KLEBANOV kindly gave me images of a palmleaf Nandināgari manuscript held at the Oriental Research Institute of Mysore, which is incomplete and with disordered leaves. Similarly incomplete and disordered is a manuscript from the Wellcome Institute for the History of Medicine in London. According to the catalogs, manuscripts can also be found in Varanasi, Calcutta, Baroda, and Jammu.

[170] I go in rough order of occurrence, but intentionally leave out verse numbering because the text remains unedited. I do not list every topic.

2.6.2 The *Saṃhitāsāra*

The *Saṃhitāsāra* is a rare find by Diwakar ACHARYA, who presented an introduction to it at the Second International Workshop on Early Tantra in Pondicherry in 2009. It is a Prakrit work by the Kashmirian Śaṅkuka, otherwise known for his views on the theory of *rasa* as cited by Abhinavagupta. ACHARYA notes that Kalhaṇa's *Rājataraṅgiṇī* (4.704–705) records Śaṅkuka as the author of "a poetic work called *Bhuvanābhyudaya* describing the battle between Mamma and Utpala. This makes him present in Kashmir in the second half of the ninth century."[171] In his commentary to *Svacchandatantra* 7.42ab, Kṣemarāja quotes two verses from a Prakrit "*Saṃhitāsāra*" which I have confirmed are verses 66 and 67 in the Nepalese manuscripts. The text survives in two Nepalese manuscripts with a Sanskrit *chāyā* and commentary, and I have edited approximately 30% of it with Harunaga ISAACSON in my Hamburg Master's thesis.[172] Editing the rest is a vital desideratum.

Śaṅkuka's goal for the text was to present the essence of the Gāruḍa Tantras in Prakrit verse, with an eye to conveying spiritual aspects of Gāruḍa Tantra as well as the pragmatic procedures. Such a work is clearly fundamental to our understanding of Gāruḍa Tantras. It also discusses the *vidyā*s of several Gāruḍa goddesses such as Kurukullā, Bheruṇḍā, Suvarṇarekhā, and Jhaṃkāriṇī.[173]

2.6.3 The *Īśānaśivagurudevapaddhati*

The voluminous *Īśānaśivagurudevapaddhati* was compiled by Īśānaśivagurudevamiśra of Kerala. Its date and the originality of some of its parts are in dispute, but scholars usually cite it as from the eleventh or twelfth century.[174] The main chapters about Gāruḍa Medicine are chapters 39 and 40, but before I summarize those I will mention other occurrences.

In the thirty-first chapter, mainly on the Vyomavyāpi mantra, there are a few references to Gāruḍa matters. Verse 31.61 mentions a Sadāśiva mantra that removes poisons, verses 31.76–78 describe using the syllables of the Vipati mantra in a *yantra* to cure poison, and 31.107–108 also mention curing poison as a use of the *yantra*. The thirty-seventh chapter includes a short section on using the Sudarśana mantra for invoking beneficial possession and destroying poisons (51–55). Verses 43.77–78 mention that one needs to chant the mantra[175] various numbers of times for various effects: thrice for spider bite, five times for scorpion, seven times for rodent bite, nine times for snakebite, eleven for all types of poison, and fifteen for plant poisons and fevers.

Chapter 39 starts the Gāruḍa section proper. In the second verse, our compiler notes that the material is drawn from the "*viṣatantra*s," i.e. Gāruḍa Tantras. The content of verses 39.4–83 is quite

[171] Diwakar ACHARYA 2009, unpublished notes to his aforementioned SIWET presentation in Pondicherry.

[172] Available online. See SLOUBER 2011b.

[173] See Chapter 4.

[174] For some brief references on the date, see BÜHNEMANN 1999: 305. She also proposes that the *Mantrapāda* is a later insertion, but does not provide convincing evidence in this regard.

[175] I am unsure which mantra is being referred to. Much of the preceding material was regarding mantras to Khaḍgarāvaṇa for exorcism. On Khaḍgarāvaṇa, see my Master's Thesis (SLOUBER 2007a.)

similar to *Kriyākālaguṇottara* 2–5 and need not be repeated here. Verses 39.84–125[176] are all about the Vipati mantra and ritual system. The details given mostly agree with the system in *Kriyākālaguṇottara* 6–7, but some aspects differ and some additional procedures are found here. From verse 39.126 the text discusses the three-syllable Nīlakaṇṭha mantra and its accompanying system of rituals. It is not clear if the final part of the chapter concerns only this mantra system, but it seems that at 39.149 the text is still referring to it.

Chapter 40 is primarily devoted to herbal remedies. Verses 40.1–23 end with the colophon *iti phaṇicikitsā*, "thus ends the cobra-medicine [section]." The next section (40.24–33) is about remedies for spotted snakes, predominantly vipers. It opens with a mantra to Garuḍa, and a visualization of the bitten limb as a viper and Garuḍa eating it to remove the poison. Following that are some recipes for herbal remedies up to verse 40.33. Then there is a verse on the *maṇḍalin* subtype *ghoṇasa* snake, usually spelled *gonasa* elsewhere, which refers to the Russel's Viper. After this the remedies are said to counter *maṇḍalijaṃ viṣam*, so apparently only 40.34 is specific to the *gonasa* variety. A section on striped snakes, the chief among which is the Banded Krait, runs from 40.44–40.50. Like for the *maṇḍalin* section, it opens with a mantra and consists largely of herbal remedies. Verses 40.51–55 are remedies that work for pairings of the types of snakes just discussed, i.e. *maṇḍalin* or *rājila* poison in one case, *phaṇi* or *ghoṇasa* in another. Verses 40.56–66 are remedies for any type of snake poison. 40.67–76 are on scorpion poison. 40.77–101 are on rodent poisoning and have a few mantras. Spider poison is the subject of verses 40.102–114, and there are also a few mantras given there. Verses 40.115–135 are on miscellaneous poisons, including *gardabha* (some kind of insect or skin condition), horse, lizard, leech, cat, monkey, mosquito, and *kīṭa*. Since most or all of these are non-venomous, one must assume that the condition is caused by infection of their bites rather than the bites themselves. Verses 136–143 are on rabid dog bite, and contain the standard mantra to Alarkādhipati.[177] Following that is another section of miscellaneous animals that may bite people: jackals, mongooses, ants, bees, and *vañculā* (a type of bird?). The remainder of the chapter is about cures for plant poisons and employs a Gāruḍa mantra that seems to be related to the Vipati system.

2.6.4 Nārāyaṇa's *Tantrasārasaṃgraha*, aka *Viṣanārāyaṇīya*

There are several texts called *Nārāyaṇīya*, and several *Tantrasārasaṃgraha*s, and so the text has also been called *Viṣanārāyaṇīya* to distinguish it. Actually, the title *Tantrasārasaṃgraha* is descriptive and seems to be extrapolated from the second half of the second verse: *śikhāyogāditantrebhyaḥ kriyate sārasaṃgrahaḥ*, "This compendium of essentials was drawn from the Tantras, *Śikhāyoga* and so on."[178] This *Śikhāyoga* is one of the canonical Gāruḍa Tantras also used by the author of the *Yogaratnāvalī*. Nārāyaṇa gives some information about himself toward the end of the text (32.69): he lived in the

[176] It is not precisely clear where the section on the Vipati mantra ends, but verse 39.118 is certainly referring to the hand empowered with the mantras of the Vipati system.

[177] I emend the nonsense reading of the edition (mantra preceding 40.136) to: *alarkādhipate yakṣarāja*…following the mantra given in *Kāśyapasaṃhitā* 5.49.

[178] Perhaps the word "*ādi*" refers specifically to the beginning part of the compendium being drawn from the *Śikhāyoga*, because each subsequent chapter opens with a statement of the sources it draws on.

village of Śivapura on the banks of the river Nilā in Kerala. The date of his compendium is not known,[179] but it predates the *Bhesajjamañjūsā* (AD 1261)[180] and may predate the *Īśānaśivagurudevapaddhati*. MEULENBELD summarizes the text, intertextual, and dating issues,[181] but does not recognize that the *Nārāyaṇīya* quoted by the root text of the *Bhesajjamañjūsā* is this *Tantrasārasaṃgraha*. I am aware of two editions, one by AIYANGAR from 1950, and the other by UNITHIRI from 2002. Both have useful introductions, appendices, and most importantly, commentaries. The 1950 edition's commentary is anonymous while the newer edition is printed with the previously unknown commentary of Svarṇagrāma Vāsudeva. Closely reading this commentary will prove to be a fruitful future project as it quotes extensively from other texts.

The text is important to us for chapters two through ten which are devoted to Gāruḍa topics. Summaries and topic lists are available, so I will not repeat those here. Suffice it to say that these chapters are fundamental for the study of Gāruḍa Medicine and its possible dependences with other texts, like the *Īśānaśivagurudevapaddhati*, the *Kāśyapasaṃhitā*, and the *Yogaratnāvalī* have been insufficiently studied. The commentaries are particularly useful for understanding the mantra sections. The 1933 edition of the *Kāśyapasaṃhitā* includes an appendix chapter cited as the third chapter of the *Nārāyaṇīya*. It is similar in topic to the edited versions I have mentioned, but differs in many respects. This also remains to be investigated.

2.6.5 The *Śāradātilaka*

The *Śāradātilaka* is a digest of *mantra* learning by Lakṣmaṇadeśika, perhaps dating to the eleventh century in Kashmir.[182] It has at least ten commentaries,[183] and I refer only to that of Rāghavabhaṭṭa. Scatterings of references to Gāruḍa Tantra, the Vipati mantra, Gāruḍa goddesses, and rituals occur throughout the text and commentary, and I will only note a few more substantial sections.[184]

The first half of the tenth chapter is about the Tvaritā/Tottalā *vidyā* and its many uses, including curing poison. The commentary quotes from the *Trotalāmata* (i.e. *Trotala*), a canonical Gāruḍa Tantra, several times.

Chapter 19 has a short section (19.42–54) on the Nīlakaṇṭha mantra and the main use is removal of poison.

The twenty-fourth chapter on *yantra*s has a few of note. One incorporating the Kurukullā *vidyā* and good for curing diseases and other ailments including poisons is taught in verses 24.5–8. Verses

[179] AIYANGAR 1950: 1, suggests the text dates to the fifteenth or sixteenth century, but gives no supporting evidence.

[180] Thanks to Andrey KLEBANOV for pointing this out.

[181] (1999) vol. IIA: 456–458 and notes in vol. IIB.

[182] GOUDRIAAN and GUPTA 1981: 135, but the date is uncertain.

[183] GOUDRIAAN and GUPTA 1981: 135.

[184] I have made use of the electronic text of Sudhakar MALAVIYA which was machine transliterated by the Muktabodha Indological Research Institute. Judging by the nature of common errors, it seems that the source text of Dr. MALAVIYA was also electronically digitized via Devanagari OCR. It is based on the text of Arthur Avalon, but there are some differences in the placing of the commentary from the printed edition I have consulted. In short, the end result of all of this machine processing is a very corrupted text, but it at least allows one to find the intact sections quickly, and so is useful until someone produces a better edition.

24.47–49 are about a protective *gāruḍayantra* employing the *gāruḍaṃ manum*, which the commentary confirms is the five-syllable Vipati mantra.

2.6.6 The *Kāmaratna*

Another text of note is the *Kāmaratna*, published in the collection called *Indrajālavidyāsaṃgraha*.[185] Although largely concerned with sorcery (*ṣaṭkarman*), it has a section on poison and snakes drawn from Gāruḍa Tantras (*śambhunoktaṃ*) that begins on p.107 of the collection. Topics include the names of the major plant poisons, symptoms of plant poisoning and remedies, a mantra to Uḍḍāmareśvara, the *nāga*s and how to know which one a snake belongs to, the reasons a snake will bite, inauspicious places, vital spots, times of day, days of the month, and asterisms, the fang called *kāla* whose bite is deadly, symptoms of a fatal bite, a long series of herbal remedies (pp.111–114), a Saura mantra whose parallel I have not seen,[186] more herbal recipes, a Svacchandabhairavī *vidyā*, more herbal remedies, a passage on biting the snake that has bitten you to remove the poison,[187] and yet more herbal remedies and protective charms. A two-page section on scorpion sting begins on p.117, and includes herbal remedies and mantras. It continues for several more pages (up to p.122) on various animal poisons with remedies for each.

Another text in this *Indrajālavidyāsaṃgraha* collection, the *Kakṣapuṭa*, names the *Kriyākālaguṇottara* as a source (p.265). I have been unable to find anything in it that would likely have been drawn from the *Kriyākālaguṇottara*, although my photocopy of this rare edition is barely legible for some sections.

2.6.7 The *Śrīvidyārṇava*

The *Śrīvidyārṇava* is a voluminous compendium written, according to the colophon, by Vidyāraṇyayati. BÜHNEMANN dates it to between the late sixteenth and early eighteenth centuries.[188] It is quite rich in material on the Nityā goddesses, and the distinctly *gāruḍa* identity of some of them is occasionally shown. For example, on page 51, the fifty-one epithets of Kurukullā are mapped to the fifty-one syllables of the Sanskrit alphabet and include names like "Destructress of Poison" (*viṣahantrī*, *viṣāpahā*), *gāruḍī*, *vinatā* (the name of Garuḍa's mother), *sauparṇī*, "Garuḍa's Consort"[189] (*tārkṣyaśaktinī*), and "Destructress of *Nāga*s" (*nāgahantrī*). In addition to the classic seven-syllable *vidyā*, thirteen and fifteen syllable versions are also given.

Bheruṇḍā is also depicted as particularly associated with curing snakebite on p.136. Like Nīlakaṇṭha, the form of Śiva who swallowed a deadly poison and held it in his throat, Bheruṇḍā here has a blue throat. She oozes *amṛta* nectar—the quintessential antidote to poison—and is adorned

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[185] Edited by VIDYĀSĀGARA 1915.

[186] OṂ ĀDITYACAKṢUṢĀ DṚṢṬAḤ DṚṢṬO 'HAṂ HARA VIṢAṂ SVĀHĀ //

[187] This practice is seen elsewhere too; for example, in *Rasaratnākara* (p.837) and *Viṣavaidyasārasamuccaya* 3.13cd.

[188] BÜHNEMANN 2000: 27. I cite page numbers according to the Muktabodha e-text, as I do not currently have access to the printed edition.

[189] Or it may mean "Lady with the Power of Garuḍa."

with emerald (*gāruḍa*) anti-snake ornaments. Several versions of her *vidyā* are present in the text, and in the "Bheruṇḍā-Gāyatrī," her primary epithet is Remover of Poison (*viṣaharāyai*, p.152).

On p.342 is a group of five verses that also occurs in the *Svacchandapaddhati* of Cidānandanātha.[190] It is a *nyāsa* of six of the classic Gāruḍa *vidyā* goddesses into the body of the practitioner: Suvarṇarekhā,[191] Kurukullā,[192] Jhaṃkāriṇī,[193] Bheruṇḍā, Trotalā,[194] and Jāṅgulī.[195] A passage on p.420 purportedly drawn from the *Kūrma Purāṇa*, but apparently originally from the *Jayākhyasaṃhitā*, gives some prescriptions for the use of mantras, including that Gāruḍa and Bhūta Tantra mantras are only to be used out of compassion for others who have no protector, and not to be used on oneself. A passage on p.401–402 describes becoming Garuḍa and paralyzing snakes on sight. The latter is identical to the passage from the *Vāmakeśvarīmata* passage mentioned above. On p.416 is a *śaktibīja* ritual (*sādhana*) said to rain poison-removing nectar and make the practitioner equal to Nīlakaṇṭha or Garuḍa. It is said to be useful against poison, possession, and fevers. On p.428 is another passage on curing poison that is paralleled in the seventeenth century *Tārābhaktisudhārṇava*.[196]

2.6.8 Two Compendia from Bengal: The *Bṛhattantrasāra* and *Prāṇatoṣiṇī*

Kṛṣṇānanda Vāgīśa's *Bṛhattantrasāra* (a.k.a. *Tantrasāra*) is a tantric digest composed in Bengal in the last part of the sixteenth century and still widely influential there today.[197] The section of most interest, labeled "*garuḍamantra*" begins with a coded version of the Vipati mantra, apparently drawn from the *Śāradātilaka* because the verse is identical.[198] What follows, not drawn from the *Śāradātilaka*, is a relatively detailed summary of the major ancillary mantras,[199] *nyāsa* procedures, and visualization to be used with the Vipati for curing snakebite. Following the mantra section is a brief

[190] Verses 75–79, but the numbering in the electronic edition is a little odd, so one might also look it up by file line number: 2383–2396.

[191] The *Śrīvidyārṇava* writes *suvarṇarekhiṇī* to fit the meter, and the *Svacchandapaddhati* has the variant orthography *suvarṇalekhinī*. She is referred to a few verses below as *suvarṇarekhā*, whereas the *Svacchandapaddhati* reads the corrupted *subalarekhā*. Her primary descriptor here is "Eradicator of Snakes" (*nirmūlinī bhujaṅgānāṃ*).

[192] The *Śrīvidyārṇava* describes her as "arisen from the mouth of Garuḍa" (*pakṣirājamukhodbhavā*), which for a *vidyā* may mean that she was taught in a tantra revealed by Garuḍa. The *Svacchandapaddhati* version writes *pakṣirājakulodbhavā*, "born in the family of Garuḍa," which is also feasible.

[193] Here I conjecture emending to Jhaṃkāriṇī. Both texts read *oṃkāriṇī*, however I can find no attestations of such a goddess other than one in Gaṅgeśa's *Tattvacintāmaṇi* that appears unrelated. The syllable *jhaṃ* is very uncommon in word-initial position and it is not improbable that it was mistaken for *oṃ*. The name *Jhaṃkāriṇī/Jhaṃkārī* comes up a few times in the *Śrīvidyārṇava*, but is not described.

[194] I standardize the orthography from *Toralā* and *Totalā* respectively in the two source texts. This an alias of Tvaritā.

[195] She is described as giving the power (*siddhi*) of destroying poison. Both editions give her name as *jāṅgalī*.

[196] Date according to Sanderson 2009: 243.

[197] Urban 2006: 88.

[198] For the *Bṛhattantrasāra* passage see the edition by Rai 1985: 319–320. For the *Śāradātilaka* passage see Bakhsi 1988: 527.

[199] The *mālāmantra* is nearly identical with that following *Nārāyaṇīya Tantrasārasaṃgraha* 3.36. Here I cite the mantra as given in the 2002 edition of Unithiri. In Aiyangar's 1950 edition, the mantra is addressed to Rudra instead of Garuḍa, which is probably a mistake.

garuḍastava with instructions to simply repeat the listed twelve names of Garuḍa daily for protection from snakebite.[200] Notably, none of the twelve names have any Vaiṣṇava associations. Immediately following is a *Hanūmatkalpa* drawn from an unspecified "*Garuḍatantra*." One use specified is protection from poison. Next after the *Hanūmatkalpa* is a mantra for envenomation in general, followed by one each for scorpion, rodent, and spider bites. Toward the end of the text are a few sections of note. There is a mantra, visualization, and hymn of praise for the snakebite goddess Manasā.[201] She is widely patronized in Bengal, so it is surprising only that the passages are so short. This section also has a Krodharāja mantra that can be used for protection against poison. This is likely related to the Krodheśvara mantra of the *Kriyākālaguṇottara*, however there it is used primarily for exorcism. The *Bṛhattantrasāra* also has passages on Tvaritā and Bheruṇḍā *vidyā*s, but only in their identities as Nityā goddesses, and without any association with snakebite.

I have come across two Nepalese manuscripts in the Asha Archives collection in Kathmandu that transmit the above mentioned Garuḍa mantra and panegyric sections of the *Bṛhattantrasāra* in rather corrupt form. They are labeled *Gāruḍatantra* (Asha 5174) and *Garuḍamālāmantra* (Asha 4494) respectively.[202] There is also another manuscript entitled *Gāruḍavidhi* (Asha 322) in mixed Sanskrit and Newari that appears to be based, in part, on the *Bṛhattantrasāra* tradition, probably through one of these excerpted manuscripts.

The encyclopedia-like *Prāṇatoṣiṇī* was compiled in the nineteenth century by the Bengali Rāmatoṣaṇa, reportedly seventh lineal descendent of the *Bṛhattantrasāra*'s author.[203] It does not have any extensive passages of interest, so far as I know, but has several brief references worthy of note. In a section drawn from the *Śāradātilaka* enumerating many mantras by syllable count, there are references to some core *gāruḍa* mantras. A three syllable "Vinatāsuta" mantra is listed,[204] and Rāghavabhaṭṭa in his commentary to the original passage glosses it as KṢIPA OṂ, i.e. the Vipati mantra without SVĀHĀ. Another three syllable mantra, the Nīlakaṇṭha (PROṂ TRĪṂ ṬHAḤ), is mentioned as destructive to poison.[205] Among mantras with five syllables, the Vipati is mentioned (*pañcavarṇaṃ garutmataḥ*).[206] Here Rāghavabhaṭṭa's commentary on the original *Śāradātilaka* passage points to the twenty-fourth chapter where the syllables are specified. Tvaritā's ten-syllable *vidyā* is mentioned too. Healing snakebite, even that of a supernatural snake-king like Takṣaka, is mentioned several times; once as a benefit of Śaiva ablution,[207] again as a benefit of praising and donating to Brahmans,[208] and lastly as a benefit of the Khecarī *mudrā*.[209] Similarly, the Hatha yogic Mahāmudrā is purported to have the benefit of transforming eaten poison into nectar.[210] The Gāruḍa Tantras are

[200] RAI 1985: 321.
[201] RAI 1985: 460–463.
[202] This manuscript may be identical with the one filmed by the NGMPP as reel number E3012/7.
[203] See RODRIGUES 2009: 282–283.
[204] J.V. BHATTACHARYA 1898: 76.
[205] ibid. 77.
[206] ibid. 78.
[207] ibid. 261.
[208] ibid. 771.
[209] ibid. 802.
[210] BHATTACARYYA ibid. 799.

mentioned with an association of eating poison.[211] Visualizing Gaṇeśa in one's heart is said to allow the mantra practitioner to instantly remove the three kinds of poison like Garuḍa.[212] In a section on the uses of the elements in tantric ritual, the Ether element is associated with white magic and healing poison,[213] as it is in the Vipati system in the *Kriyākālaguṇottara*. The text has more minor references like this and I need not mention them all here.

2.6.9 Other Śaiva Compendium References

The famed Kashmirian exegete Abhinavagupta makes surprisingly few references to the Gāruḍa Tantras. In his *Tantrāloka*, 16.278,[214] he does cite poison-removing mantras in the *Śrīpūrvaśāsana*, a post-canonical reference to the Gāruḍa Tantras as the eastern branch of Śaiva revelation. He also refers to the them in his *Īśvarapratyabhijñāvivṛtivimarśinī* (KSTS edition of SHASTRI, M.K. 1938 vol. II: 137).

2.7 The Pāñcarātra Tantras and Other Vaiṣṇava Texts

F. Otto SCHRADER, in his *Introduction to the Pāñcarātra and the Ahirbudhnya Saṃhitā*, estimates the extent of this branch of literature at 1.5 million verses.[215] Most of it remains unedited, and therefore understudied, and so my comments on Gāruḍa Medicine in this literature are necessarily tentative. Since Garuḍa is currently known almost exclusively by his association with Viṣṇu, it may come as a surprise that the Vaiṣṇava Pāñcarātra Tantras do not seem to be a major source for the study of Gāruḍa Medicine. The only *saṃhitā* of this corpus that I have found to be of great importance is the *Kāśyapasaṃhitā/Garuḍapañcākṣarīkalpa*, and its opening states that it is a retelling of Śaiva Gāruḍa material.[216] For more on Garuḍa's identity and claimed sectarian affiliation, see Chapter 5.

2.7.1 The *Kāśyapasaṃhitā/Garuḍapañcākṣarīkalpa*

The *Kāśyapasaṃhitā* is the only long text to survive that is solely devoted to Gāruḍa Medicine. Others like the *Kriyākālaguṇottara* and Nārāyaṇa's *Tantrasārasaṃgraha* contain a similar volume of Gāruḍa material, but also delve into other topics. MEULENBELD (1999 IIA: 518–519, and notes) summarizes the text and importantly points out that it shares four chapters with Nārāyaṇa's *Tantrasārasaṃgraha* (9–12 ≈ 7–10 of the latter). Regarding the date of the *Kāśyapasaṃhitā*, MEULENBELD only says

[211] ibid. 1049. The sense here is lost on me. The previous passage was about the five great sins in the Kaula tantric system and then the following lines end the section: *śaive tattvaparijñānaṃ gāruḍe viṣabhakṣaṇam / jyotiṣe grahaṇaṃ sāraṃ kaule 'nugrahanigrahau //*. Since the Gāruḍa Tantras have sections on eating minute amounts of poison for health benefits, *viṣabhakṣaṇam* is proper, but what is the sense of this verse in this context?

[212] J.V. BHATTACHARYA 1898: 602.

[213] BHATTACHARYA 1898: 812.

[214] KSTS edition of SHASTRI, M.K., 1918.

[215] 1916: 14.

[216] See verses 1.10–15.

that it depends on that of the *Tantrasārasaṃgraha*. I find it likely that Nārāyaṇa copies these chapters from the *Kāśyapasaṃhitā* rather than the other way around,[217] therefore knowing Nārāyaṇa's date would only give the latest possible date for the *Kāśyapasaṃhitā*, but would do nothing for establishing it more specifically. As I mentioned in discussing the *Aṣṭāṅgahṛdaya* and *Aṣṭāṅgasaṃgraha*, Vāgbhaṭa (circa seventh century) cites an antidote formula from "Kāśyapa" whose parallel is in fact found in the *Kāśyapasaṃhitā*. Such an early date for this Pāñcarātra scripture is very improbable, so I assume it refers to another text that perhaps was also a source for the current *Kāśyapasaṃhitā*. I refer to many specifics of the text in Chapter 3 on the Gāruḍa mantra systems.

2.7.2 Other Pāñcarātra Scriptures

Short sections of interest and stray references can also be found in other scriptures of the Pāñcarātra. I have consulted only those easily accessible. The *Pādmasaṃhitā*'s tenth chapter (*caryāpāda*) is all about worshiping Garuḍa in the Vaiṣṇava context and refers to the use of his five-syllable mantra, although removing poison is not mentioned.[218] Chapter 25 (*caryāpāda*) has a short section (25.251–255) on the use of a Viṣṇu mantra deployed with visualization of Garuḍa to remove poison. Chapter 31 has a longer section (31.316–376) on use of Gāruḍa mantras for various purposes including removing poisons and mastering the *nāga*s. The mantras are encoded, and my lack of familiarity with the Pāñcarātra code system makes extraction of the mantras difficult. In some cases like 31.358, the author seems to be referring to the element syllables of the Vipati mantra variously ordered for different purposes.

The *Jayākhyasaṃhitā*'s eleventh chapter is about installation of mantras in the body of the practitioner. Verses 10–19ab describe the installation of mantras on the hand (*hastanyāsa*), and use of a "*gāruḍamantra*" installed on the ten fingers is mentioned but not elaborated. It is also mentioned in verse 31 for the installation of mantras in the body (*dehanyāsa*). A seventeen-syllable *garuḍamantra* is given in code at 6.174–178,[219] but it is hard to see how that would be adapted to the installation on the hand. Both may rather refer to the five-syllable Vipati mantra. In the first part of Chapter 29, the use of the Nṛsiṃha mantra for various purposes is detailed and includes destruction of the various types of poison and malignant beings. The thirtieth chapter includes a section on a Garuḍa mantra (30.72–85) which involves mantra installation, visualization, and worship of Garuḍa. One then chants the mantra four hundred thousand times on the peak of a mountain and makes three-hundred thousand offerings into fire to propitiate Garuḍa. The practitioner then effectively becomes Garuḍa: no snakes are to be found in regions where the mantra master resides, nor spiders and skin diseases. As is so often the case, this section is preceded by a corresponding section on exorcism mantras.

[217] A detailed study of the parallel passages to try to determine direction of borrowing is a desideratum.

[218] *Pādmasaṃhitā* 10.70 and 10.94 (*caryāpāda*).

[219] According to Flood 2006: 192, the mantra is oṃ rkṣrūauṃ rkhrūauḥ namaḥ anantagataye garuḍāya svāhā, but this is too many syllables. If one applies *sandhi* after namaḥ and does not count oṃ, the desired seventeen results.

The *Pārameśvarasaṃhitā* is a major source of the *Īśvarasaṃhitā*,[220] and the eighth chapter of both is on the worship of Garuḍa. His five-syllable mantra is mentioned and spelled it out in verse 8.10 of both texts. They give it as OṂ PAKṢI SVĀHĀ. A *mudrā* of Garuḍa is also used, and curing poison is one of several uses of the procedures. In 8.40, worship of five deity-forms are described: *satyaḥ suparṇo garuḍas tārkṣyaś ca vihageśvaraḥ* /. Notably the latter four are considered separate identities, although normally they are understood as synonyms. Satya may refer to Viṣṇu here.

The *Paramasaṃhitā* teaches a Gāruḍa *mudrā* for destroying poison (14.23–28). It is referred to as *viṣanāśinī*, which is probably descriptive here ("destructive to poison"), but it echoes the feminine adjectives in the *Gāruḍa Upaniṣad* where a base noun is not specified. Perhaps there too it refers to a *mudrā*.

The *Viṣvaksenasaṃhitā*'s twenty-sixth chapter (213 verses) is an elaborate and detailed exposition of the worship of Garuḍa, itself only preliminary to worshiping Viṣṇu. The first verses point out that any offering to Viṣṇu would be fruitless without first worshiping Garuḍa. Most of the chapter is not of interest for our current study, but I want to point out that the *stotra* mantra following 26.60 is equal to that in *Kāśyapasaṃhitā* 1.64. Instructions to use the five element syllables (the Vipati mantra) occur in verse 26.65.

And lastly, DYCZKOWSKI cites the *Bṛhadbrahmasaṃhitā* (II, 3, 36–57) as having a section on invoking Garuḍa to cure snakebite (1988: 152, fn.216). I have not had access to an edition to see the passage myself.

2.7.3 Vedānta Deśika's Writings

Vedānta Deśika, also known as Swami Deśikan, was a Śrīvaiṣṇava luminary who lived in the fourteenth century. His prolific writings are still very popular today, and much modern popular knowledge about the Gāruḍa Mantra—on the web at least—is directly related to his life story and writings. The *Garuḍapañcāśat* consists of fifty-one verses in *sragdharā* meter. They are largely devotional, praising Garuḍa, his visualization, and his deeds in skillfully composed poetry. The Gāruḍa Mantra ("Vipati") is mentioned in the beginning and the verses are divided into five sections to correspond to the five syllables of the mantra. The final verse says that those who recite the fifty-one verses will be freed from suffering caused by venomous snakes or disease. His *Garuḍadaṇḍaka* is mainly panegyric, and gives the five-syllable mantra with coded words in the final quarter.

2.7.4 The *Mantramahodadhi*

Mahīdhara's sixteenth century *Mantramahodadhi*'s fourteenth "wave" (section) entitled "concerning the mantras of Viṣṇu and Garuḍa" (*viṣṇugaruḍamantranirūpaṇam*) mostly deals with Nṛsiṃha mantras, particularly the seed syllable KṢRAUṂ. Elsewhere this syllable is associated with curing snakebite, but here there is no mention of that association. The final fifteen verses, however, are on our

[220] RASTELLI 2006: 52.

Vipati mantra and its ancillaries. The mantra is here said to be able to destroy both animal and vegetal poisons, and the author clearly considers it a Vaiṣṇava mantra. It appears to be based on *Nārada Purāṇa* 1,81.140cd–150.

2.8 Jaina Literature

Jain literature is, like so many of the categories I have been surveying, a largely unexplored textual ocean. I was lucky that my colleague Aaron ULLREY recommended the *Bhairavapadmāvatīkalpa* for its tenth chapter on Gāruḍa Tantra. It is published in JHAVERY's massive volume entitled *Comparative and Critical Study of Mantra Sastra (with Special Treatment of Jain Mantravada)*. It seems, however, that I have only scratched the surface of relevant material in Jain literature. Phyllis GRANOFF and Alexis SANDERSON have recommended the Jain literature in Prakrit where the practitioners are called Gāruḷa, however I have had no opportunity to explore this further.

The Prakrit dictionary *Pāia-sadda-mahaṇṇavo* has an entry on the word *gāruḍa* and knows it as a class of texts teaching mantras for the removal of snake poison.[221] This definition is cited as from *ṭhā 9*, which should refer us to the ninth *sthāna* of the fifth century *Ṭhānaṅgasutta* (Skt: *Sthānāṅgasūtra*). Such would be a very valuable reference for us, and I spent many hours reading various editions of the text for references to *gāruḍa/gārula* to no avail. Phyllis GRANOFF kindly also checked for me and could not find it, but pointed out that the nineteenth century *Abhidhānarājendrakoṣa* also gives this reference. Perhaps the newer dictionary copied from the older without checking the source. It is also possible that some manuscripts of the *Ṭhānaṅgasutta* do in fact refer to it, but not ones used for the editions.

2.8.1 Pārśvanātha and the *Uvasaggaharaṃ Thottam*

Pārśvanātha, the twenty-third Jain "Ford-Maker" (*tīrthaṃkara*) and immediate predecessor to Mahāvīra, has an intimate association with snakes and curing snakebite that I have not had very much opportunity to explore. According to tradition, he compassionately saved two snakes from being burned in a fire and they became his servants in their next birth: Dharaṇendra and Padmāvatī. The latter is the same goddess of the important *Bhairavapadmāvatīkalpa* to be discussed below. The *Uvasaggaharaṃ Thottam* (Skt: *Upasargaharaṃ Stotram*) is a short and very popular hymn to Pārśvanātha traditionally attributed to the fifth century BC personage Bhadrabāhu, but probably of more recent provenance. In it, Pārśvanātha is called both remover of poison (*visahara*) and destroyer of poison (*visaninnāsa*) and an antipoison mantra is mentioned, but it is not clear if the referent is the hymn itself as mantra, or an external mantra. The hymn has been discussed in CORT 2006.

A related ritual text of the Tapa Gaccha[222] called the *Uvasaggaharaṃ Mahāpūjana* has some fascinating parallels with Śaiva Gāruḍa mantras. The five syllables of the Vipati mantra are installed in the body for the *pañcāṅganyāsa*, although no specific mention is made of their association with

[221] *śāstraviśeṣ, mantraśāstraviśeṣ, sarpviṣ-nāśak mantra kā jisme varṇan ho vah śāstra* / SETHA 1986: 293.
[222] Thanks to John CORT for pointing out the provenance of the text in a personal communication.

Garuḍa and curing poison. A large part of the text is on the construction of an intricate *yantra*, and its third circuit is inscribed with the following mantra: HRĪṂ OṂ HRAḤ DEVA TRĀSAYA TRĀSAYA OṂ HRĪṂ JHVĪṂ HAṂ SAṂ YAḤ YAḤ YAḤ KṢI PA OṂ SVĀ HĀ HRĪṂ KṢAUṂ NAMAḤ. One can recognize the Vipati syllables in the latter part, and I suspect the first part is somehow corrupt. *Devatrāsa* is the name of a canonical Gāruḍa Tantra, a chapter in the *Kriyākālaguṇottara*, and the name of a mantra-deity invoked to cure poison. In the *Kriyākālaguṇottara* chapter, the Devatrāsa mantra is OṂ HA HA HA HA DEVATRĀSĀYA HAḤ, although the variant *devatrāsaya* does occur in some manuscripts.[223] My interpretation is backed up by the name of the circuit in the text: *"deva trāsaya" mantrapūjanam* which shows that the author/compiler understands *devatrāsaya* as the name of the mantra-deity.

2.8.2 The *Bhairavapadmāvatīkalpa*

The opening verses of the *Bhairavapadmāvatīkalpa* identify Bhairavapadmāvatī as the true goddess who is famous under names like Totalā, Tvaritā, Tripurā, etc. The first two are Śaiva Gāruḍa goddesses as I have discussed throughout this chapter where their names come up often. They are perhaps mentioned here because, as JHAVERY notes, the author/editor Malliṣeṇasūri was an expert in Gāruḍa Tantra. He also describes the goddess as "snake-crested" (*phaṇiśekharā*) several times in the text, so she would resemble Tvaritā/Totalā who is similarly adorned with snakes. JHAVERY dates Malliṣeṇasūri to the eleventh century AD,[224] however he notes that the *Bhairavapadmāvatīkalpa* is largely a borrowing from an earlier text called the *Vidyānuśāsana*. The accompanying commentary by Bandhuṣeṇa is uncomplicated and often quite helpful.

The tenth chapter is a concise summary of the major Gāruḍa rituals in fifty verses. The first several verses give an overview of treatment and mention bad omens relating to the messenger. Verses 5–11 are on the five-syllable Vipati mantra. Verse 12 mentions the use of the Bheruṇḍā and Suvarṇarekhā *vidyā*s, although does not elaborate, and verse 13 comes back to the Vipati mantra. Verses 14–18 link the eight *nāgarāja*s to the four elements, and describe symptoms of poisoning by one of those groupings. Verses 19–21 are a sequence of mantra, *mudrā*, and music causing the bite victim to get up (awaken from a coma?). Bandhuṣeṇa's interpretation of the mantra is suspect, since a feminine name should go with the feminine vocative *bhagavati* rather than the masculine *vṛddhagaruḍāya*. Verses 22–25 are for summoning and dismissing a *nāga* who is then instructed to "go and bite someone else." Verse 26 presents us with a problem for which the commentary is no help: as written it says "having removed the poison from the body of the snakebite victim with the mantra OṂ SVĀHĀ, flowing nectar from the forehead, one causes the messenger to fall with the mantra." Unless there is something technical being referred to that I do not understand, we do not seem to want the messenger to be made to fall, but rather the poison. The syntax for construing the third quarter of the verse is also obscure. Verses 27–29 are mantra and ritual involving a cloth that covers the bite victim. Verse 30 gives another mantra which involves ritually following the snake, and

[223] Other reference in the *Kriyākālaguṇottara* make it clear that the deity's name is Devatrāsa, but I admit the possibility of interpreting the mantra as DEVA TRĀSAYA "O God, scare!"

[224] JHAVERY 1944: 300. See also CORT 1987: 245.

verse 31 is a mantra for paralyzing the snake. Verse 32 is a mantra involving the *vidyā* Suvarṇarekhā. Verse 33 is a mantra for making the snake enter a pot, and verse 34 another for killing the snake (?, *bhujago maraṇāvasthaḥ*) and making sure it cannot return. Verses 35–36 are about making a snake simulacrum out of chalk. Verse 37 begins a section on plant poison using the mantra that is elsewhere called Nīlakaṇṭha. It seems that the references to Nīlakaṇṭha have been removed to make it less sectarian, although the poison is described as *nīlanibhaṃ* in verse 38. Verse 40 is a recipe for scorpion envenomation. Notably, one ingredient is a mushroom (*dvipamalabhūtachatraṃ*), a biological kingdom that I rarely see referred to in Sanskrit literature. Verse 41 gives instructions for a protective Kurukullā *yantra* of the type seen in several other texts mentioned in this chapter. Verses 42–48 concern a square maṇḍala with waterpots situated at the four corners and worship of the gurus and Bhairavapadmāvatī in it. Verses 49–52 are about who may be taught the mantra and about propitiating the mantra. Verses 53–57, the end of the text, are about the lineage of Malliṣeṇa.

2.8.3 The *Jvālāmālinīkalpa*

According to JHAVERY, the *Jvālāmālinīkalpa* is a source text of the *Vidyānuśāsana*, itself a source text of the *Bhairavapadmāvatīkalpa*.[225] Candrakumar SHASTRI, in his introduction to the edition, dates the compiler of the *kalpa* to AD 939.[226] It has several points of interest for those studying the Gāruḍa Tantras, and even more concerning the Bhūta Tantras as exorcism is a theme in the text that is sometimes mixed with curing poison. Consider verse 3.54: *viṣaphaṇiviṣamaśākinīviṣamagrahaviṣamamānuṣāḥ*[227] *sarve / nirviṣatāṃ gatvā te vaśyāḥ syuḥ kṣobham eti jagat //*, where the similarity of the words *viṣa* ("poison") and *viṣama* (here, "wicked") is exploited to show that the mantra in question works for both possession and envenomation. Although literally the text says that venomous snakes and various wicked beings become nonvenomous and subservient, I take it as implied that it is used for patients that have already been affected by envenomation or possession. The link with the Gāruḍa Tantras is made explicit in 3.57ab: *tat karma nātra kathitaṃ kathitaṃ*[228] *śāstreṣu gāruḍe sakalam /*.

The fifth chapter is on the preparation of a medical oil made of dozens of ingredients which is used for curing both possession and poisoning/envenomation. The preparer is instructed to use the Vipati mantra for *sakalīkaraṇa*, which is probably a form of self-protection.[229] The medicinal oil is completed by a consecration with the Khaḍgarāvaṇa mantra.[230]

The sixth chapter gives instructions on constructing magical diagrams (*yantra*s) for various purposes. Instructions for a pot-shaped diagram (*ghaṭayantra*) are given in verses 29–34, and it involves both the Nīlakaṇṭha mantra (KROṂ PROṂ TRĪṂ ṬHAḤ) and an "*amṛtamantra*" related to the Vipati mantra. Neither mantra is named, presumably to remove sectarian affiliation. The edition gives an

[225] JHAVERY 1944: 301.
[226] SHASTRI, C.S. 1964: 10.
[227] *em.*, °*mānuṣāṃ codd.*
[228] *em.*, *kathitra codd.*
[229] *Jvālāmālinīkalpa* 5.14. Banduṣeṇa glosses *sakalīkriyāṃ* as *ātmarakṣāvidhāna* in his commentary to *Bhairavapadmāvatīkalpa* 2.1.
[230] On Khaḍgarāvaṇa, see my Master's Thesis (SLOUBER 2007a.)

illustration of the *yantra* on p.16 of the appendix. No uses are mentioned, but because of the nature of the mantras and the use of consecrated water in other Gāruḍa rituals, healing poison is implied. The following *yantra* also involves an "*amṛtamantra*," though this one is of a different genealogy. It is used for possession and perhaps also poisoning because of the nature of the *amṛtamantra*. I am suspicious about the diagram given in the appendix, because this *yantra* also seems to involve a pot which is not represented.

In an appended *Jvālāmālinīstotra*, which is rather a collection of mantras to the goddess, she is called *sthāvaraviṣasaṃhāriṇi* or "O Remover of vegetal poisons." The immediately-preceding part of this mantra resembles the first *amṛtamantra* mentioned above. The vocative *pakṣi* does not fit Jvālāmālinī well.[231] There may well be more of interest in the *Jvālāmālinīkalpa* and appended ancillary texts that I have overlooked.

2.8.4 The *Khagendramaṇidarpaṇa*

The *Khagendramaṇidarpaṇa* ("The Mirror of Garuḍa's Gem" or the "Jewel-Mirror of Garuḍa")[232] was composed in Kannada verse by the Jaina author Maṅgarāja in the fourteenth-century Vijayanagara empire. Meulenbeld describes it as a work on various diseases in sixteen chapters, but chiefly concerned with snakebite and poisons.[233] He also notes that mantras are mentioned repeatedly. In the preface to his edition, M.M. Bhat narrows the date slightly to around the middle to latter half of the fourteenth century. The work is 1,500 verses, most of which are in the short *kanda* meter. Bhat notes that some of the mantras are in Tamil, and gives one in roman in his preface. The edition is based on six manuscripts from Madras, Mysore, Arrah, and Bangalore, and variants are included in the apparatus. He gives the briefest mention regarding content in his English preface, only noting the standard three types of poison (plant, animal, and concocted), four modes of herbal treatment (nasal, internal, external, and as an eye salve), and three classifications of treatment (gem, spell, and herbal). Unfortunately, I cannot yet read Kannada to explore this text further.

2.9 Buddhist Sources in Pali

Although I am aware that snakebite is a theme found widely in the Pali canon, I limit myself here to six select texts that I hope are representative for our topic. My skill in reading Pali is limited, so in addition to the primary sources I have also made frequent use of translations (Cowell et. al. 1895 and Davids 1890) and studies (Schmithausen 1997 and Patra 2000).

Several Jātaka stories have snakebite themes. In the long *Bhūridattajātaka*[234], Garuḍa (*garuḷa/supaṇṇarājā*) teaches a snakebite charm (*alampāyanamantaṃ*) to a sage. This phrase *alampāyana* deserves

[231] Unless it means that she is "winged," but it seems more likely to be "cross-pollination" from the Vipati mantra.

[232] Garuḍa's gem, if that is the referent, refers to the emerald, which was used as an amulet against poison.

[233] 1999, Vol. IIA: 455.

[234] No. 543 in Cowell's English translation. I mainly follow the expanded *aṭṭhakathā* version in Fausbøll 1877, vol. 6: 157–219.

special mention. Here it seems to mean merely "snakebite mantra," and the Brahman to whom the sage gives it is only called "Alampāyana" after he receives the spell. This suggests that it is not his name after all, in contrast to the way the dictionaries and translations take it, but rather an occupational title equivalent to *gāruḍika* or *vātika* in the later tradition. In Cambodia, modern day practitioners of traditional snakebite medicine are known as *Ālambāy*, probably on the basis of the Pali tradition.[235] There is some confusion in the transmission, because although in one place it seems that only a mantra was taught to the Brahman, in others both mantra and herbs are specified (*mantaṃ datvā osadhāni ācikkhitvā*). This is not only an inconsistency in the *aṭṭhakathā* version, it is also present in the core verses. Another word the story uses for this knowledge is *visavijja* (Sanskrit: *viṣavidyā*). The remainder of the story is about this Alampāyana taking captive the *bodhisattva*, whose current incarnation is that of a *nāga*, and making him dance in village snake-charming shows.

In the *Visavantajātaka*,[236] the *bodhisattva* was born into a family of toxicologists (*visavejja*, Sanskrit: *viṣavaidya*). A man from the area was bitten by a snake and brought to him. The main point of interest in the story is that the doctor offers to cure by one of two methods: through herbs (*osadhena paribhāvetvā visaṃ harāmi*) or by magically drawing the snake back and making it take back its own poison (*daṭṭhasappaṃ āvāhetvā daṭṭhaṭṭhānato teneva visaṃ ākaḍḍhāpemi*).

In the *Kaṇhadīpāyanajātaka*,[237] a young boy's ball was lost down a hole at the bottom of an anthill. On putting his hand in the hole to retrieve it, the naïve boy was bitten by a deadly snake (*āsīviso hatthe ḍaṃsi*). His parents seek the help of an ascetic, but he says he knows no herbal remedy and does not practice medicine. They decide to use the truth-rite (*saccakiriyaṃ*), which however only works after all three of them recite it. SCHMITHAUSEN cites many references on the power of the "Act of Truth" (1997: 26, fn.46).

In the *Milindapañha*, *The Questions of King Milinda*, snakebite is used several times as an example for various philosophical expositions. The term used for snake-charmer/poison doctor, i.e. the practitioner who administers the antidote (*agada*) is *āhituṇḍika*. The use of mantras is indicated (*balavantena mantapadena*).

SCHMITHAUSEN has studied the *Upasenasutta* and *Khandhaparitta* (= *Ahirājasutta*) in detail, so I will merely summarize those aspects of his study relevant here. He starts with the Sanskrit version of the Upasena story, which he implies is a clumsy redaction of disparate Pali passages. In the Pali *Upasenasutta*,[238] the beginning of the plot is similar to the Sanskrit: the monk Upasena is meditating in a cave and is bitten by a snake, but is indifferent to it and to his own demise because of his spiritual advancement. In the Sanskrit version, however, the Buddha hears of this and teaches three charms that monks can use in the future to avoid being harmed by dangerous animals. The first one is a statement of friendliness toward *nāga*s and other types of potentially dangerous beings. The second is a truth-statement, to which type I refer again below. The last is a pure mantra consisting of words that SCHMITHAUSEN calls "unintelligible":[239] OTUṂBILE TUṂBILE TUṂBE PRATUṂBE NAṬṬE

[235] Sophearith SIYONN, personal communication.
[236] FAUSBØLL 1877, vol.1: 310–311.
[237] FAUSBØLL 1887, vol.4: 27–37.
[238] *Saṃyuttanikāya* IV: 40f. (1894 PTS edition by FEER.)
[239] 1997: 13

SUNAṬṬE KEVAṬṬE MUNAYE SAMAYE DATTE NĪLAKEŚE VĀLAKUPE OLE OṄKO SVĀHĀ // Their unintelligibility to SCHMITHAUSEN, however, does not mean that the mantra is merely gibberish. Since this rare text traveled all the way to Central Asia, one can assume some textual corruption occurred in the process. Another factor is that some of the words of the mantra may be unrecognizable to a Sanskritist because they could be of Dravidian or Middle Indic origin.[240] I would guess the opening should be OṂ TUMBILE TUMBILE (feminine vocatives). The structure feminine vocative followed by *pra-*, *ati-*, *mahā-*, or *su-* feminine vocative is extremely common in both Bauddha and Śaiva *vidyā*s. The *Khandhaparitta* story is quite similar. In the Sanskrit Mūlasarvāstivāda version, the *Mahāmāyūrī Vidyā* is given following the friendliness statements.

2.10 Bauddha Tantra

2.10.1 *Dhāraṇī* Goddesses

The *Mahāmāyūrī Vidyā*

The *Mahāmāyūrī Vidyā* is a very early text[241] often called "proto-tantric" because of its long *vidyā* spell that resembles the *vidyā*s of later tantric Buddhism and Śaivism. It is typically mistranslated as "The Great Spell of the Peacock," presumably under the erroneous idea that the word *māyūra* is merely adjectival to an accidentally feminine *vidyā*. In fact, all *vidyā*s are verbal embodiments of female deities, whereas that of male deities are called *mantra*s. Therefore, one should rather understand "The Great Spell of the Peahen." DESJARDINS translates it thus in his 2002 dissertation on the textual corpus. SØRENSEN understands Mahāmāyūrī as a goddess and shows unambiguously feminine photos of sixth-century carvings of her from the Ellora caves, but still translates "Peacock Spell."[242]

SCHMITHAUSEN sees the *Mahāmāyūrīvidyārājñī* as based on the Mūlasarvāstivādin *Khandhaparitta*, which itself is based on, or at least draws on, elements in the *Upasenasūtra*.[243] The version seen in the *Bhaiṣajyavastu* of the *Mūlasarvāstivādavinayavastvāgama* (Gilgit manuscript) may represent a precursor, or perhaps just a parallel, to the full version known as *Mahāmāyūrīvidyārājñī*. There, a very abbreviated *vidyā* is given, but it is referred to once as *mahāmāyūrīvidyārājā*. The word *rājā* is there used as a feminine. The Bower manuscript, perhaps dating to the fourth or fifth century, also has a version where the phrase *mahāmāyūryā vidyārājayā* confirms the irregular feminine. HIDAS's working hypothesis is that this and some other *dhāraṇī* spells were originally masculine in gender,[244] so if he is correct the form in question may be transitional. The long version of the *vidyā* was in existence at an early date based on early Chinese translations, the titles of which SØRENSEN renders as "The

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[240] *Cf.* the phrases "*drāmiḍā mantrapadāḥ*" and "*draviḍā mantrapadāḥ*" describing some of the words in the *Mahāmāyūrīvidyārājñī*.

[241] It was translated into Chinese as early as the fourth century (SANDERSON 2007: 199).

[242] 2006: 89

[243] 1997: 53

[244] See HIDAS's 2012 article on the *Mahāsāhasrapramardanasūtra*.

Great Peacock King of Spells" in some instances.[245] It was edited by Shūyo TAKUBO as *Ārya-Mahā-Māyūrī Vidyā-Rājñī* and published in Tokyo, 1972.

Other *vidyā/dhāraṇī* texts of this type became associated with the *Mahāmāyūrīvidyārājñī* in the group known especially but not exclusively in Nepal as the Pañcarakṣā goddesses: *Mahāsāhasrapramardanī*, *Mahāpratisarā*, *Mahāmantrānusāriṇī*, and *Mahāśītavatī*. Recently Gergely HIDAS has come out with studies and editions of several of these, and his work on the *Mahāpratisarā* is the subject of a recent monograph (HIDAS 2011). He dates it to the sixth century, therefore it is likely younger than the *Mahāmāyūrīvidyārājñī*, however significantly older than the *Pañcarakṣā* collection.

The *Mahāsāhasrapramardanī*

The *Mahāsāhasrapramardanī* is a long text, running to forty-three pages in the 1937a edition by Yutaka IWAMOTO, and it claims a variety of useful applications, though most prominently protection from dangerous supernatural beings. A more minor use, but not inconsiderable, is curing poison, be it poisoned food or the venom of a dangerous animal. Two clear refrains in the text are the line "Homage to you O Hero among Men; Homage to you O Best of Men" (NAMAS TE PURUṢAVĪRA NAMAS TE PURUṢOTTAMA), and a truth statement like "By this true statement, all poisons shall be rendered harmless." (*etena satyavākyena viṣāḥ sarve syur nirviṣāḥ*).[246] These do not occur together here, but elsewhere they do and constitute one of the more pervasive magical formulae of Gāruḍa Medicine.[247] Another kind of truth statement employed here is invoking a well-known attribute of a deity—for example, the heroic power of Indra—and saying something like "By their fiery heroism, let this poison be non-poison for all time." *vīryeṇa tejasā teṣāṃ viṣam astv aviṣaṃ sadā*."[248] A similar device is the comparison of physical poison to the three *kleśa*s, the three mental states that bind a person to worldly suffering:

> *rāgo dveṣaś ca mohaś ca ete loke trayo viṣāḥ / nirviṣo bhagavān buddho buddhatejohataṃ viṣam //*
> *rāgo dveṣaś ca mohaś ca ete loke trayo viṣāḥ / nirviṣo bhagavān dharmo dharmatejohataṃ viṣam //*
> *rāgo dveṣaś ca mohaś ca ete loke trayo viṣāḥ / nirviṣo bhagavān saṃghaṃ saṃghatejohataṃ viṣam //*
> *viṣasya pṛthivī mātā viṣasya pṛthivī pitā / etena satyavākyena viṣāḥ sarve syur nirviṣāḥ //*
> *bhūmiṃ saṃkrāmantu viṣaṃ pūrṇapātre vā saṃkrāmantu viṣaṃ svāhā //*[249]

This is a combination of truth-statement with disempowerment of the poison. Note that the poison must be transferred (*saṃkram-*) and is not simply banished. In other contexts the poison is transferred to an enemy. For more details, see Chapter 3. The *Mahāsāhasrapramardanī* also teaches an herbal formula that can be used for various apotropaic and healing purposes including quickly freeing one from plant or animal poison.[250]

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[245] 2006: 94, etc.

[246] IWAMOTO 1937a: 33.

[247] See my discussion of this formula in Chapter 3.

[248] IWAMOTO 1937a: 33.

[249] IWAMOTO 1937a: 33.

[250] "For one that has been envenomed by a bite or by drinking poison, having drunk [the medicine] they are quickly freed [of the poison]" (*viṣadaṣṭe viṣapīte pītvā kṣipraṃ pramucyate*).

The *Mahāpratisarā*

Gergely HIDAS's 2011 monograph on the *Mahāpratisarā-Mahāvidyārājñī* contains a critical edition of both an older version found in Gilgit manuscript fragments and a later *Pañcarakṣā* version. This "Great Amulet, Great Queen of Spells" was primarily used for protection against evil influences and for women seeking to give birth to sons, however HIDAS details the textual and archeological evidence for many other uses. Section 18 in HIDAS' edition[251] is the most notable reference to healing poison in the text. It tells the story of a young Brahman who used a newly-learnt spell to capture the great *nāga*-lord Takṣaka. Because of a mistake, he was bitten and dying, but none of the many *vādika*s summoned was able to heal him of the poison. Finally, a lay Buddhist woman who had learned this Great Queen of Spells by heart was able to heal him just by calling it to mind. According to Alexis SANDERSON, the word for poison-healers here, *vādika,* is a variant orthography for *vātika* and is probably synonymous with *gāruḍika*.[252] It seems likely that the young Brahman himself was a *gāruḍika* in training, since he is described as *vidyāvādika,* of which I think *vādika* is a shortened version here. This hypothesis is supported by the nature of his spell—attracting snakes/*nāga*s—and suggests that *vādika*s performed both snake-charming and snakebite healing.

Destruction of poison is mentioned in the *Mahāśītavatī,* but only in passing, and it is not mentioned at all in the *Mahāmantrānusāriṇī.*

The *Mekhalādhāraṇī*

The *Mekhalādhāraṇī,*[253] concerned with protection of children, is parallel in theme to the Skandamekhalā spell of Śaiva sources. It opens with a story of the Buddha teaching the *vidyā* called Mekhalā to his son Rāhula and other boys for protection from *rākṣasī* demonesses. Although it mainly serves to ward off possession by demonic beings, it also confers protection from poison and *nāga*s. I am uncertain of the date of this specific manuscript, but it is found in the Gilgit manuscripts which include similar *dhāraṇī* texts dating to the first half of the seventh century. I discuss the *Mekhalādhāraṇī* and Skandamekhalā in my forthcoming article "Vulnerability and Protection in the Śaiva Tantras."[254]

2.10.2 The *Mañjuśriyamūlakalpa*

The *Mañjuśriyamūlakalpa*[255] is widely regarded as the earliest example of a Buddhist Tantra. The precise date of the text is, as usual, difficult to pin down. KEOWN notes that the core of the text is generally considered to date to the late sixth century, and that various layers were added on, result-

[251] HIDAS 2011: 129–131.

[252] Personal communication.

[253] Ed. TRIPATHI 1981.

[254] SLOUBER 2012a.

[255] The text was formally known as the *Mañjuśrīmūlakalpa.* See DELHEY 2011 for an explanation of why *Mañjuśriyamūlakalpa* is the original name.

ing in the current text.[256] Marcelle LALOU is our key secondary source because her article of 1932 is dedicated to the Gāruḍa chapter of the text (*Garuḍapaṭalaparivarta*, Chapter 41).

LALOU's article is helpful, but brings up more questions than answers. She opens with the statement that the chapter's presence in the text is suspect, and points to the discrepancy between the chapter colophon's label (39) and the editorial numbering (41). This is, however, no more than a scribal error that started all the way back in chapter 15, mislabeled as 13. The editor gives a footnote there explaining it as a mistake. More significant than the labeling issue, LALOU also points out that the chapter is not present in the Chinese and Tibetan translations, but that there is an independent Chinese translation of the chapter under the title *Garuḍagarbhasūtra*, that dates to the eighth century.[257] LALOU makes it sound like this is the only chapter missing, which it not true. According to MATSUNAGA, about 23 chapters of the current Sanskrit edition have no Chinese equivalent.[258] This is hardly evidence that half the text is not original.

LALOU suggests that the subject matter is of doubtful orthodoxy in a Buddhist tantra, because it is Garuḍa, rather than Mañjuśrī, who teaches the practices. She apparently is not aware of a fundamental theme of the *Mañjuśriyamūlakalpa*: the distinction between *lokottara* ("supra-mundane," i.e. Buddhist) and *laukika* ("worldly," i.e. Hindu or other) mantras and the idea that both are effective when used as prescribed in this text.[259] Nearly every chapter makes reference to this theme, including chapter 41, but past the section that LALOU translated. In some places the theme is applied specifically to Gāruḍa mantras, such as in the second chapter of the text where Mañjuśrī says: "Each and every one of the extensive ritual manuals taught in Gāruḍa Tantra were actually taught by me in order to benefit living beings. Garuḍa is a Bodhisattva who came here to convert [people to Buddhism]."[260] LALOU's comments about how unusual it is to have Garuḍa in the role of thaumaturge just reflect lack of awareness of Śaiva Gāruḍa Tantra as a literature. This might similarly explain her suspicion that the chapter is multilayered because of having more than just snakebite material. As I have emphasized all along, Gāruḍa Tantras encompass many more topics than just snakebite.

As for content, I unfortunately do not have the opportunity to go into very much detail. The mantras given are clearly similar in structure and theme to those in the Gāruḍa Tantras, but they are not identical. In the first chapter there is a section with various mantras whose purpose is apparently to summon particular groups of beings. The mantra for summoning the snake kings begins with the vocative *bheruṇḍa*. Bheruṇḍa refers to a type of bird, probably either the Bearded Vulture

[256] KEOWN 2003: 172.

[257] On this translation see MATSUNAGA 1985 cited by SANDERSON 2009: 129.

[258] 1985: 885.

[259] See, for example, the *editio princeps* 1922: 444–445: "There are all of the supra-mundane [mantras] taught by the foremost bodhisattvas all around, and those lotus and diamond[-clan] mantras, and the worldly mantras taught by Brahma, Rudra, and Indra. These mantras were taught for the easy awakening of the yogin. They accomplish all aims and are quickly perfected." (*ye ca lokottarāḥ sarve abhimukhyaiḥ prabhāṣitāḥ // bodhisattvais tu sarvatra abjā vajrodbhavāś ca ye / laukikā ye ca mantrā vai brahmarudrendrabhāṣitā[ḥ] //…te tasya yogino yānti īṣadbodhāya bodhitā[ḥ] // kṣipraṃ siddhitāṃ yānti mantrā[ḥ] sarvārthasādhakāḥ /*) GRANOFF 2000 discusses this ritual eclecticism in the *Mañjuśriyamūlakalpa*.

[260] *yāvantaḥ gāruḍe tantre kathitāḥ kalpavistarāḥ / te mayaivoditāḥ sarve sattvānāṃ hitakāraṇāt // garutmā bodhisattvas tu vaineyārtham (em., vainateyārtham codd..) ihāgataḥ /* (1920a: 34–35) The use of the word *vaineya*, religious conversion, is surely a play on *vainateya*, a common epithet of Garuḍa.

or Adjutant Stork.[261] It also calls to mind the Gāruḍa goddess named Bheruṇḍā, who has authority over snakebite and related issues. I have noticed passing references to curing snakebite with mantras and *mudrā*s in chapters 14,[262] 22,[263] 26,[264] 35,[265] 36,[266] 49,[267] and 55.[268]

The latter half of chapter 40 is of interest to us. Starting on page 451, there is a section on ritual procedures involving *nāga*s, and verses on the following page inform us that these can be used to cure snakebite. Other uses follow, most prominently curing possession. Page 454 comes back to curing poison, and begins a visualization for "destroying the arrogance of [the *nāga* lords]."[269] Some of the details are unclear because of textual corruption, but essentially it involves visualizing Mañjuśrī mounted on Garuḍa overcoming deviant *nāga*s. On the following page (455), the text says that the (additional) rite about to be described is from the Garutmat Śāstra (Gāruḍa Tantra). As in the Gāruḍa Tantras, the text mentions standard practice such as determining whether the case is curable or incurable and the symptoms of various types of envenomation. On page 457, the visualization is summed up and it states that it can also be used to cure other diseases. Some verses on page 458 remind us that any non-Buddhist mantras are effective when used in conjunction with this visualization.[270] On the same page is a brief section on curing snakebite by either astrological procedures or breath control; I'm afraid I am unclear on the meaning of the technical vocabulary and cannot be sure of the meaning. We are again reminded on the final page of the chapter that all of the ritual manuals of Gāruḍa Tantra or any mantras—Śaiva or otherwise—are fit to be used, but that in the *Mañjuśriyamūlakalpa*, visualization is the main method taught.[271]

About two-thirds of the *Garuḍapaṭalaparivarta* (pp.460–465) has been translated in LALOU 1932, so I will not duplicate efforts here. What she translated is mostly prose and is an assemblage of rites taught by Garuḍa, some related to snakebite, most for other magical purposes. Suffice it to say that the basis of many of the ritual injunctions is the construction of a maṇḍala with both Buddhist and Hindu deities who are then subsequently worshiped in various ways for various ends. Immediately following where LALOU left off are descriptions of several *mudrā*s meant to drive off snakes. The

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[261] DAVE 1985: 397–399.

[262] SASTRI, G., 1920a: 143.

[263] ibid. 241–242.

[264] SASTRI, G., 1922: 298.

[265] ibid. 363,369.

[266] ibid. 405.

[267] ibid. 542.

[268] SASTRI, G., 1925a: 690,691,695,721, etc..

[269] *teṣāṃ ca darpanāśāya idaṃ dhyānaṃ samārabhet //*

[270] "All folk mantras are taught [to be effective] in this visualization. Even those expounded in non-Buddhist texts are as quickly perfected as those taught here." (*sarvamantrāś ca lokānāṃ asmin dhyāne nibodhitā / siddhiṃ gacchanti te kṣipraṃ parakalpe 'pīhoditā //*)

[271] "In brief, the technique for mantra practitioners is visualization. All ritual manuals should be used, the non-Buddhist manuals of Garuḍa, the Mata, Saṃkalpaja, and especially the Śaiva are indicted. All worldly mantras should be used in an extensive visualization. Here in the Mañjurava Manual, [the goal is reached] especially by means of visualization." (*eṣa prayogaḥ samāsena dhyāno hy ukto 'tha jāpinām / prayoktavyaḥ kalpanikhilaḥ paratantro garutmanaḥ // mataṃ saṃkalpajaṃ proktaṃ śaivaṃ cāpi viśeṣataḥ / sarve ca laukikā mantrā[ḥ] prayoktavyā dhyānavistare // iha mañjurave kalpe dhyānenaiva viśeṣataḥ /*)

next page (466) states that they were taught in the worldly Gāruḍa Tantra (*laukike gāruḍe śāstre*) and should be used with compassion for all beings. The remaining four pages seem to be little more than an enumeration and praise of non-Buddhist deities and mantras, mostly Śaiva ones, ending in a short dialogue between Garuḍa and Mañjuśrī in which each praises Buddhist doctrine and the pleasing speech of the other. Matsunaga appears to side with Lalou in doubting the authenticity of the latter part of Chapter 41, but his reasoning remains obscure. He says that the Chinese translation of it contains expressions not normally found in Amoghavajra's translations such as "human hair," "cow's meat," and "skull-cup."[272] Since these terms are found in the extant Sanskrit text of the chapter, it seems that their originality in Amoghavajra's translation is confirmed rather than in doubt. To back this up he points to the fact that the length of the text as transmitted to Japan in 806 was one-third of the length of the current Chinese text. Since he says the current Chinese text has 90% correspondence with the Sanskrit text, and we are to reduce that by one third because of the folio count given in 806, we are left with very little correspondence and this is all conjectural since no Chinese manuscripts dating to that period survive. The evidence is inconclusive to say the least. Perhaps he, like Lalou, felt uncomfortable with antinomian practices and sought to discredit them wherever possible.

2.10.3 Other Bauddha Sources

In accordance with what has become my refrain in this chapter, Buddhist literature is immense and I cannot cover everything I would like to. A couple of Bauddha Tantras with sections on snakebite are currently being prepared: the *Buddhakapālatantra* is under the Franco-German Early Tantra project and the *Catuṣpīṭhatantra* is the subject of a recent Oxford dissertation by Péter-Dániel Szántó. The *Kṛṣṇayamāri* Tantra has ritual visualizations of Jāṅgulī and Kurukullā, but does not discuss uses. The *Kurukullākalpa*'s chapters 4–6 have material on treating snakebite, and I discuss that text in Chapter 4 in the section on Kurukullā's Buddhist identity. The *Sādhanamālā* is a rich source for visualizations and ritual practices surrounding Kurukullā in particular,[273] as well as Mahāmāyūrī[274] and Jāṅgulī.[275] The unpublished *Mitapadapañjikā* of Durjayacandra has a quite long section on curing poison via mantras and determining fatal cases (*kāladaṣṭa*).[276] Other sources I would like to explore more in the future include the *Siddhaikavīratantra*, *Hayagrīvavidyā*, *Laghuśaṃvara*, *Kriyāsaṃgraha*, and *Bodhicaryāvatāra*.

[272] Matsunaga 1985.
[273] Bhattacharya 1968a: 343–394.
[274] ibid. 400.
[275] ibid. 246–253.
[276] Folios 17r–20r in the manuscript filmed by the NGMPP as B23/14. Credit for my awareness of the text goes to the anonymous maker of a digital transcription I came to have in my collection.

2.11 Other Sources

Many other classes of texts not yet described could also be delved into for passages of interest, but time does not permit me to do so yet. From my colleagues Jason Birch and James Mallinson I know that works on Yoga have material of interest, such as the unedited eleventh century *Amṛtasiddhi* and the *Hathayogapradīpikā*. Literary sources, plays, poetry, and devotional literature occasionally take up our topic for dramatic or didactic effect. I also have to pass over, by necessity, a large amount of literature written in South Asian languages that I do not read. For example, I know there is material of interest in Tibetan, Bengali, Tamil, Malayalam, Kannada, and Telugu literatures, and surely those of many other languages—not to mention Southeast Asian languages and oral traditions, but I do not have the time and training in these languages to make use of them.

2.12 Directions of Transmission

By way of conclusion, let me summarize what the exercise of such a broad survey has revealed about directions of transmission in the development of Gāruḍa Medicine. I have described the Vedic literature and mentioned the lost *sarpavidyā* corpus, and noted that at least once the *Mahābhārata* has a specifically Vedic antivenom mantra in mind, although usually the details are not specified. Garuḍa had some association with healing envenomation in the Vedas—in *Atharvaveda* 4.6 at least—but the vast majority of Vedic material on snakebite and poisons has nothing to do with Garuḍa. The other early works—the Pali texts and the two foundational Āyurvedic works of Caraka and Suśruta—likewise give us only tenuous connections between snakebite medicine and Garuḍa.

It is not until the *Mañjuśriyamūlakalpa* and the early Śaiva Tantras like the *Niśvāsatattvasaṃhitā* and *Brahmayāmala* that clear and relatively abundant references to the Gāruḍa Tantras become available, thus they cannot readily be traced to prior extant works—they seemed to have originated at the very beginning of the Śaiva Age and developed from there. I also cannot say for certain if and how they were different in the sixth century versus the ninth when the surviving sources becomes more abundant. It is clear, however that at some point in these four hundred years the Gāruḍa Tantras reached a peak, consisted of twenty-eight canonical titles, and began to be redacted into more manageable non-scriptural digests. I have given abundant evidence of copying from Gāruḍa Tantra sources to the *Gāruḍa*, *Agni*, and *Nārada Purāṇa*s, and offer more in the next two chapters.

It is also clear that during this period between the sixth and ninth centuries Āyurvedic text begin to show Gāruḍa Tantra influence—I pointed to Gāruḍa goddesses in the *Haramekhalā*, the Sugrīva mantra in the *Hārītasaṃhitā*, and to the fact that the *Aṣṭāṅgahṛdaya* and *-saṃhitā* place much more emphasis on mantras than the prior two foundational texts of the *Bṛhattrayī*. Proving that Vāgbhaṭa knew the Gāruḍa Tantras is difficult, but I remind my readers that one antidote recipe is called *gāruḍa* and works "like Garuḍa" when administered, a medicated ghee is similarly said to work "just like Garuḍa," and that another antidote recipe that Vāgbhaṭa attributed to Kāśyapa is very similar to one found in the Gāruḍa Tantra inspired *Kāśyapa Saṃhitā*. Additionally, I do not believe that the use of poison to cure poison has a place in Suśruta or Caraka. Vāgbhaṭa does know this

practice, however, and it is a hallmark of the Nīlakaṇṭha system of the Gāruḍa Tantras. Certainly later Āyurvedic works like the *Hitopadeśavaidyaka, Gadanigraha,* and *Āyurvedaprakāśa,* to name a few, reveal extensive borrowing from the Gāruḍa Tantras.

The Gāruḍa Tantras too must have been influenced by Āyurvedic snakebite expertise. The three humors are frequently invoked in the Gāruḍa Tantras and derivative works, and I would be surprised if one could not trace specific herbal recipes from the early Āyurvedic texts, although I have not yet tried. The typology of snakes was quite advanced in the *Suśrutasaṃhitā* and some Gāruḍa Tantra passages also make fine distinctions between species whereas others make no distinction in treatment for different types of snakes.

I have also offered evidence that the Jains, Vaiṣṇavas, and Buddhists borrowed from the Gāruḍa Tantras, but all of these literatures need to be studied further before broad conclusions can be drawn. They certainly had their own innovations and the influence must have gone both ways. I look forward to working on the question of directions of transmission more in the future.

Chapter 3

The Gāruḍa Mantra Systems

The Gāruḍa Tantras teach two broad categories of treatment for envenomation: that based on mantras and that based on (predominantly herbal) medicine.[1] In this chapter I explore several important mantra systems in some detail. As I mentioned previously, most scholars of South Asian religions and historians of medicine have fared poorly with the topic of mantras, too often ignoring them or dismissing them out of hand as irrational mumbo-jumbo. Since mantras are so central to tantric medicine and Śaiva religious practice—the dominant form of Hinduism from the fifth through the thirteenth centuries[2]—it is worthwhile to study them. This chapter will demonstrate that the Gāruḍa mantras under consideration are carefully designed, full of esoteric correspondences, and therefore the precise opposite of mumbo-jumbo. It is not my interest here to address the question of efficacy—whether or not mantras actually work. I understand that for many people this is the only question that matters, but for academic researchers it should be enough that they were widely believed to work. Mantras are an inherently interesting phenomenon and an integral part of South and Southeast Asian cultures. That they are secret and perfected only after considerable difficulty also testifies to their cultural importance.

3.1 The Status of Gāruḍa Mantras

Gāruḍa mantras came to be widely renowned for their efficacy in immediately curing a case of envenomation, and therefore as a proof of the efficacy of mantras in general, and Śaiva mantras in particular. This is not to say that they were universally accepted as efficacious, but for many centuries they were extremely popular, as I have shown in my survey in the previous chapter. Eli Franco pointed to the weight that this widespread belief carried when he noted how Hindu and Buddhist philosophical texts referenced Gāruḍa mantras as a standard example of the efficacy of

[1] Minerals and metals were also occasionally used, as well as animal biles and other animal products.

[2] Sanderson 2009: 41.

sacred speech, and by extension the validity of the Veda.[3] I give three examples.

The *Mokṣopāya* equates existence in the illusory world (*saṃsāra*) to envenomation, and thus the indicated treatment is equated with the Gāruḍa mantra: "O Rāma, this unbearable purging caused by a case of *saṃsāra*-envenoming is allayed by the purifying Gāruḍa mantra called Yoga."[4] In his *Nyāyasudhā*, Jayatīrtha brings in the example of meditating on Garuḍa to cure poison in order to show that the world is real even though it is transcended by knowledge. He is trying to counter the non-dualist claim that the world is unreal because it ceases to afflict one with knowledge of the transcendent *brahman*. Since one must accept that poison is quite real and at the same time that meditating on Garuḍa is efficacious, one is similarly expected to accept his position that the world is not illusory, even though it is effectively countered by liberating knowledge.[5] The *Nyāyabhūṣaṇa* likewise mentions Gāruḍa (mantras/ritual) to advance its argument against other sects such as Jainism. It says that they teach them in foreign languages in order to generate faith toward their own views.[6] All three of these comparisons are only useful insofar as the audience accepts the efficacy of antivenom mantras beyond doubt, so clearly the authors expected that to be the case.

In the late medieval period, the devotional (*bhakti*) traditions frequently invoke envenomation and Gāruḍikas as analogies for their core ideas such as separation from God and remedying this painful state. Patton BURCHETT recently presented a paper on this topic at the American Academy of Religion conference in San Francisco (2011) and kindly shared his draft with me.[7] The thrust of his paper is that the Bhakti saints denigrated tantric mantras because they saw them as powerless. Some of the evidence does support this conclusion—particularly the poems of Raidas—but many of the references conflict with it insofar as they celebrate Gāruḍīs[8] by identifying Kṛṣṇa as the Gāruḍī who can heal the poison of separation from the divine (*viraha*).

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[3] I paraphrase his note to the "Indology" e-mail discussion list (June 28, 2011). He also points to ELTSCHINGER's *Dharmakīrti sur les* mantra *et la perception du supra-sensible*. ELTSCHINGER makes numerous references to Dharmakīrti bringing in the anti-poison mantra as an example of the efficacy of mantras in general. Although I do not believe Dharmakīrti himself uses the phrase *gāruḍa* or *gāruḍika*, his commentators frequently interpret him to be referring to these.

[4] *Mokṣopāya* 2,12.10: *duḥsahā rāma saṃsāraviṣāveśaviṣūcikā / yogagāruḍamantreṇa pāvanena praśāmyati //*. See MEULENBELD 1999 vol. IB: 67, for a discussion of why *viṣūcikā* is not equivalent to cholera, despite the dictionaries.

[5] *Nyāyasudhā* 1,515: *api ca satyasyāpi viṣasya garuḍadhyānena nivṛttidarśanād bandhamithyātvaṃ naiva muktir apekṣate / viṣaṃ na satyamiti cenna /*.

[6] *Nyāyabhūṣaṇa* 392.16: *jinādibhis tu dṛṣṭārthena vañcitair anādyavidyābhyāsajanitena mithyābhimānena svapakṣarāgeṇa ca, vedavedāṅgebhyo 'rthaṃ vijñāya, svadarśane pratyayotpādanārthaṃ gāruḍādikaṃ ca bhāṣāntareṇopadiṣṭam iti.* Alexander von ROSPATT pointed out that mantras are generally not translated into other languages and referenced the Tibetan tradition's conviction that a translated mantra loses its efficacy. This would seem to be the principle at work in cases of Dravidian mantras used in the Mahāmāyūrī *vidyā* for instance. One might, therefore, take *gāruḍādikam* more generally as "Gāruḍa Tantras."

[7] BURCHETT 2011.

[8] This is the Hindi word for Sanskrit *Gāruḍika*, referring to the practitioner of Gāruḍa Tantra.

3.1.1 In Śaivism

The status of Gāruḍa mantras varied within Śaivism. On the one hand, the Gāruḍa Tantras came to be regarded as one of the five streams of Śaiva revelation, and therefore as valid revelation. This aggregative perspective seeks to unite Śaiva sects together against outside sects such as Vaiṣṇavas, Vaidikas, and Smārtas. On the other hand, there was a good deal of what may be called competition within the Śaiva sects. Consider the following quote from Jayaratha's *Tantrālokaviveka* translated by Jürgen Hanneder:

> **All the mantras that are taught in Siddhānta-Tantras etc. are powerless, as they are devoid of the splendor of [Śiva's] power. The great mantras of the Kula [scriptures], whose splendor shines naturally, appear with supernatural [lit.: "heavenly"] splendor and are causes for immediate knowledge.**[9]

This shows that some esoteric sects considered the mantras of other sects to be powerless, however it does not specifically name the Gāruḍa Tantras or their mantras. He goes on to note that a "division of schools into "general" (*sādhāraṇa*) and "special" (*viśeṣa*), with the implication that the "special" is more effective, but only accessible to an elite, is applied to mantras."[10] For this Hanneder offers no citations, and the only cases I could find took the general category to refer to non-Śaiva scriptures. One scholar informed me that there is material on the low status of Gāruḍa mantras in one of the *Kālottara* recensions, but I was unable to find anything of that nature. Each recension does, to the contrary, refer to destruction of poison as one of the eight "proofs" (*pratyaya*) meant to generate faith in Śiva. Consider this passage in the *Sārdhatriśatikālottara*:

> **Next I will teach something else, namely that proof is of eight types: not burning in fire, killing a tree, paralysis of fetters, destruction of deadly sins, elimination of poison, rendering infertile, and destruction of seizures and fevers; this is known as the eightfold proof.**[11]

The Saiddhāntika *Kiraṇa Tantra* compares Śiva-knowledge blocking the power of innate impurity (*mala*) of the bound soul (*paśu*) with destruction of poison by mantras. The poison is not destroyed per se, but its destructive power is rather neutralized by the power of the mantras.[12]

Somadeva Vasudeva has edited and translated a passage of the *Mālinīvijayottaratantra* which describes the rewards of meditating on the five elements (13.54–62). The sole example mentioned is destruction of poison, however the passage goes on to warn: "One should avoid becoming attached to these [lower stages]. Those who become stuck in these [transitions] will not attain the

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9 Hanneder 1997: 149, translating from *Tantrālokaviveka* 29.3. He is translating two verses cited in the commentary whose source has not been determined.

10 Hanneder 1997: 149.

11 *Sārdhatriśatikālottara* 21.1–3ab: *ataḥ paraṃ pravakṣyāmi aṣṭadhā pratyayo yathā / anagnijvalanaṃ caiva vṛkṣasyālabhanaṃ tathā // pāśānāṃ stobhanaṃ caiva mahāpātakanāśanam / viṣasaṃharaṇaṃ caiva nirbījakaraṇaṃ tathā // grahajvaravināśaśca pratyayo 'ṣṭavidhaḥ smṛtaḥ /.*

12 *Kiraṇa Tantra* 1.32–34, translated in Goodall 2001: 349.

ultimate reward,"[13] therefore one gets the impression that this yoga system of tantric Śaivism viewed mantras, and anti-poison mantras in particular, as lower in status than salvific ones.

Beyond these examples, many Śākta traditions include curing snakebite as an ability of particular goddesses. As Alexis SANDERSON suggested (oral communication), this points to competition among sects. The Gāruḍa Tantras may be compared to a specialty store that is put out of business by a large general store (the Śākta sects). If one is a worshiper of Kubjikā, for example, one can simply pray to her to destroy the poison rather than call in a specialist or learn another complex mantra system.

A more sympathetic perspective of a Śaiva intellectual, however, is seen in the fourth stanza of Śaṅkuka's *Saṃhitāsāra* (ninth century): "He who saves the life of a person suffering the agonizing pain of envenomation has done a meritorious deed and obtains righteousness, prosperity, pleasure, and liberation."[14] Śaṅkuka thus places a high value on the moral quality of compassion and sees Gāruḍa mantras as part of a complete system for achieving any desired goal in life.

3.2 The Vipati System

The most important Gāruḍa mantra consists of five syllables: KṢI PA OṂ SVĀ HĀ. It is typically referred to simply as "Garuḍa's five syllables," but several texts know it by the polysemous word *vipati*.[15] Vipati refers at once to both Garuḍa as lord (*pati*) of birds (*vi*) and to disaster (*vipati*/*vipatti*),[16] of which snakebite is certainly a prime example. I have noted no fewer than thirty premodern texts in which this mantra is unambiguously taught or mentioned:

Agni Purāṇa
Īśānaśivagurudevapaddhati
Īśvarasaṃhitā
Uḍḍīśatantra,[17]
Uvasaggaharaṃ Mahāpūjana
Kriyākālaguṇottara
Khagendramaṇidarpaṇa,[18]
Garuḍadaṇḍaka
Garuḍapañcākṣarīkalpa
Garuḍapañcāśat
Garuḍa Purāṇa
Gāruḍa Upaniṣad
Jvālāmālinīkalpa
Tripadvibhūtimahānārāyaṇa Upaniṣad
Nārada Purāṇa
Nārāyaṇīya Tantrasārasaṃgraha
Pādmasaṃhitā
Pārameśvarasaṃhitā
Puraścaryārṇava
Prāṇatoṣiṇī
Bṛhattantrasāra

[13] VASUDEVA's translation of 13.58ab in VASUDEVA 2004: 328.

[14] SLOUBER 2011b: 28. The original Prakrit as edited: *jo dhaaï jaṃtujīaṃ dussahavisaveaṇāuliaṃ / dhammatthakāmamokkhāṃ so kaaūṇṇo jaṇo lahaï //.*

[15] See *Garuḍapañcākṣarīkalpa* 5.6, etc., *Nārāyaṇīya Tantrasārasaṃgraha* 3.7, etc., *Śāradātilaka* 24.52, *Īśānaśivagurudevapaddhati* 39.83, etc., and *Agni Purāṇa* 294.11d.

[16] The latter spelling, *vipatti* is, of course, the grammatically correct one, but gemination is notoriously inconsistent in manuscripts and hardly affects the pronunciation in this case.

[17] I have not been able to locate the mantra in the source text, but am basing it on the following web discussion at http://tinyurl.com/6jlpjh9 (accessed 11 Mar 2011), and on the fact that an *Uḍḍīśa* is named as one of the foundational texts of Keralan *viṣavaidya* as I mentioned in Chapter 1.

[18] I am just beginning to learn the Kannada script, but I found the Vipati mantra on p.267.

Bhairavapadmāvatīkalpa	*Lakṣaṇāmṛta*	*Vīrabhadratantra*
Mantramahodadhi	*Vidyānuśāsana*	*Śāradātilaka*
Yogaratnāvalī	*Viṣvaksenasaṃhitā*	*Śivatattvaratnākara*

The list could certainly be expanded with more research, but it already includes Śaiva, Vaiṣṇava, and Jaina Tantras, as well as Purāṇas, Upaniṣads, and Vaiṣṇava devotional poetry. It may also be the specific mantra that the *Guru Granth Sahib* has in mind with the words *Garuṛ mukh nahī sarap ṯarās* ("As with the magic spell of Garuda the eagle upon one's lips, one does not fear the snake").[19] One would expect that a mantra so widely distributed in Indic literature would have been discussed in modern secondary sources, but I have turned up almost nothing.[20]

The Vipati mantra is still widely known and used today, as I have been able to gather from extensive web searches.[21] It is part of the living tradition of *viṣavaidya* in Kerala,[22] is important to Śrīvaiṣṇavas who follow the writings of the fourteenth-century saint Vedānta Deśika,[23] and comes up many times in astrological contexts on the web. Most of the results concerning astrology were in situations where the client suffered from matrimonial and fertility-related problems which were diagnosed as "snake-offense" (*sarpadoṣa/nāgadoṣa*).[24] ALLOCCO's 2009 dissertation entitled "Snakes, Goddesses, and Anthills: Modern Challenges and Women's Ritual Responses in Contemporary South India" amply demonstrates the contemporary prevalence of *nāgadoṣa* diagnoses, but the typical remedy is offering worship to the *nāga*s and did not, in ALLOCCO's experience, involve Garuḍa in any way. It makes sense, however, to invoke Garuḍa for any problems caused by snakes/*nāga*s because of his status as their punisher. The seed syllable KṢRAUṂ is also mentioned on the web for poisons and *nāga* issues.[25] It is often associated with Narasiṃha in the Tantras, but comes up in

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19 *Guru Granth Sahib* p.987. English translation of Dr. Sant Singh Khalsa. Easily accessible online: http://www.srigranth.org (accessed 11 Mar 2011).

20 Two minor exceptions are a reference to it in a book about Swami Deśikan, RAGHAVAN 1991: 21 (in reference to its mention in the opening verse of the *Garuḍapañcāśat*) and a reference to it in the preface to the 2006 *Viṣavaidyasārasamuccaya* edition (NAMBOODIRI, C.K. 2006).

21 Perhaps the most fruitful search term was simply the exact phrase "garuda mantra," but searching for variant spellings, orders, and spacings of the mantra syllables themselves also resulted in valuable hits. Concerning spelling, a single Devanagari syllable like क्षि may be found spelled *kṣi*, *ksi*, *kshi*, *shi*, or *xi*. Although I also searched directly in Devanagari, there is certainly much online that I missed because it is typed in idiosyncratic font encodings that cannot be predicted. Search engines typically do not index by letter, but rather by word, so one has to do something like the following *for each spelling variant*: "kṣipa oṃ" OR "kṣi pa oṃ" OR "pakṣi oṃ" OR "pa kṣi oṃ" OR "oṃ pa kṣi" OR "oṃ pakṣi" OR "oṃ kṣi pa" OR "oṃ kṣipa". I came up with over a hundred variations for only these three syllables.

22 See this online discussion of treating snakebite with Ayurveda, wherein the Garuḍapañcākṣarī mantra is mentioned: http://www.ayurvedaconsultants.com/caseshow.aspx?ivalue=engoogle1557 (accessed 11 Mar 2011). See also the website of the following Garuḍa temple in Kerala that offers Garuḍapañcākṣarī empowered oils for poisoning and skin diseases: http://garudankavu.com (accessed 11 Mar 2011). It also mentions a tradition wherein people offer live cobras to Garuḍa by throwing them in an earthen pot into the temple whereupon a priest anoints the snake while chanting the five-syllable mantra and the snakes go away.

23 I discuss his two poems to Garuḍa in Chapter 2. I found that hundreds of results for the search term "garuda mantra" were about Swami Deśikan.

24 See http://www.mysticboard.com/vedic˙astrology˙reading˙forum/65640-dltd-2.html and http://tinyurl.com/6jlpjh9.

25 http://tinyurl.com/6gqehy4 and http://tinyurl.com/7thyz2e.

purely Śaiva contexts as well. The Vipati mantra is still used in modern Tibetan traditions and is now in use even among American practitioners of Tibetan Buddhism.[26]

I have found a miscellany of other webpages that refer to the Vipati or unspecified Garuḍa mantras. Perhaps the clearest way to present them is in the form of a list. Unless otherwise stated, all websites were verified as current on 11 Mar 2011.

- The "mantra gallery" of homam.org includes a Garuḍa Mantra that uses the Vipati syllables: http://www.homam.org/mantras/index.html
- At homam.co.in, Purja Sri Sathyanandhanathar includes a Vipati-like mantra again poison (#21 in his list): http://homam.co.in/ekakshara.asp
- Kamakotimandali.com has a well-informed synopsis of the "pa~nchAkSharI mantra" based on the *Kāśyapasaṃhitā* and other texts: http://www.kamakotimandali.com/misc/garuda.html
- This article in *The Hindu* newspaper summarizes a teaching on Garuḍa that claims the Vipati mantra originated in the thirteenth–fourteenth centuries with Vedānta Deśika: http://www.hindu.com/fr/2009/06/12/stories/2009061251210300.htm
- Also referred to in another article in *The Hindu*, this one tongue-in-cheek, which prompts readers for suggestions on dealing with cobras in populated areas: http://www.hindu.com/2005/09/25/stories/2005092502240200.htm. The first response listed is to teach police the Garuḍa mantra to threaten the cobras: http://www.hindu.com/2005/09/27/stories/2005092704430200.htm
- This brief description of Garuḍa and his mantra from a Sai Baba website (saibabaofindia.com) comes up on several other webpages. It is not clear where the blurb originally appeared, but I suggest that the Vipati mantra and Bheruṇḍā *vidyā*[27] were drawn from *Garuḍa Purāṇa* 19. The *vidyā* is misspelled, so it seems to be a mistake in an edition multiplying as people who do not understand what they are reading copy across the web: http://www.saibabaofindia.com/miracles˙of˙sathya˙sai˙baba.htm

[26] See this webpage of the Ecumenical Buddhist Society of Little Rock, Arkansas: http://www.ebslr.org/practice˙sakya˙images.html. I also received a document entitled "Short Sadhana of Garuda (Kyung Thra)," which is mainly in English and which includes the Vipati mantra. It was published by the Ewam Choden Tibetan Buddhist center only a couple of miles from the Berkeley campus (http://www.ewamchoden.org), but is not publicly available on their website. On the following website a lama recommends doing a "Black Garuda" *sādhana* for various diseases and general protection (http://www.lamayeshe.com/index.php?sect=article&id=334&chid=1512). One can also purchase a booklet detailing "the essential Garuda practice" for cancer and other ills, and which promises to reveal the Tibetan text of Garuḍa's mantra (http://shangshung.org/store/index.php?main˙page=product˙info&products˙id=263). See also http://bluegaruda.com which gives an English translation of a "multi-colored Garuḍa *sādhana*" which includes the five syllables.

[27] The various websites refer to the *Bheruṇḍāvidyā* as "Garuḍa Mantra," but the Purāṇa understands it as a *vidyā* and separate from Garuḍa's Vipati mantra. The loose structure in this chapter is to open a new section with the mantra or *vidyā*, then give instructions for it, and end the section with a statement of its effect. With this structure it is clear that the Vipati mantra section ends with verse 22.

- A message on indusladies.com, a discussion forum, contains passing reference to using the Vipati ("OM SHIPA OM Swahaa") for Garuḍa in conjunction with Dattatreya worship:

  http://www.indusladies.com/forums/pujas-prayers-and-slokas/44987-guru-dattatreya-2.html

- The following three links are discussion threads on the IndiaDivine.org discussion forum. The first contains a rather well-informed synopsis of the Vipati mantra and the procedure for mastering it. The respondent knows of a doctor in Dakshina Kannada district of Karnataka who uses the mantra in his practice. The second linked thread is on palindrome mantras and the Vipati mantra is briefly discussed as an example which is useful for the astrological condition *sarpadoṣa*. The third linked thread is on various mantras, and the "Garuda Panchakshari" is given as an example of a five-syllable mantra.

  http://www.indiadivine.org/audarya/shakti-sadhana/120975-re-garuda-mantram.html

  http://www.indiadivine.org/audarya/vedic-astrology-jyotisha/629040-palindrome-mantras-sarbani.html

  http://www.indiadivine.org/audarya/vedic-astrology-jyotisha/552578-job-wrong-mantra.html

- An unspecified "Gāruḍa" mantra is referred to in a verse from the Śrī Guru Pādukā-Pañcakam ("The Five Stanzas on the Sandals of Shrī Guru")[28] attributed to Śaṅkara and recited daily by thousands of Siddha Yoga practitioners worldwide. I give the following website as an example, but it corrupts *-gāruḍābhyāṃ* to *-garuḍābhyāṃ* at the expense of the Upajāti meter and thus mistranslates the verse. The hymnal book used by most Siddha Yoga practitioners, *The Nectar of Chanting*,[29] preserves the correct spelling and translation.

  http://www.hindupedia.com/en/Guru˙Paduka˙stotram

- The 1984 Malayalam film "Shree Krishnaparanthu," directed by P. BHASKARAN and A. VINCENT, stars MOHANLAL as a neophyte *viṣavaidya* who battles with sexual temptations while perfecting the five-syllable mantra. Many details are surely lost on me, as I do not understand Malayalam, but it strikes me as a fairly accurate portrayal. At one point he demanded payment from a bite victim's relative, to the horror of his mother because traditionally *viṣavaidya*'s never accepted money for treating snakebite. He then used a mantra to summon the snake that bit the victim and made it bite him again to take back the venom (one hour and twenty-three minutes into the film). Thanks to Pondicherry scholar S.A.S. SHARMA for bringing this film to my attention.

One final piece that I found while searching for Gāruḍa mantras on the web is a fictional modern fable from Kerala in the collection *Stories from Ithihyamala* by A.K. SHRIKUMAR 2001. In the story

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[28] *kāmādisarpavrajagāruḍābhyāṃ, vivekavairāgyanidhipradābhyām / bodhapradābhyāṃ drutamokṣadābhyāṃ, namo namaḥ śrīgurupādukābhyām //* "Homage to the Guru's Sandals which are like the Gāruḍa mantra to the mass of snakes taking the form of desire and so on…" Thanks to Michael STANLEY-BAKER for pointing out this verse.

[29] SYDA 1983: 5.

called "The Bundle, You Fool!" a low-caste neighbor of a famous poison-doctor mistakenly interprets the first words of his prospective guru as the syllables of the mantra he must perfect to become a poison-doctor himself. It is no coincidence that the pseudo-Gāruḍa mantra "The Bundle, You Fool" has five syllables, a fact noted in the story itself. In the end the pseudo-mantra works on the principle that the mantra is not important, rather the one-pointed faith of the practitioner.

With this review of the modern reception of the Vipati mantra, I hope to impress its widespread and multi-sectarian importance upon my readers. That said, there appears to be a dearth of in-depth knowledge about it. Most people know it only as a mantra to recite, perhaps while visualizing Garuḍa. In the past it was much more complex. Let me lay out what my research has uncovered about its ancient structure, although not everything is clear and I do not doubt that more ancient sources may yet be discovered in other manuscript sources.

3.2.1 Fundamentals

All of the modern sources I have found appear ignorant of one of the most basic secrets of the Vipati mantra—that the syllables correspond to the five elements (*pañcamahābhūta*) in the standard order: KṢI is Earth (*kṣiti*), PA is Water (*payas*), OṂ is Fire, SVĀ is Wind (*śvāsa?*), and HĀ is Ether. Below I will describe various permutations of the syllables' order for different purposes. Mathematically speaking, there are one hundred and twenty possible sequences in which one could arrange these five syllables, but only six are employed in the early sources. Why only six? It is precisely because there is a tendency for the syllables/elements to remain in the standard order unless one of them is being foregrounded for a specific purpose. The identity of the syllables with the elements was then an extremely important aspect of the mantra.

Visualization of the elements has a long history in Yoga and tantric traditions. In his study of the *Mālinīvijayottaratantra*, Somadeva VASUDEVA points out that Patañjali's *Yogasūtra* (3.44) involves a conquest of the elements (*bhūtajaya*) that may be the basis of his Tantra's more elaborate procedure.[30] They are installed on both the hand and body, and I elaborate on this below. According to Jason BIRCH, meditation on the five elements in five centers of the body is taught in post-twelfth century Yoga texts such as the *Vivekamārtaṇḍa* (12th–13th centuries) where the yogin holds his breath and mind for two hours each on the heart (Earth), throat (Water), palate (Fire), space between the eyebrows (Wind), and the crown of the head (Ether).[31] The purpose of this visualization is to gain mastery over the elements resulting in powers specific to each element: "Stabilizing, supporting, and burning as well as desiccating; this is the five-fold meditation on the elements."[32] The mastery of the elements involves both the ability to harness the power of that element and the ability to be protected from that power. For example, mastery of Fire means one can both make something burn as well as not have oneself be burnt by fire.

The *Kriyākālaguṇottara* appears to be the oldest and most detailed source for the Vipati mantra

[30] VASUDEVA 2007: 329.

[31] Personal communication, 16 Mar 2011, citing edition of F. NOWOTNY 1976.

[32] *Vivekamārtaṇḍa* 160: *stambhinī dhāriṇī caiva dahanī bhramaṇī tathā / śoṣiṇī ca bhavaty eṣā bhūtānāṃ pañcadhāraṇā //*

system, so I will outline the narration in its sixth and seventh chapters and note some prominent variants subsequently. A full edition and translation of these chapters may be found in Part II. The ritual represents a merging of several mantra systems and the precise order of ritual actions is far from unambiguous. I have identified six phases of the ritual:

1. Consecration of the heart
2. Consecration of the hand (*tārkṣyahasta*)
3. Consecration of the body
4. Worship of Bhairava on a visualized internal throne
5. Visualization of oneself as Bhairava or Garuḍa
6. Ritual action as the deity

I describe each below. I should point out that the *Gāruḍa Purāṇa* has a chapter (1,197) that is undoubtedly genetically related to *Kriyākālaguṇottara* 6, but the former is not very helpful because of frequent variants/corruptions resulting in nonsensical readings. Some variants in the Purāṇa are mistakes, some are attempts to fix perceived grammatical errors, and some appear to be volitional attempts to obscure details of the mantras. I wondered how many of these changes go back to the original redaction of the Purāṇa and looked at two manuscripts of this *Gāruḍa Purāṇa* chapter and one further edition, that of VIDYASAGARA 1890. I discovered that they frequently have better readings than the editions and that they are much closer to those of the *Kriyākālaguṇottara* in many cases.[33] Thus, one cannot rely on the current editions of the *Gāruḍa Purāṇa* for making claims about its textual history. It has been translated in full several times, but these unfortunate translators were all but doomed to fail because of the state of the edition of this chapter.

3.2.2 Consecration of the heart

In the *Kriyākālaguṇottara*, the chapter begins by describing the five syllables as the lords of the elements (6.1), then lists the six ancillary mantras of Śiva as well as the Śiva-mantra itself (6.2–4).[34] It tells us that the installation is done in three times: on the heart, on the palm of the hand, and on the body (6.5). The text then launches into a description of how the element maṇḍalas are to be visualized, as well as the eight *nāga*s that correspond in pairs to the first four element maṇḍalas (6.6–14). I assume that these are meant to be visualized in the heart, but the details of how this is done are lacking. Verse 6.15 abruptly instructs us to install the five element maṇḍalas on the fingers beginning with the thumb. This leaves some doubt as to whether the preceding verses were preliminary to the hand consecration or part of that of the heart.

[33] The manuscripts are NGMPP B207/2, in the National Archives of Nepal, and Chandra Shum Shere b.29, at the Bodleian Library in Oxford, England. As an example of readings, both have *śivavācakaḥ* in agreement with *Kriyākālaguṇottara* 6.2 (*śivavācakam*) whereas the editions read *viṣṇusevakaiḥ*.

[34] The manuscripts are somewhat corrupt here, but it appears that the six ancillary mantras are formed on the basis of a single consonant, perhaps KṢA with varying vowels: Ā, Ī, Ū, AI, AU, AḤ.

3.2.3 Consecration of the hand (*tārkṣyahasta*)

The installation of mantras on the hand is a rather complex affair. The text begins by telling us to install the five elements on the thumb and fingers and that it involves three rounds of moving back and forth on the joints of each finger (6.15).[35] This is followed by installation of the *nāga*s in pairs on their respective element maṇḍalas, with Jayā and Vijayā filling in on the thumb's Ether maṇḍala. The fact that the thumb is associated with the Ether maṇḍala here suggests that the *nāga*s are only installed on the middle joints, because the upper and lower joints of the thumb were consecrated with the Earth maṇḍala if I have understood the text correctly. The same verse (6.16) has us also install the ancillary mantras of Śiva on the fingers starting from the little finger and the base mantra of Śiva as "pervasive," by which one might understand that it is visualized as covering the whole hand. The final quarter of the verse says that it is to be done on both hands. This can only be meant to apply to the entire procedure which is not yet complete, although it is odd to announce this in the midst of the instructions. Verse 6.17 is rather puzzling in that it tells us to visualize the three *tattva*s on the joints of the thumb first and do another round of installation for the element and Śiva ancillaries. Is this really a new series of identical installations or is it merely adding that one should begin the whole hand-consecrating procedure with the three *tattva*s on the thumb? Verse 6.18 helpfully informs that each syllable is to be installed and propitiated by chanting it preceded by OṂ, ending with NAMAḤ, and including the name. Thus, one might install Śiva's heart mantra on the third digit of the little finger while chanting OṂ KṢRĀṂ HṚDAYĀYA NAMAḤ. Verse 6.19 clarifies that the first syllable of the name is used for invoking the eight great *nāga*s. Verse 6.20 gives the syllables to use for the three *tattva*s and finally 6.21 has us install the five Vipati syllables in their respective elements which were previously installed on the first digits of the fingers. It further asserts that this precise ritual action is what effects possession by Garuḍa.



Figure 3.1: A provisional and abbreviated "Hand of Garuḍa."

3.2.4 Consecration of the body

One continues the preparation by consecrating the body with the newly consecrated right hand (6.22–34). The practitioner first purifies his body in two ways, first by visualizing a blazing OṂ syllable purifying the entire body, and then by visualizing on his forehead the syllable of Water, PA, showering one with nourishing nectar (6.22–23). Next comes a series of five verses for installing the elements in their respective section of the body. I skip the details here of the colors and particulars of the visualization, but note the locations: the Earth is visualized as making up one's feet and

[35] The manuscripts say four times, but Alexis SANDERSON suggested that this is likely corrupt.

shanks, Water from the knees to the navel, Fire from the navel to the neck, Wind in the head, and Ether at the crown of the head. The *nāga*s are installed next, followed by the subtle elements and the syllable of Śiva (6.29). There was no mention of installing the subtle elements on the hand, so should this have been done as well? As for installing the syllable of Śiva in the body, it is also not specified if this means all of the ancillary mantras or just the main one, but I assume all are meant. Verse 6.30 emphasizes that the practitioner visualizes the color of the element maṇḍala when it comes time to bring it into action. For destruction of poison one visualizes [oneself as] Garuḍa adorned with the eight *nāga*s (6.31). This is an important point, because it explains that the primary purpose of installing the *nāga*s is not to harness their power, but rather to make the practitioner resemble Garuḍa even more directly. The last three verses of this section (6.32–34) give instructions that muddle our understanding of the sequence and meaning of the body-consecration. We are told that one should banish demonic beings and *nāga*s from one's body prior to installing Śiva, that the installation was taught to be two-fold (that of the elements and that of the *nāga*s), and that the three *tattva*s should be installed prior to installing Śiva. I am not clear on how to fit the subtle elements, *tattva*s, and the Śiva mantra(s) into the framework of a two-fold installation. For the hand-consecration it seemed clear that Śiva was installed prior to the finishing touch of installing Garuḍa, so I assume that order holds here too.

3.2.5 Worship of Bhairava on a visualized internal throne

After the body-consecration is complete, one begins to construct an elaborately visualized internal throne in the form of a lotus flower and proceeds to worship (oneself as) Bhairava upon it (6.35–46). The throne is a lotus made of mantras and complete with bulbous root and stem, pericarp (KṢRAUṂ), eight petals (A, KA, CA, ṬA, TA, PA, YA, ŚA), and eight pistils (the vowels two by two). The pistils are also correlated with the nine powers (*śakti*) plus the three *tattva*s (6.38). Next Śiva and his ancillary mantras are worshiped on the pericarp, followed by an installation of the elements and subtle elements on the cardinal and intermediate petals respectively, with the fifth of each set being installed in the center on the pericarp (6.40–41). Śiva's ancillary mantras are then assigned to the cardinal directions, with the weapon and eye mantras placed separately outside the maṇḍala proper, to the north. Finally, the eight *nāga*s are installed in the eight directions and worshiped there. The last verse of the section (6.46) informs us that this is the procedure for the lotus on the heart, the lotus on the hand, in fire, or in an external maṇḍala.[36] This suggests that one should, in fact, have done a complete internal throne and worship upon consecrating the heart and hand, but that this fact was previously omitted. I also wonder why it is not done for the body consecration. Perhaps the heart consecration serves this purpose, but then did the heart consecration really come before that of the hand as suggested by the beginning of the chapter?

[36] The text here reads *agnimaṇḍale*, but SANDERSON suggests we understand it as abbreviated for *agnau ca maṇḍale*.

3.2.6 Visualization of Oneself as Bhairava or Garuḍa

This stage of the ritual marks the transition between preparation and action. One visualizes oneself as Śiva in his terrific ten-armed Bhairava form, pervading the entire universe with a fierce and penetrating fire. Next comes a crucial verse (6.49):

> **When it is time to act, one always [visualizes] oneself as Bhairava for the destruction of evil spirits; for destroying snakes, [one] just [visualizes oneself as] terribly powerful Tārkṣya (Garuḍa).**[37]

The implication is that the Bhūta and Gāruḍa Tantras are linked by a shared mantra system. Up to the point of action, the preparation is virtually identical according to this passage. One simply puts on a different hat, as the saying goes, when his business involves exorcism or destruction of poison. This verse and the whole system of consecration also implies that Garuḍa is understood to be a form of Śiva just as Bhairava is. This point is driven home with the visualization of Garuḍa which follows (6.50–53):

> **[Visualize his] feet in the nether regions and wings pervading the directions. The seven worlds are on his chest [with] *brahmāṇḍa* reaching his throat. One should visualize his head as beginning at the Rudra[*tattva*] and ending at the Īśa[*tattva*]. Sadāśiva and the three *śakti*s stand at the crest of his head. The best *sādhaka* should visualize Tārkṣya before his eyes as both transcendent and immanent, pervading the worlds, with three eyes, dreadful appearance, effecting the destruction of poison and snakes, devouring [*nāga*s], with a terrifying mouth, as an embodiment of the Garuḍa mantra, and blazing like the Fire of Time.**[38]

Thus, Garuḍa is no mere king of birds or vehicle for another god, he is coterminous with the highest reaches of the universe itself. One even gets the sense that he transcends Bhairava's function because the chapter ends with a statement that snakes as well as various kinds of demonic beings flee on sight of such a man possessed by Garuḍa. Has he taken over Bhairava's place? Or perhaps this is not an issue because he is himself Bhairava. One might think that the ritual system is now complete. Since the practitioner need only show up to frighten away any harmful beings, what need is there for further ritual?

3.2.7 Ritual Action as the Deity

In fact, the core of the Vipati system really only gets started in the *Kriyākālaguṇottara*'s seventh chapter. The first six verses betray clumsy redaction—they more properly belong in the fourth

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[37] *karmakāle sadātmānaṃ bhairavaṃ bhūtanāśane / nāgānāṃ nāśanārthāya tārkṣyaṃ vai bhīmavikramam //*

[38] *pādau pātālasaṃsthau ca diśaḥ pakṣais tu vyāpitāḥ / sapta svargā ure tasya brahmāṇḍaṃ kaṇṭham āśritam // rudrādi-īśaparyantaṃ śiras tasya vicintayet / sadāśivaṃ śikhāntasthaṃ śaktitritayam eva ca // parāparaṃ svayaṃ sākṣāt tārkṣyaṃ bhuvanavyāpakam / trinetram ugrarūpaṃ tu viṣanāgakṣayaṃkaram // grasantaṃ bhīmavaktraṃ tu garutmāmantravigraham / kālāgnir iva dīpyantaṃ cintayet sādhakottamaḥ //*

chapter. Verses 7.7–10, however, teach the preliminary stabilization of the patient known as protecting the vital force (*jīvarakṣā*) which is done prior to any other ritual actions.

> **[Visualize] a very lovely, white, eight-petaled lotus in his heart. [Install the syllable representing] the vital force[39] with the syllables of his name in a letter E[40] in the middle of the lotus, [and that] inside a pair of half-moons. One must then install the nectar syllable ṬHA in his throat, above [the *jīva*]. Moreover, one must install a square with yellow *vajras* (the Earth maṇḍala) below and above [the heart]. First one recites the words: "Bind Bind!", in order to protect the [patient's] soul. Whether it is written or visualized, this is truly protective.[41]**

The logic is to encase the life-force of the victim in a nurturing, grounding, and protected environment. The syllable ṬHA is "the nectar syllable" (*amṛtākṣara*) because it is written as a moon-like circle in the Gupta script. The moon is conceived as cool and refreshing throughout Sanskrit literature and its connection with soma, the nectar of immortality, goes back to the earliest strata of the Veda. The heavy Earth maṇḍalas of course serve the purpose of holding the vital force in the body.

Next is a section (7.11–19) where the Hand of Garuḍa is brought into play by either elevating or moving the finger associated with the desired element. Thus, the Earth was installed on the thumb, so in order to stop the poison from advancing in the body, the practitioner visualizes the Earth maṇḍala while raising his empowered thumb. Likewise the Water element is brought into play by visualizing the Water maṇḍala while moving the index finger. Water's effect is to neutralize poison. The Fire element effects purification by burning, and the Wind by transferring the poison to someone else.[42] Several other uses are mentioned, unrelated to curing poison, so one gets the hint that this mantra system was not the sole interest of poison doctors, or at any rate, that the role of Gāruḍikas was broader than one might think. The Ether maṇḍala functions similarly to Water: it rains down poison-neutralizing nectar on the victim.

Verses 7.20–35 teach the main ritual actions with the Vipati system effected by manipulating the order of the syllables to forefront the element whose corresponding effect is desired. I translate the passage in full:

> **Now [I'll tell] the ritual truthfully, so that there may be wellness among men. [It should be done by reciting] the five syllables beginning "KṢI PA" in natural order**

[39]The syllable representing the soul of the patent is SAṂ according to *Nārāyaṇīya Tantrasārasaṃgraha* 3.1 and *Īśānaśivagurudevapaddhati* 2,39.83.

[40]The syllable E is a triangle in the Gupta script.

[41]*Kriyākālaguṇottara* 7.7cd–10: *hṛdimadhye śitaṃ padmam aṣṭapatraṃ suśobhanam // ṭhakārāntargataṃ jīvaṃ nāmākṣarasamanvitam / ekāramadhyagaṃ padmam ardhacandrapuṭodare // nyaset kaṇṭhe ṭhakāraṃ tu ūrdhve ca amṛtātmakam / punar dadyād adhordhvaṃ ca catuśrā pītavajriṇī // bandha bandha padoccārya ādau jīvasya rakṣaṇe / likhitaṃ cintitaṃ vātha rakṣeyaṃ nātra saṃśayaḥ //*

[42]Transferring the poison appears to be a rite of black magic, since it is not necessary for healing the patient—the other elements accomplish that goal.

and with [certain] permutations. Even without recitation there would be success in [curing] poison, demons, and fevers–this very powerful Gāruḍa [formula] works merely by calling it to mind.[43]

The first syllable (KṢI) at the beginning and the end, the fifth removed (KṢIPA OṂ SVĀKṢI). Making [the formula] enclosed with the Earth, bounded by ten *vajra*s, all [of the syllables] are separated by the name [of the victim], and become immovable like mountains. This is described as *stambhana*. No one else would be able to make him move.[44]

The first syllable is removed and placed in the position of the second. The second syllable is in the first position, the rest are in their normal positions (thus PAKṢI OṂ SVĀHĀ). [One should visualize the mantra] on a lotus in a square Earth maṇḍala on the head, having the appearance of a storm cloud, raining strong torrents of cool, life-giving [water]. Wiping the one afflicted by poison with the formula-empowered hand, one can quickly make him free of poison, even if he was bitten by Takṣaka. The mantra specialist, sprinkling his musical instrument with water consecrated by seven incantations, makes [the patient] free of poison with its sound, and certainly makes him stand up. A step well, a well, or a tank is empowered by one hundred mantra recitations. By bathing in it, drinking from it, or plunging into it, he instantly becomes free of poison.[45]

On the other hand, [when] the syllable of Fire is removed, locating that of Earth there, making the Fire syllable first (thus OṂ PAKṢI SVĀHĀ), he should say "Burn! Cook!" in this way. He would be able to purify one afflicted by demons, fever, or poison; he could likewise do running and leaping by ending the formula with PHAṬ in its own position.[46]

The fourth removed from its place and the Earth [syllable] stationed in its position. Making the Wind [syllable] first (thus SVĀ OṂ PAKṢI HĀ), one should say "go, go!" He should visualize the fever, demon, or poison in the form of a bee on a lotus

[43] 7.20–21: *atha karma yathātathyaṃ sukhaṃ yena bhaven nṛṇām / anulomavilomena kṣipādipañcakena tu // japena tu vinā siddhir viṣe bhūtajvareṣu ca / smaraṇāt kurute karma vainateyaṃ mahaujasam //*

[44] 7.22–23: *ādi–m–ante ca prathamaṃ pañcamaṃ tu vilopitam / dharitryā sampuṭaṃ kṛtvā daśavajrasamantataḥ // nāmenāntaritā sarve acalāś ca nagopamāḥ / stambhanaṃ–m–etad uddiṣṭaṃ nānyaś cālayituṃ kṣamaḥ //*

[45] 7.24–28: *viluptam ādimaṃ bījaṃ dvitīyasthānasaṃsthitam / dvitīyam ādime sthāne śeṣānye tu svabhāvataḥ // kamale indrabhavane mūrdhni jīmūtarūpiṇam / varṣantaṃ ca mahaughena śītalaṃ prāṇadhāriṇam // apamārjya karasthena prayogeṇa viṣāturam / kurute nirviṣaṃ śīghraṃ takṣakenāpi daṃśitam // saptajaptajalenaiva tūraṃ samprokṣya mantravit / dhvaninā nirviṣaṃ kṛtvā utthāpayati niścitam // vāpīkūpataḍāgāni śatavārābhimantritam / snānapānāvagāhena nirviṣaṃ bhavate kṣaṇāt //*

[46] 7.29–30: *viluptaṃ vahnibījaṃ tu pārthivaṃ tatra saṃsthitam / vahniṃ caivāditaḥ kṛtvā daha paca dvayaṃ japet // stobhayet†pādasahasrāṇi† grahajvaraviṣāturam / svapurasthaphaḍantena kuryāddhāvanavalganam //* The latter verse has several doubtful and perhaps corrupt words.

> **somewhere. [Doing so] he transfers them right there. For running, striking down, attraction, immobilizing water, or binding, the *sādhaka* could do whatever he conceives.[47]**
>
> **Now, removing the fifth syllable (that of Ether), one should place the first [syllable] there (HĀ PA OṂ SVĀ KṢI). One should visualize the fifth seed syllable in the first position flooding [the body with nectar]. It is known to effect the removal of poison for beings afflicted by poison. Burning pain, fever, sharp pains, fainting, and headaches; it could destroy all diseases, and also various poisons.[48]**

To sum up, the permutations are:

> Natural order: KṢIPA OṂ SVĀHĀ
> Earth emphasized: KṢIPA OṂ SVĀKṢI
> Water emphasized: PAKṢI OṂ SVĀHĀ
> Fire emphasized: OṂ PAKṢI SVĀHĀ
> Wind emphasized: SVĀPA OṂ KṢI HĀ
> Ether emphasized: HĀPA OṂ SVĀKṢI

I transliterate the syllables without spaces where they could be taken to form a word. The mantra is certainly intended to have lexical meaning for the words KṢIPA ("strike, destroy"), PAKṢI ("O Bird"),[49] and SVĀHĀ (a ubiquitous ritual exclamation, "Hail!"). One could claim lexical meaning for the words SVĀPA, HĀPA, and SVĀKṢI, however it may not have been intended. Regardless, each configuration of the five syllables of Garuḍa is understood by the practitioner to be *full* of meaning since the correlation between the syllables and the elements was so strong. The lexical meanings of PAKṢI and KṢIPA, coupled with the fact that they mirror each other, sealed the popularity of the mantra for posterity.

The seventh chapter of the *Kriyākālaguṇottara* continues, however the connection of what follows with the Vipati system is tenuous and the verses fairly elliptical and without parallel. It also goes on to teach some other mantras and *vidyā*s that I will discuss below.

3.3 The Vipati System in Context

As is common in studies of the Tantras, precisely when or where the Vipati mantra originated is unknown. Earlier I gave the list of thirty texts that mention it or teach it extensively, but most of

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[47] 7.31–33: *caturthaṃ sthānabhraṣṭaṃ tu sthāne pārthivaṃ saṃsthitam / ādimaṃ vāyavaṃ kṛtvā gaccha gaccheti bhāṣayet // rājīvaṣaṭpadākāraṃ yatratatrasthaṃ cintayet / saṃkrāmayati tatraiva jvaragrahaviṣāṇi ca // dhāvane pātanākarṣe jalasthāpanabandhane / kurute sādhako nityaṃ yaṃ yaṃ manasi gocare //*

[48] 7.34–35: *pañcamaṃ lopayitvā tu ādimaṃ tatra sthāpayet / ādisthaṃ pañcamaṃ bījaṃ plāvayantaṃ vicintayet / viṣārtānāṃ tu jantūnāṃ viṣākṣepakaraḥ smṛtaḥ // dāghaṃ jvaraṃ tathā śūlaṃ mūrchanā ca śirorujā / nāśayet sarvarogāṇi garalaṃ vividhaṃ tathā //*

[49] This is a perfectly normal non-standard vocative in *aiśa* Sanskrit. The standard form is *pakṣin*.

the earlier sources among them cannot be reliably dated except to say that they predate the turn of the first millennium. The earliest one that can be solidly dated is the Jain *Jvālāmālinīkalpa*, which was written in AD 939, however I would be very surprised if the Vipati system was so young. References to the Śaiva Gāruḍa Tantras in the *Mañjuśriyamūlakalpa* and *Brahmayāmala* indicate that they existed as a class as early as the sixth century AD. It is difficult to imagine the Gāruḍa Tantras without the Gāruḍa mantra, however the evidence for it before the tenth century is weak.[50] The ninth century *Saṃhitāsāra*, whose purpose is to celebrate and provide a digest of the Gāruḍa Śāstra, makes no mention of it, although he does present a system of visualizing oneself as Garuḍa with the body parts correlating with the elements as in the *Kriyākālaguṇottara*. I quote the translation in my Master's thesis from Hamburg of verses 75–79 of the *Saṃhitāsāra*:

> **Garuḍa's head is black with the Wind, he is blazing with flames of the Oblation-Bearer (Fire) from his neck to navel; after that he is yellow with the lord of the gods (i.e. Indra, presiding deity of the Earth element), and his knees are white with Snow.**
>
> **Garuḍa is supreme, [being] pleased about the vain lightning strikes of the Sacker of Cities (i.e. Indra) during the stealing of the nectar, having defeated his enemies, [and] having attained his wish.**
>
> **All those seeking to destroy poison visualize Garuḍa as one who shakes the highest mountains with the force of the wind from his wings which are shaking in the boisterous activity of his dance.**
>
> **Snake attraction and charming is done with the Wind, possession[51] (of the victim) with Fire, stabilization is obviously done with Earth (*śakra*), and destruction of poison is done by sprinkling drops of Water.**
>
> **One who, by energetic one-pointed meditation, has developed in his mind the conviction that he has been transformed into Garuḍa may bring about the defeat of all poisons in this world just like Garuḍa.[52]**

[50] It is present in the *Lakṣaṇāmṛta* which MEULENBELD indirectly assigns to the eighth century, but on somewhat weak grounds (HIML Vol. IIA, 1999: 143).

[51] For this meaning of *stobha*, *cf.* Bandhuṣeṇa's commentary to *Bhairavapadmāvatīkalpa* 10.1 and 10.7.

[52] See SLOUBER 2011b: 29–32 (available online), for the complete critical edition. The edited Prakrit is: *kasaṇasamīraṇasīso huavahajālāpalittagalanāhī / tado suravaïpīo garulo siatuhiṇajāṇuharo // 75 // amaāharaṇapuraṃdarakulisapahāre ṇiratthae tuṭṭho / garulo viṇihaasattū saṃpattamaṇoraho jaaï // 76 // taṃḍavaḍaṃbaraviluliapakkhāṇilaveacaliakulaselo / paribhāvijjaï garulo asesavisaṇāsaṇātthīhiṃ // 77 // pavaṇe ṇāākarisaṇakīlā jalaṇeṇa kīraï tthoho / thaṃbho sakkeṇa puḍaṃ jalakaṇavariseṇa visaṇāso // 78 // garulīaraṇapayattekabhāvaṇoppaṇṇanicchaamaṇeṇa / viṇaāsueṇa va kao asesavisaṇiggaho bhuaṇe // 79 //* And the corresponding edited Sanskrit: *kṛṣṇasamīraṇaśīrṣo hutavahajvālāpradīptagalanābhiḥ / tataḥ surapatipīto garuḍaḥ sitatuhinajānudharaḥ // 75 // amṛtāharaṇapuraṃdarakuliśaprahāre nirarthake tuṣṭaḥ / garuḍo vinihataśatruḥ samprāptamanoratho jayati // 76 // tāṇḍavaḍambaravilulitapakṣānilavegacalitakulaśailaḥ / paribhāvyate garuḍaḥ aśeṣaviṣanāśanārthibhiḥ // 77 // pavane nāgākarṣaṇakrīḍā jvalanena kriyate stobhaḥ / stambhaḥ śakreṇa sphuṭaṃ jalakaṇāvarṣeṇa viṣanāśaḥ // 78 // garuḍīkaraṇaprayatnaikabhāvanotpannaniścayamanasā / vinatāsuteneva kriyate aśeṣaviṣanigraho bhuvane // 79 //*

It seems, therefore, that the Vipati syllables themselves were not known to Śaṅkuka. On the basis of this evidence, I assert that the Vipati mantra was grafted onto this earlier system of mastering the elements and visualizing oneself as Garuḍa with a body made up of them and therefore that the mantra itself was not widely known before the tenth century. Of course further evidence may require us to revise this hypothesis.

The word PAKṢI in the mantra may also be traced to earlier Gāruḍa mantras. In the *Mañjuśriyamūlakalpa* the following mantra called "Vainateya"[53] is cited as an example of mantras taught in the non-Buddhist (*laukika*) Gāruḍa Tantras: OṂ ŚAKUNA MAHĀŚAKUNA PADMAVITATAPAKṢA SARVAPANNAGANĀŚAKA KHA KHA KHĀHI KHĀHI SAMAYAM ANUSMARA HUṂ TIṢṬHA BODHISATTVO JÑĀPAYATI SVĀHĀ.[54] Most of it can be translated: "OṂ O Bird, O Great Bird, whose wings are broad like a lotus [in bloom], O Destroyer of all snakes, Strike! Strike! Devour! Devour![55] Remember the contract! HUṂ Stay! The Bodhisattva commands. SVĀHĀ." Aside from the Bodhisattva's appearance in this ostensibly non-Buddhist mantra, it is an entirely believable example of an archaic Gāruḍa mantra. Several mantras in Śaiva sources open with similar words: OṂ PAKṢI PAKṢI MAHĀPAKṢI—"OṂ O Bird, O Bird, O Great Bird."[56] Another opens variously, but resembles it in other respects: OṂ KṢI CHINDA PAKṢI ṢAṄGA SŪKṢMAVIṢAṂ KAKAḌHḌHA BHRAMA BHRĀMAYA NIKṚNTAYA VIṢAŚATRURUDRO JÑĀPAYATI SVĀHĀ.[57] Consider also this verse found in a couple of manuscripts of the *Mahābhārata* (1,30.22d) but expurgated from the critical edition: "A keen man should always think of Garuḍa and should worship a representation of him, always chanting 'OṂ PAKṢIRĀJA.' Snakes would instantly come under his power."[58]

Whatever its precise origin, the five syllables came to be the Gāruḍa mantra par excellence. Aside from the elaborate system of the *Kriyākālaguṇottara*, more or less complete presentations of it may be found in the *Nārāyaṇīya Tantrasārasaṃgraha*, *Garuḍapañcākṣarīkalpa*, *Īśānaśivagurudevapaddhati*, *Bhairavapadmāvatīkalpa*, *Garuḍa Purāṇa*, *Agni Purāṇa*, *Yogaratnāvalī*, *Śāradātilaka*, *Bṛhattantrasāra*, and the *Śivatattvaratnākara*. Each source shares features with the others, yet also preserves unique details and so deserves to be studied in its own right.[59] It is beyond the scope of this project to study and compare each treatment of the Vipati system, however let me note a significant point I discovered while perusing these sources: the *Kriyākālaguṇottara* appears to be the only source in which Garuḍa depends on Śiva's ancillary (*aṅga*) mantras. Every other source that employs ancillary mantras uses ones specific to Garuḍa. I compiled a chart of ten sources, and across the texts—the Purāṇas, the early and late tantric digests, and the Gāruḍa Upaniṣad—Garuḍa's six ancillary mantras share a re-

[53] The verses subsequent to the mantra make this title into a pun because of its close resemblance to the word *vaineya*, conversion, which is the purpose of Mañjuśrī's claim to have taught the Gāruḍa Tantras.

[54] *Mañjuśriyamūlakalpa* 2.34–40.

[55] KHĀHI is a perfectly normal Apabhraṃśa imperative corresponding to Sanskrit KHĀDA. I have some doubt about my interpretation of KHA, however.

[56] *Kriyākālaguṇottara* 28.29, *Nārāyaṇīya Tantrasārasaṃgraha* 3.63, and *Agni Purāṇa* 294.23.

[57] *Nārāyaṇīya Tantrasārasaṃgraha* 4.28.

[58] *yaḥ saṃsmaren nityam atandrito naro / garutmato mūrtim athārcayed gṛhe // oṃ pakṣirājeti japaṃś ca sarvadā / tasyāśu sarpā vaśagā bhavanti //*

[59] The remaining texts that I cited on page 89 refer to the mantra unambiguously, but do not preserve a lot of detail about the system of deploying it.

markable uniformity. It is hard to imagine a situation where Garuḍa had ancillary mantras which were cast aside in favor of Śiva's proxy role, therefore this is another piece of evidence that the *Kriyākālaguṇottara* preserves our most archaic stage of the Vipati system.

3.4 Nīlakaṇṭha

Mantras to Garuḍa were the most commonly cited Gāruḍa mantras, but they were by no means the only important ones in the early medieval period. The three-syllable Nīlakaṇṭha mantra (PROṂ TRĪṂ ṬHAḤ) is found nearby in many of the same sources as mentioned for the Vipati,[60] and it is still referred to, and probably still used, in modern times.[61] It is likely a system taught in the lost tantra of the same name listed as a canonical Gāruḍa Tantra and one might similarly link the Vipati to the scripture called *Pakṣirāja*.[62] For the Nīlakaṇṭha system the case is strengthened by the fact that the *Kriyākālaguṇottara*—which states at the beginning that it draws on previous scriptures—places a mid-chapter colophon stating that the section on the *Nīlakaṇṭha Mantra Collection* is complete.[63]

The details and logic of the Nīlakaṇṭha system are very much related to those of the Vipati, particularly in the *Kriyākālaguṇottara* which I shall again follow for its antiquity and depth of treatment.[64] Nīlakaṇṭha's internal worship on a lotus throne surrounded by the phonemes of the Sanskrit syllabary is remarkably similar to the Vipati's internal throne, except that here Śiva is visualized in a mild-featured (*saumya*) rather fierce Bhairava form—although here too he has ten arms, and additionally five faces. The preparation here also involves installing the mantra on the fingers of the hand and body followed by the full internal worship:

> **The *praṇava* (OṂ) is to be established on the thumbs of both hands, PROṂ on the two index fingers, and TRĪṂ on the two middle fingers. First, one installs ṬHA(Ḥ) on the two ring fingers, then OṂ again [on the two little fingers]. One first does the installation of syllables on the hands, and subsequently installs them in the body. One should always install the entire root mantra in one's own body, and then the ancillaries, and after that the seeds in their proper positions. One should install OṂ on the head, PROṂ on the face, TRĪṂ on the heart, and the ṬHA(Ḥ) above and**

[60] I have counted thirteen so far: the *Kriyākālaguṇottara* 7.20–164, *Nārāyaṇīya Tantrasārasaṃgraha* 4.1–18, *Īśānaśivagurudevapaddhati* 39.130–167, *Agni Purāṇa* 294.24–29, *Nārada Purāṇa* 1,91.148–59, *Śāradātilaka* 19.42–54, *Bṛhattantrasāra* (Śivamantra section) 37–41, *Ānandakanda* preceding 1,14.42, *Bhairavapadmāvatīkalpa* 10.37, *Jvālāmālinīkalpa* 6.30, *Garuḍapañcākṣarīkalpa* 1.67, *Yogaratnāvalī* following 187, and *Prāṇatoṣinī* p.77. The *Saṃhitāsāra* may be referring to this mantra system in verse 81, but no reference to these syllables is made.

[61] See for example, in the mantra gallery of Homam.org (accessed 26 Dec 2011):
http://www.homam.org/mantras/pages/Neelakantha.html

[62] On these lists, see page 49.

[63] Colophon following 7.174 in the β manuscripts. See my introduction to Part II in the present thesis for a genetic stemma of the *Kriyākālaguṇottara* manuscripts.

[64] The passage is *Kriyākālaguṇottara* 7.120–164.

> **below [the heart]. Once the Lord of Gods is installed in this manner, one should install his ancillaries.**[65]

The special character of the Nīlakaṇṭha system derives from the ancient stories of how Śiva came to be called Nīlakaṇṭha ("Blue-throated"). The ultimate poison named Kālakūṭa ("black spot") arose, like nectar (*amṛta*), during the churning of the ocean which had become milky with the saps of all the various trees and herbs on Mount Mandara which was being used as a churning rod. The idea is that while the ultimate medicine arose from the churned up medicinal plants, so too did the ultimate poison arise from the poisonous plants and perhaps also the venom of the mountain's snakes. In some versions the poison is said to be spit out by the great *nāga* Vāsuki who is being used as a churning rope, but I follow the following version found in several *Mahābhārata* manuscripts, though not widely distributed enough to be included in the critical edition:

> **After that, the Kālakūṭa poison arose from churning too vigorously. It immediately enveloped the earth, blazing like a smoky fire. On smelling that odor, the whole triple-world was stupefied. The Lord Maheśvara, an embodiment of mantra, held it in his throat. And from then on, the god became known as blue-throated Nīlakaṇṭha.**[66]

Kālakūṭa in the myths seems to be a virulent mixture of all the poisons and venoms being churned in the ocean, but it is also the name of a specific plant poison, famed worldwide for its incredibly lethal potency (LD=3μg). The latin *Abrus precatorius* is commonly known as Jequirity, and its beautiful red seeds, each with a single black spot, gives it the name Kālakūṭa, "black-spot." It is sometimes used for making rosary beads in various parts of the world, and according to anecdotal reports, jewelers have died from being pricked while boring them. Such a plant is a fine model for the ultimate poison, yet at the same time, some versions of the archetypal myth connect the Kālakūṭa to snake venom. It is this dual identity of Kālakūṭa that authorizes the Nīlakaṇṭha mantra to treat both plant and animal poisons, and its wielder to be competent to consume and dispense poison as required.

Let us return to the rituals in the text. In contrast to the Vipati, both the practitioner and the patient become possessed by Nīlakaṇṭha. A dual installation of mantras is prescribed, with the practitioner visualizing Śiva, the various ancillary mantras, and the patient's name within a nectar-exuding ṬHA.[67] Next the practitioner may give a small amount of plant poison to the victim. I have passed over a very lengthy section in this chapter detailing the medicinal use of plant poisons, but

[65] *Kriyākālaguṇottara* 7.128–131: *aṅguṣṭhe praṇavaṃ yojyaṃ karayor ubhayor api / tarjanī dve tu proṃkāraṃ trīṃkāraṃ dve tu madhyame // ṭhakāram anāmike dve vinyasya praṇavaṃ punaḥ / karanyāsaṃ purā kṛtvā paścād dehe tu vinyaset // mūlamantraṃ nyased dehe sakalaṃ ātmane sadā / tato 'ṅgāni nyaset paścād bījāni ca yathāsthitam // oṃkāraṃ mūrdhni vinyasya proṃkāraṃ mukhamaṇḍale / trīṃkāraṃ hṛdaye nyasya ṭhakāram adha–m–ūrdhvayoḥ / evaṃ vinyasya deveśaṃ paścād aṅgāni vinyaset //*

[66] *Mahābhārata, Ādiparvan*, excised passage #274, lines 3–7 (following 1,16.36b in some manuscripts): *atinirmathanād eva kālakūṭas tataḥ paraḥ / jagad āvṛtya sahasā sadhūmo 'gnir iva jvalan / trailokyaṃ mohitaṃ yasya gandham āghrāya tad viṣam / dadhāra bhagavān kaṇṭhe mantramūrtir maheśvaraḥ / tadā prabhṛti devas tu nīlakaṇṭha iti śrutiḥ //*

[67] *Kriyākālaguṇottara* 7.139–141. Recall that the grapheme for ṬHA was a full-moon-like circle in the Gupta script.

a little should be explained to put this in context. The idea is that plant poisons and animal venoms function in opposing manners in the body, and so one can be used to counteract the other.[68] Vāgbhaṭa, in his *Aṣṭāṅgasaṃgraha*, says "plant poisons generally have the quality of *śleṣma* and move upward, whereas animal venoms have the quality of *pitta* and move downward [in the body]."[69] This is the general principle operating here, but the section I did not cover also emphasized the usefulness of poison as medicine for nearly all ailments, so the following sentiment of Vāgbhaṭa does not apply: "For someone envenomed, poison administered becomes nectar; it is just poison for someone not envenomed."[70] There are of course circumstances in which use of poison is contraindicated, and the Nīlakaṇṭha section mentions a procedure to test for "allergic reaction" to the poison.[71]

Next comes the use of the mantra itself (7.147–164, followed by prose section). I assume that this is the rite for PROṂ, even though it is not explicitly stated, because the following two sections do explicitly state that they are for TRĪṂ and ṬHA(Ḥ):

> **[The practitioner should] visualize the body of the patient beneath a Fire maṇḍala and the blazing *praṇava* placed in the middle of [the practitioner's] hand. He then shows it to the patient whereupon [the patient] instantly collapses. But he then makes him stand up, in turn, by that same syllable. He should then administer medicinal smoke to the patient. He becomes instantly possessed. Possessed, he becomes free of poison, no doubt about it.**[72]

Usually *praṇava* refers to the ubiquitous syllable OṂ, so it is not clear if we should really be visualizing PROṂ here or OṂ. Since it is visualized in the Fire maṇḍala, it might mean that PROṂ is a fire-enhanced version of OṂ because the letter R is associated with Fire.

> **[The practitioner] then visualizes a healthy person in the Wind maṇḍala and dark in color. He then visualizes the poison that is oppressing the patient as smoke, and the poison transferring into the body of the healthy person. By this transference, the [enemy] would be rendered unconscious from the poison and quickly fall. This is the procedure with the syllable TRĪṂ; listen to that with the syllable ṬHA.**[73]

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[68] One might wonder how animal venom was administered to a victim of plant poison, and the answer is found in the *Viṣṇudharmottarapurāṇa* as well as other sources: "For plant poison it is beneficial to eat meat bitten by a snake." (2.56.60ab: *sthāvare sarpadaṣṭasya hitaṃ māṃsasya bhakṣaṇam* / See also *Aṣṭāṅgasaṃgraha* 6,48.19–20, cited by MEULENBELD 1999, vol. IA: 587.

[69] *Aṣṭāṅgasaṃgraha, Uttarasthāna*, 48.3: *śleṣmatulyaguṇaṃ prāyaḥ sthiram ūrdhvagamaṃ viṣam / prāyaḥ pittaguṇair yuktam adhogāmi ca jaṅgamam //*

[70] *Aṣṭāṅgasaṃgraha, Uttarasthāna*, 48.8: *saviṣe yuktam amṛtaṃ viṣam evāviṣe viṣam /*

[71] The word for an allergic person is *viṣaghna*, which in the context must mean "killed by poison."

[72] *Kriyākālaguṇottara* 7.147: *āgneyamaṇḍalādhastaṃ saṃcintyāturavigraham / praṇavaṃ hastamadhye tu jvalantaṃ viniveśitam // darśayed āturasyaiva tatkṣaṇāt patate bhṛśam / utthāpayati tenaiva varṇena tu yathākramam // dhūpaṃ tu dāpayet tasya āveśaṃ gṛhṇate kṣaṇāt / āviṣṭo nirviṣaṃ yāti nātra kārya vicāraṇāt //*

[73] *Kriyākālaguṇottara* 7.150–151: *vāyavyamaṇḍalagataṃ svasthaṃ tu kṛṣṇarūpiṇam / punar dhūmraṃ viṣaṃ cintya āturasya vinigraham // svasthasyāṅge viṣaṃ tasya saṃkramantaṃ vicintayet / saṃkrameṇa tataḥ kṣipraṃ patate viṣamūrchitaḥ / trīṃkārasya idaṃ karma ṭhakārasya śṛṇuṣvataḥ //*

It is not clear whether the rite with OṂ/PROṂ and the Fire element is enough to completely cure a victim in itself or if all three syllables should be deployed for every case. It seems that the medicinal smoke of the first rite is used to capture the poison which then must be transferred by the Wind into the body of a victim. In that case, *nirviṣaṃ yāti* must not mean "becomes free of poison," but rather something like "has his poison neutralized." Recall that in the Kālakūṭa story on the previous page, the poison was compared to smoke.

> **The practitioner should install the full moon syllable ṬHA on the head, raining [nectar]. The poison is instantly neutralized by that syllable which is a visual embodiment of nectar. Or alternatively, [one can visualize it as] yellow in color located above the bite victim. With it situated on top of the head, it would doubtlessly stop [the poison]. One could use the syllable ṬHA as white in color for destruction of poison. One could use it everywhere for both plant and animal poisons.**[74]

This is yet another method of applying the qualities of the five elements to cure poisoning and envenomation. PROṂ works with Fire, TRĪṂ with Wind, and ṬHA(Ḥ) does triple duty for Water, Earth, and Ether respectively. One can be certain that this is the intent behind the first alternative in the passage just cited, because the Earth maṇḍala is visualized as yellow and its function is to stop (*stambhana*) the poison. The functions of water and space overlap, since both are associated with nectar and healing, but here the color white signals that ṬHA is functioning as Ether. It is possible that *saṃhāra* is being used as a technical word here, since its usual meaning of "destruction" does not seem to fit well with the positive nature of the *amṛtākṣara* (ṬHA).

The next six verses (7.155–160) praise the many uses of the Nīlakaṇṭha mantra system: alleviating miscellaneous diseases, spider envenomation, demonic possession, headaches, recurring fevers, eye disease, burning and sharp pains, and "thousands of other procedures." The preparatory propitiation of the mantra is one-hundred thousand repetitions, and after four hundred thousand repetitions one can consume nine pounds of plant poison without ill effect.

Tagged on at the end of the Nīlakaṇṭha section is a procedure for curing someone who was bitten long before (*pūrvadaṣṭa*) but still suffering from the effects of residual venom in the body. It involves a test for the appropriateness of using plant poison, essentially the same as the test mentioned before for allergic reaction, but this time involving a female spell (*vidyā*) that induces possession. The goddess is named Raktapaṭi, and her description in the spell is fierce. I have not seen any other references to this goddess, but she might be related to Vajraśṛṅkhalā of *Agni Purāṇa* 142 who also is called *raktapaṭi* and specializes in possession. The six ancillary mantras of Nīlakaṇṭha follow the *vidyā* with little explanation other than that they give similar powers of destroying demons and poisons. These differ in some respects from those found in other texts, and comparing these in *Agni Purāṇa* 294 and *Nārāyaṇīya Tantrasārasaṃgraha* 4 has confirmed yet another source text of the *Agni Purāṇa*; the Purāṇa appears to excerpt from Nārāyaṇa's compendium.

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[74] *Kriyākālaguṇottara* 7.152–154: *pūrṇacandra ṭhakāraṃ tu varṣantaṃ mūrdhni vinyaset / amṛtākārarūpeṇa nirviṣaṃ bhavate kṣaṇāt // athavā pītavarṇaṃ tu daṣṭakasyopari sthitam / mūrdhnāntasaṃsthitenaiva stambhayen nātra saṃśayaḥ // ṭhakāraṃ śuklavarṇaṃ tu saṃhārārthe prayojayet / sthāvare jaṅgame caiva viṣe sarvatra yojayet //*

Let me finally note one interesting feature found in several of the Nīlakaṇṭha source texts, but absent in the *Kriyākālaguṇottara*: the trident gesture (*śūlamudrā*). This is a *mudrā* found in many different texts and by no means always associated with Nīlakaṇṭha. It is formed by folding down the little finger and holding it with the thumb. The other three fingers, which of course have been consecrated as the three syllables of Nīlakaṇṭha PROṂ TRĪṂ ṬHAḤ, are held out straight. In the *Īśānaśivagurudevapaddhati*, it is described thus:

> **Visualizing oneself as three-eyed and with a trident in hand, one should recite the mantra. This is the three-syllable mantra prefixed with OṂ and suffixed with NAMAḤ. By means of recitation and visualization, a bite victim touched by the trident would become well.**[75]

Thus, the practitioner becomes Nīlakaṇṭha himself and his empowered hand is Śiva's trident.

3.5 Mantras to the *Nāga*s

The word *nāga* refers to the divine serpent-lords, but it is also used loosely to refer to common cobras, or any snake. Mantras to the divine *nāga*s are surprisingly rare, especially since some core Gāruḍa curriculum places a heavy emphasis on determining the precise time of the bite and the corresponding *nāga*. Knowing which *nāga* presides over the offending snake, one can then offer prayers and food to that overlord. The *Śivadharmaśāstra*, a work of popular Śaiva religious practice which may date to the first half of the first millenium AD, has an interesting section of nineteen verses on worshiping the eight *nāga* lords. Each is described by color and pattern, and characterized as a devotee of Śiva. At the end of each set of verses, the *nāga* is asked to heal poison, either metaphorical or real:

> **Gulika is the best of *nāga* lords and always devoted to Hara. Let him remove the fearsome venom and perform expiation for me.**[76]

And the passage ends:

> **The *nāga*s will never harm one who praises this group of *nāga*s or even just hears it, nor will poison overcome him.**[77]

The *Kriyākālaguṇottara*'s final chapter also has some interesting rites involving the *nāga*s. In one, the hand is possessed by the *nāga* Vāsuki with the aid of a mantra and used for snake charming. The procedure is called *bhogahasta*, "flared hood hand," and the *Nārāyaṇīya Tantrasārasaṃgraha* explicitly

[75] 39.137–138ab: *tryakṣaṃ triśūlahastaṃ ca svaikyaṃ dhyāyañ japen manum / triyakṣaro 'yaṃ mantras tu praṇavādinamontakaḥ // japadhyānādinā śūlaspṛṣṭo daṣṭaḥ sukhī bhavet /*

[76] *Śivadharma* p.36: *guliko nāgarājendro nityaṃ haraparāyaṇaḥ / apahṛtya viṣaṃ ghoraṃ karotu mama śāntikam //*

[77] *Śivadharma* p.36: *ya idaṃ nāgasaṃsthānaṃ kīrtayec chṛṇuyād api / taṃ ca nāgā na hiṃsanti viṣaṃ nākramate sadā //*

explains that the hand is cupped to look like a cobra's flared hood.[78] A similar mantra to Vāsuki that also involves the *bhogahasta* is present in the first chapter of the *Yogaratnāvalī*.[79] Following this is a mantra addressed to the great *nāga* Ananta for curing a bite victim.

> **"OṂ HOMAGE TO GARUḌA, OṂ HOMAGE TO ANANTA WHOSE HOOD IS MASSIVE, WHO IS THE HEART OF ALL SERPENTS, SUBDUER OF ALL SERPENTS, SVĀHĀ. One should bathe a bite victim with water that has been empowered with this mantra seven times. Then [the victim] will become healthy. This is the authority of the *nāga*."**[80]

Here homage is paid to Garuḍa first, and then to Ananta, presumably with the intention of reminding Ananta of his subordinance to Garuḍa. The mantra's purpose is to honor Ananta in the hopes that he will recall his own subordinate, the earthly snake who bit the patient, but at the same time, it seems that the practitioner feels some apprehension toward Ananta and invokes Garuḍa first to set the tone.

The final anti-poison mantras to the *nāga*s that I want to call attention to are found in *Garuḍapañcākṣarīkalpa* 7. This appears to be the source text of *Nārāyaṇīya Tantrasārasaṃgraha* 5.25–36, and the latter seems to have corrupted the mantras quite a lot. Anyhow, highly formulaic mantras to each of the eight *nāga*s are given in versified form. The structure is: OṂ, short vowel[81] with *anusvāra*, stops of a *varga* excluding the nasal, corresponding long vowel with *anusvāra*, some words that vary (usually imperatives and/or seed syllables), the name of the *nāga* in the vocative, the words "VIṢAṂ HARA SAṂKṢIPA HAḤ PRAKṢIPA HA," the name of the nāga compounded with -HṚDAYĀYA, and ending with PUḤ SVĀHĀ. Thus, the mantra for Ananta is: OṂ AṂ KAṂ KHAṂ GAṂ GHAṂ ĀṂ KHURU KHURU CAYA CAYA ANANTA VIṢAṂ HARA SAṂKṢIPA HAḤ PRAKṢIPA HA ANANTAHṚDAYĀYA PUḤ SVĀHĀ. The mantras thus rely on the power of knowing the systematic correlation between the syllables of Sanskrit and each of the great *nāga*s to make the *nāga* do one's bidding. There are commentarial verses after each *nāga*'s mantra that describe how to use the mantra, and a statement that it is good for destroying poison that is *associated* with that particular *nāga*. For example: "This would instantly remove the venom for one bitten by a snake of a species connected with Ananta."[82] One way of narrowing down which *nāga* presides over the snakebite case is to know its class (*varṇa*) based on the appearance of the snake or the place the bite occurred. The second chapter of the *Kriyākālaguṇottara*, for example, explains these matters ubiquitous in the Gāruḍa literature. This narrows it down to two of the eight great *nāga*s which are divided between the classes, but is not precise. A more precise way of determining the presiding *nāga* is to use the time of day at which the bite occurred, because as the saying goes "The planets are indeed the *nāga*s and the *nāga*s are

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[78] *Nārāyaṇīya Tantrasārasaṃgraha* 5.50: *talaṃ kṛtvā phaṇākāraṃ saṃgatāṃ kuñcitāṅgulim / hastaṃ bhujaṅgam ākāraṃ dhyātvā saṃstobhayed ahim //* This is virtually identical to *Garuḍapañcākṣarīkalpa* 6.63.

[79] Verse 192 in my provisional transcription.

[80] OṂ NAMO GARUḌĀYA OṂ NAMO 'NANTĀYA MAHĀBHOGĀYA SARVANĀGAHṚDAYĀYA SARVANĀGAVAŚAṂKARĀYA SVĀHĀ / *anena mantreṇa saptābhimantritaṃ kṛtvā udakena daṣṭakaṃ snāpayet tataḥ svastho bhavati nāgājñā //*

[81] In mantras the short vowels are A, I, U, Ṛ, Ḷ, E, O, and AṂ.

[82] *Garuḍapañcākṣarīkalpa* 7.4cd: *anantānvayajātāhidaṣṭasyāśu viṣaṃ haret.*

known to be the planets."[83] The *Kriyākālaguṇottara* gives precise instructions for making a chart to determine the presiding *nāga* of any given ninety minute period.[84]

3.6 A Truth Statement Mantra and its Parallels

One Gāruḍa mantra is demonstrably ancient, yet recurs throughout the literature. It is the mantra to accompany the Mahāgandhahastī herbal antidote in the foundational Āyurvedic classic, the *Carakasaṃhitā*, usually dated to the second century BC. The mantra is:

> **I am Vijaya, the son of Jaya and Jayā, and I am victorious. Homage to Viṣṇu the man-lion, to Viśvakarman, to Sanātana, to Kṛṣṇa, to Bhava and Vibhava. The energy of Vṛṣākapi embodied, the energy of the twins Brahma and Indra. As surely as I do not know the defeat of Vāsudeva, a mother's marriage, nor the drying up of the ocean–by that true statement let this antidote be effective. HILI MILI protect [me while making] this most excellent of all medicines.**[85]

There are several features to note in this ancient mantra: an optimistic assertion of victory, an invocation of several great gods, truth statements, the archaic imperatives HILI and MILI, and the imperative RAKṢA ("protect!"). MEULENBELD has numerous references on the figures named in this mantra, which I have not had the opportunity to follow up.[86] ZYSK has discussed the mantra briefly, on which see my critique on page 16.

It shows up again in the Bower manuscript (1897: 192), though with some variations. Some of the early Buddhist *dhāraṇī* texts have mantras making homage to *puruṣavīra* and *puruṣottama*, truth statements, and the words HILI MILI, but this may be better explained as coming from a shared time period and milieu rather than a genetic connection. A more clearly dependent version is that found in Vāgbhaṭa's *Aṣṭāṅgahṛdaya*:

> **Homage to the Man-lion and homage to Nārāyaṇa. As surely as I do not know the defeat of Kṛṣṇa in battle–by that true statement let this antidote be effective.**

And it expands with another mantra:

[83] *Kriyākālaguṇottara* 5.42: *ye grahās te tu vai nāgā ye nāgās te grahāḥ smṛtāḥ* Similar formulations may be found in *Svacchandatantra* 7.44, *Tantrasadbhāva* 24.38, *Yogaratnāvalī* 1.46, *Tantrāloka* 6.71, and *Mitapadapañjikā* fol.12r2.

[84] *Kriyākālaguṇottara* 5.41–60.

[85] *Carakasaṃhitā* 6.23.91–94: *so 'haṃ jayajayāputro vijayo 'tha jayāmi ca / namaḥ puruṣasiṃhāya viṣṇave viśvakarmaṇe // sanātanāya kṛṣṇāya bhavāya vibhavāya ca / tejo vṛṣākapeḥ sākṣāttejo brahmendrayoryame // yathā 'haṃ nābhijānāmi vāsudevaparājayam / mātuśca pāṇigrahaṇaṃ samudrasya ca śoṣaṇam // anena satyavākyena sidhyatām agado hy ayam / hilimilisaṃspṛṣṭe rakṣa sarvabheṣajottame svāhā // iti mahāgandhahastīnāmā 'gadaḥ //*

[86] See his note 574 on p.128 of HIML 1999, vol. IB.

> **Homage, O Mother of beryl, HULU HULU protect me from all poisons! O Gaurī, O Gāndhārī, O Cāṇḍālī, O Mātaṅgī SVĀHĀ. Second mantra during grinding.**[87]

The latter mantra is significant for adding female divinities to the list. These two versions are found together in the *Agni Purāṇa* (297.19–20), in Kāṭayavema's commentary on Kālidāsa's *Mālavikāgnimitra* citing from an unnamed "Bhairava Tantra,"[88] in the *Garuḍapañcākṣarīkalpa* (12.48–51), and in the *Nārāyaṇīya Tantrasārasaṃgraha* (10.36–37). A mantra following *Kriyākālaguṇottara* 33.35 may be related, but it has major differences too.

3.7 A Mantra for Rabies

Treatments for rabies, particularly from the bite of a rabid dog, are found in most Āyurvedic and Śaiva medical sources. Although many herbal treatments and mantras are discussed, one in particular has remained virtually unchanged in texts spanning 1,500 years. The *Suśrutasaṃhitā* (c. second century BC) is our earliest record of this mantra directed to the *yakṣa* Kubera who rules over mad dogs and dogs in general.

> **O Lord of Mad Dogs, O Yakṣa, O Lord of the troops of the bitch Sārameya, make this rabid-dog saliva free of poison for me! Don't delay!**[89]

The *Aṣṭāṅgasaṃgraha* (6,46.81) has the mantra exactly as Suśruta, and all of the tantric sources[90] follow closely but replace *-juṣṭaṃ* with *-daṣṭaṃ*, which does not work well grammatically. The *Kriyākālaguṇottara*'s chapter on rabid dogs does have a slightly similar mantra directed to a *yakṣa*, but it differs significantly. That source, however, has numerous other mantras and treatments for rabies not found elsewhere.

3.8 Modern Gāruḍa Mantras

Gāruḍa mantras and *vidyā*s are still widely used in villages and towns across South and even Southeast Asia. Although I have not had the opportunity to do fieldwork, I have encountered enough sources to say a few preliminary words about their characteristics. Four articles by Sarat Chandra MITRA detail mantras and other folk practices he encountered for curing snakebite, scorpion sting, and rabies. Here is one from his 1916 article "North Indian Incantations for Charming Ligatures for Snake-bite:"

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[87] *Aṣṭāṅgahṛdaya* 6,35.28–30: *namaḥ puruṣasiṃhāya namo nārāyaṇāya ca / yathāsau nābhijānāti raṇe kṛṣṇaparājayam // etena satyavākyena agado me prasidhyatu / namo vaiḍūryamāte hulu hulu rakṣa māṃ sarvaviṣebhyaḥ / gauri gāndhāri cāṇḍāli mātaṅgi svāhā piṣṭe ca dvitīyo mantraḥ //*

[88] Thanks to Daniel BALOGH for bringing this to my attention.

[89] *Suśrutasaṃhitā* 5,7.62: *alakādhipate yakṣa sārameyagaṇādhipa alarkajuṣṭam etan me nirviṣaṃ kuru mācirāt /*

[90] *Garuḍapañcākṣarīkalpa* 5.48 and 12.33, *Nārāyaṇīya Tantrasārasaṃgraha* 10.22, and *Śivatattvaratnākara* 6,27.96.

> **Garuḍa has sweeped down below the sky. The napkin gathers all the venom [of the snake]. The napkin has no magical power. Whose command is it? It is the command of the goddess Manasā (*viṣahārī*).**[91]

And in his 1915 article "A Note on a Cure-Charm for the Bite of the Boḍā Snake," MITRA discusses another snakebite mantra. I quote the latter part of this longer mantra:

> **Come, come, O blessing of Śiva. The venom [of the snake] has been nullified under the influence of this my charmed water. The venom no longer exists; the venom no longer exists. Whose command is this? This is the command of the Saint of Kouruṇ.**[92]

And from his 1915 article "North Indian Folk-Medicine for Hydrophobia and Scorpion-Sting" a mantra against scorpion sting referring to the shamanistic practice of blowing air on a patient to effect healing:

> **OṂ *sarah*, I blow. OṂ HILI MILI, I blow. OṂ HILI HILI CHILI, I blow. I blow to Brahmā. I blow to all the gods.**[93]

These three Bengali mantras have several features in common with Sanskritic mantras. In the first, of course, Garuḍa is invoked to remove the poison. The fact that he is under Manasā's command is significant for showing that he is not conceived as the vehicle of Viṣṇu. A feature that repeats in the first two mantras is the naming of the authority. This should by now be familiar from many of the other Gāruḍa mantras I have discussed. Finally, the scorpion mantra has the words HILI MILI which I discussed in the first chapter regarding ZYSK's treatment of the Mahāgandhahastyagada mantra in the *Carakasaṃhitā*. I have not yet discussed scorpion mantras, but this one is strikingly close to the classic variety for having these particular mantra words and directing the mantra to Brahmā. It is precisely these distinctive features that are found in the numerous scorpion sting mantras in *Kriyākālaguṇottara* 28, for example.

The last chapter in Tantrik BAHAL's *Nāg aur Nāgmaṇi* presents us with several dozen Gāruḍa mantras and rituals in Hindi and Sanskrit. These range from simple Sanskrit mantras like OṂ NAMO TAKṢAKAKULĀYA SARPASTAMBHANAṂ KURU KURU SVĀHĀ[94] "OṂ HOMAGE TO TAKṢAKA'S KIN, PARALYZE THE SNAKES, DO IT!" to a string of seed syllables like HĪṂ HĪṂ HĪṂ HĪṂ HĪṂ HĪṂ HĪṂ MOṂ HĪṂ HAṂ HĪṂ BAṂ HĪṂ ŚVA HĪṂ RA RĪ //,[95] and rhyming mantras in Hindi: OṂ PHĀRĪ KAMRĪ MAUNĪ RĀT, ḌHŪṀḌHO SARAP APANĪ BĀṬ, JO SARAP BICCHĀ PAR PARE LĀT, VAH SARAP BICCHĀ KARE NA GHĀT / DOHĀĪ ĪŚVAR MAHĀDEV GAURĀ PĀRVATĪ KE //.[96]

Rhyming is also a characteristic of Nepali Gāruḍa mantras. MASKARINEC and his assistants translated many Nepalese shaman texts. The following mantra is to cure snakebite:

[91] Translation from original Bengali by MITRA. Mantra VI, MITRA 1916: 609.
[92] Translation from original Bengali by MITRA in MITRA 1915b: 395.
[93] Translation from original Bengali by MITRA in MITRA 1915a: 226.
[94] BAHAL 2000: 171.
[95] ibid. 166.
[96] ibid. 166

> **Serpent, serpent, fuming thickly, writhing as you eat, squirming quickly, beady your eyes, long your throat, backwards your teeth. Your venom dies, my venom remains. This venom, who knows it? My guru father knows it. Where is my guru father? He is above, in Indra's house. From Indralok above, shaking, quaking, he comes. Leave, venom, go away! By an eagle's claws this venom be destroyed! Be sent across the four rivers, be destroyed! One level of oaths, two, three levels of oaths, four, five, six, seven levels of oaths, the oath of sky's Indradev! The oath of deep earth's Bāsudev! The oath of Rāmachandra! My guru's oath! This venom acts, that venom, that serpent, bites the dust! Blow mantar! The oath of Honorable Mahādev![97]**

I am confident in asserting that the mention of "an eagle" refers to Garuḍa. Although the word can mean eagle, the context of Garuḍa sweeping down from Indra's heaven strongly links this mantra to Garuḍa's famous feat of stealing the nectar. Garuḍa is, then, the "guru father" of the mantra reciter. The "oath" of this and most other Nepali mantras I have heard is parallel in function to *ājñā* and *ājñāpayati* in Sanskrit mantras. It serves to assert the authority of the mantra, the chain of command that places the snake and its venom in a subordinate position to Indra, Vāsudeva, Rāmacandra, Garuḍa, and finally Mahādeva.[98]

Sophearith Siyonn, a fellow Ph.D. student of my department at UC Berkeley, pointed out that Cambodia has a strong folk tradition that can be linked to the Indic. There the snakebite specialists are called Alambay, recalling the ancient Alampāyana who is known as a toxicological expert in the Pali literature and beyond. See my references to him on pages 35 and 76. He says the snakebite healers invoke the "*Gruḍpāramita*" (*garuḍapāramita*, i.e. *garuḍaśakti* "the power of Garuḍa") to cure snakebite with the following recognizably Indic mantra: ARAHAṂ GRUḌAṂ ARAHAṂ GRUḌĀ BIS NĀGARĀJĀ APESI. This may be translated: "Venerable Garuḍa, Venerable Garuḍa, you make the poison of the Nāgarāja disappear."

3.9 Conclusions

I have pointed out a wide variety of Gāruḍa mantras from Sanskrit and Middle Indic texts as well as modern oral traditions, yet have barely scratched the surface of either domain. I have encountered literally hundreds of snakebite mantras in the sources here referred to, and only discussed the most prevalent among them. The Vipati mantra, probably the most influential Gāruḍa mantra, is still widely known today and recited by a range of people from villagers in Kerala to practitioners

[97] Maskarinec 1998: 355–6. In Nepali: *sāṃpko sāṃpo gurahi bāpho ullaṭī khāyā, pallaṭī jāyā, masuryā terā āṁkhā, lāme terī ghāṁṭī, bipphe terā dāṁt / terā biṣ maroi, mero biṣ ṭharoī / yo biṣ ko jāna / guru bābu jānnan / guru bābu kahāṁ chan, māthi indragharmā chan / māthi indralokbāṭa hallāuṁdā jallāuṁdā āyā / choḍ biṣ par pālā / garul gājule toi biṣko nāsti pāruṁ, cau gaṅgā tāruṁ, bhasma pāruṁ / ek tyālī bācā, duī, tīn tyālī bācā, cār, pāṁc, cha, sāt tyālī bācā, akās indradevkā bācā, patāl bāsudevko bācā, rāmcandrako bācā, mero guruko bācā / yo biṣ challāī toi biṣko toi sāṃko dulā pasī marlāī / phū mantar / śrī mahādevkā bācā //*

[98] I was unable to see seven levels of oaths here as the mantra asserts.

of Tibetan Buddhism in California. Yet the most "elemental" secret of the mantra and its application in the classic system appears to have been lost as the mantra travelled down the centuries. I have pointed out a strong tendency for snakebite mantras to be installed on the hand, which is then physically brought into play in the healing rituals. I have also discovered the importance of authority, and of statements of authority in Gāruḍa mantras, although appeal to a higher power is a feature of mantras and prayer in general. The most important point I want to drive home is that mantras are, as a rule, full of meaning. They derive power from that. Mantras are a neglected subject of study within South Asian religions and the history of medicine, yet they are pervasive in both and it should no longer be acceptable for scholars of either discipline to dismiss them as nonsense without careful research.

Chapter 4

Gāruḍa Goddesses in the Śākta Traditions

Goddesses[1] associated with snakes and healing snakebite are well known to anthropologists of modern Śākta traditions; Manasā in the Northeast and Nāgāttammaṉ in the South come immediately to mind. In Jainism there is Padmāvatī, and in Buddhism various goddesses like Jāṅgulī, Kurukullā, and Mahāmāyūrī specialize in curing snakebite. The origins of many of these goddesses remain obscure, but my research into the Śaiva Gāruḍa Tantras suggests that some of them were popularized by this early corpus. In this chapter I focus on those snakebite goddesses of the Gāruḍa Tantras who were incorporated into the wider and increasingly influential Śākta traditions of the ninth to twelfth centuries: Bheruṇḍā, Tvaritā, and Kurukullā. What information is available on their early identities and how did inclusion in wider traditions transform them? The latter two were also incorporated in Jain and Buddhist Tantra, respectively, and are still worshiped today. I present evidence that Puranic chapters on these goddesses are directly borrowed from tantric sources.

4.1 Introduction

The prevalence of snakebite in South Asia coupled with the deeply rooted traditions of goddess-worship there has given rise to a variety of Śākta traditions to snakebite goddesses, some of which are popular down to the present day. Although the literature of and references to some of these goddesses is widespread, little scholarship has been done on their textual traditions. This lacuna is due in part to the fact that most of the early primary sources on goddess traditions remain unedited and unpublished, and therefore difficult to access. In the course of my wider research in this dissertation, I have been keeping track of references to snakebite goddesses and *vidyā*s[2] and with this

[1] Most of this chapter was delivered at the conference called "Shakta Traditions" held at Somerville College in Oxford, September 2011. It will also appear in an edited volume of the same title under the heading "Snakebite Goddesses in the Śākta Traditions: Roots and Incorporations of Tvaritā, Kurukullā, and Bheruṇḍā."

[2] Vidyās are both spells, the female equivalent of mantras, and goddesses. The sonic spell was understood as the embodiment of the goddess.

chapter I will acquaint you with some of my initial findings on three of them in particular—Tvaritā, Kurukullā, and Bheruṇḍā—and I will also briefly touch on Jhaṃkāriṇī, Suvarṇarekhā, and Jāṅgulī. Tvaritā was the subject of a vast literature, and though much of it has been lost, a substantial amount of material reaches us in manuscripts from Nepal and elsewhere. The literature on Kurukullā is also large, although the early Gāruḍa Tantra passages are consistently thin on detail. Bheruṇḍā's references were widespread, but like Kurukullā, they lack depth. By exploring the edited as well as new unedited literature on these goddesses, one can get a glimpse into larger processes affecting Indian religions during the medieval period.

4.2 Tvaritā

"The Swift One" (*tvaritā/tūrṇā/śīghrā*) is a fitting title for a goddess whose most celebrated function was saving the lives of those bitten by venomous snakes such as a cobras, vipers, or kraits. Her ultimate origin may be lost in antiquity, but the earliest surviving source is one of the most widely cited canonical Gāruḍa Tantras called the *Trottala*.[3] In time she was identified with various goddesses of extensive renown: Kubjikā, Durgā, and Kālī[4] in the wider Śākta traditions, as well as Padmāvatī in the Jaina Tantras.[5] In the introduction to his massive fourteen-volume edition and translation of the *Manthānabhairava*'s *Kumārikākhaṇḍa*, Mark Dyczkowski has an eight page section on Tvaritā. His discussion is very informative, and he points to a long and important section of the unpublished *Kulakaulinīmata* that discusses Tvaritā at length.[6] I also discovered a *Tvaritāvidhānasūtra* ascribing itself to the *Caturviṃśatisahasrasaṃhitā* (i.e. the *Manthānabhairava Tantra*),[7] but it is incomplete and damaged and I have been unable to trace it in other manuscripts of this massive work. Many texts know Tvaritā as an autonomous snakebite goddess, but it seems probable that most or all of these derive from the aforementioned *Trottala*, so I will only briefly mention them in the section below on "Borrowings." Since several manuscripts ascribe themselves to the *Trottala* Tantra, let us turn to them now and explore what Tvaritā was like in these early sources.

4.2.1 Tvaritā in the *Trottala* Tantra

I am aware of two surviving works that ascribe themselves to the *Trottala* Tantra: the seven-hundred verse *Tvaritāmūlasūtra* and the two-hundred verse *Tvaritājñānakalpa*. Both use the titles "*Trottala*" and "*Trottalottara*" interchangeably, although the latter is listed as a separate text in the canonical lists. The *Tvaritāmūlasūtra* positions itself as an extraction from the (presumably mythical) version of over 100,000 verses. I have introduced the text and edited and translated most of the first chapter

[3] The spelling of this title varies. Alternatives include: *Trotala*, *Trotula*, *Totula*, *Totala*, and *Troṭala*.

[4] Mark Dyczkowski 2009: 83–85 (vol.2).

[5] See *Bhairavapadmāvatīkalpa* 1.3 in Jhavery 1944.

[6] The colophons of the *Kulakaulinīmata* ascribe it to the *Caturviṃśatisahasra* (i.e. the *Manthānabhairava Tantra*). Thanks to Mark Dyczkowski for sharing his draft edition of the Tvaritā chapter of this work.

[7] Microfilmed in NGMPP A59/13. Folios 16–34 carry the *Tvaritāvidhānasūtra* passages.

for Somadeva Vasudeva's forthcoming Tantrik reader *Śivasudhāprapāpālikā*, so here I will dispense with introductions and describe the most salient features of each of its nine chapters.

The origin story of Tvaritā in the first chapter is a rather grand tale in ninety-four verses. Some stanzas are directly parallel to the similarly named *Niśvāsamūlasūtra*, and presumably the *Tvaritāmūlasūtra* redactor has that text in mind. The frame story is that Garuḍa approaches Śiva after many aeons of penance and requests teachings on a variety of topics. In response, Śiva begins to narrate Tvaritā's origination story to Garuḍa: a band of *yoginī*s, themselves originated from Śiva's Bhairava form, approached Śiva and requested that he preside over their *caru* ritual, which, the context implies, involved sexual rites. When Gaurī learned that Śiva was engaged in this ritual, she became dreadfully angry and generated herself as Tvaritā by uttering the nine-syllable Tvaritā *vidyā*. Here she has eighteen arms, which the text reminds us correspond in pairs to the nine syllables of the *vidyā*, and she is seated on a lion. This mount brings to mind Durgā, but the similarity stops there and whether Durgā, Gaurī, and Tvaritā are three goddesses or one is a matter for another study—here I treat them as separate personages.[8] Several verses are devoted to describing her fierce lion, and then the text returns to Tvaritā's own appearance:[9]

> Tvaritā is mounted on [the lion] with her left shank hanging down and the right folded in so the sole of her foot touches her leg. The nails on her feet sparkle like twinkling stars, are lotus red and marked with lotuses. The soles of her feet are beautiful with long and symmetrical toes. She has well-rounded thighs and fleshy calves, and her buttocks and hips are broad. She has a deep naval, a belly with three folds, and is beautified by a streak of abdominal hair, broad hips, and breasts like golden pitchers. She has a shell-like neck, lips like the Bimba fruit, eyes like blue lotus petals, a beautiful nose, curved bow-like brows, attractive ears, and she glows with a crown. She shines with

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[8]The crucial verse on the topic of Gaurī/Tvaritā's identity is: *Tvaritāmūlasūtra* 1.37: *tataḥ kruddhā tu sā gaurī taḍitkoṭisamaprabhā / tvaritaṃ tvaritā vidyā tribījā triguṇīkṛtā //* "And then Gaurī was enraged, with a fiery splendor equal to millions of lightning bolts. Instantly (*tvaritaṃ*) she [uttered] the *Tvaritā vidyā*, consisting of three times three seed syllables." The verse has no verb, so inserting "uttered" is an interpretation. One could alternatively supply "became," but that is also a theologically loaded assumption.

[9]_Tvaritāmūlasūtra_ 1.45–56, ff.5v–6v (Here and henceforth I cite folio numbers for manuscript H170/3). I offer the following provisionally edited Sanskrit text, but the grammar is often highly non-standard, sometimes to preserve the meter: _tvaritā tatra cārūḍhā vāmajaṅghā *pralambitā_ (conj., _pralambitāṃ_ Cod.) _/ dakṣiṇā dviguṇā tasyāḥ pādapṛṣṭhe samarpitā // sphurantārakavad devyā bhrājante pādayor nakhāḥ / ambhojāruṇa*varṇābhāḥ_ (conj., _-varṇābhā_ Cod.) _padmalāñchana*lakṣaṇāḥ_ (conj., _-lakṣaṇā_ Cod.) _// rājate caraṇādhastāt susamāṅguli*–m–āyatā_ (conj., _-māpatā_ Cod.) _/ suvṛtaṃ jaṅghapīnoru *vistīrṇa(conj., vistīrṇe_ Cod._)jaghanoru sā // gambhīra*nābhis_ (conj., _-nābhi_ Cod.) _trivalī romarājīsuśobhitā / vistīrṇā kaṭideśe tu hemakumbhapayodharā // kambugrīvā tu bimboṣṭhī nīlotpaladalekṣaṇā / sunāsā cāpabhrūbhaṅgā sukarṇā *mukuṭojjvalā_ (conj., _makuṭojvalā_ Cod.) _// *visphuranmaṇibhir_ (conj., _visphuretmaṇebhir_ Cod.) _*dīptaḥ_ (conj., _dīptaiḥ_ Cod.) _sahasraphaṇidīptimān / nāgarājakṛtohārakarṇakuṇḍalabhāsinī // nāgabandhakṛtā śobhā *bhujau_ (conj., _bhujo_ Cod.) _devyā virājate / mekhalā kaṭideśe tu mahāhikṛtabhīṣaṇā // pādayor *nūpurau_ (conj., _nupurau_ Cod.) _ghorau devyāḥ kṛtabhujaṅgamau / sahasradale cāmbhoje vāmapādakṛtodarā // viyattaḍillatā*bhāsaṃ_ (conj., _-bhāsāṃ_ Cod.) _vāsaḥ kusuma*śobhitam_ (conj., _-śobhitāṃ_ Cod.) _/ indrāyudhanibhaṃ cānyaṃ *vāsaḥ_(conj., _rāsaṃ_ Cod.) _kṛtapayodharau // anekapuṣparacitaṃ dṛḍha*bandha_(conj., _-vadha-_ Cod.)_mahoragam / kṛtāyudhakarā devī tīkṣṇāgranakha*śuktayaḥ_ (conj., _-muktayaḥ_ Cod.) _// vajradaṇḍāsicakraṃ ca gadā śūlaṃ *mahojjvalam_ (conj., _mahojvalaṃ_ Cod.) _/ śaraṃ śaktiś ca varadaṃ dakṣiṇena kṛtāyudhā // *dhanuṣ_(conj., _dhanu-_ Cod.)_pāśa*dharaṃ_ (conj., _-haraṃ_ Cod.) _ghaṇṭā tarjanī śaṅkham aṅkuśam / abhayaṃ ca tathā padmaṃ vāmapārśve kṛtāyudhā //_

> snake earrings and a necklace consisting of the king of snakes, brilliant with a thousand hoods and radiant with glittering jewels. The goddess's arms shine, beautified with snake bracelets, and likewise the girdle on her hips, frightening because of being made of a great serpent. On the feet of the goddess are two terrible snake anklets, and her left foot is placed in the middle of a thousand-petalled lotus. One garment, adorned with flowers, looks like forked lightning in the sky. Another garment is like a rainbow draped across her breasts. It is studded with numerous flowers, and tied tightly with a great serpent. The goddess's hands carry weapons and the tips of her shell-like nails are sharp. On the right she holds a *vajra*, staff, sword and discus, a mace, a shining spear, arrow, and javelin, and she displays the gesture of granting boons. On the left she holds a bow, noose, sword, bell, a threatening finger, a conch and a goad, and she also displays a gesture of goodwill and holds a lotus.

This elaborate description of Tvaritā contrasts with the simple two, four, or eight-armed forms which Dyczkowski references in the *Kulakaulinīmata* and *Tantrarāja*,[10] a point to which I will return in the section below on "Incorporations."

The Tvaritā spell itself is an interesting topic, and here I will briefly describe some features of it. The *mūlavidyā* usually consists of three times three syllables: HŪṂ KHE CA CCHE KṢAḤ STRĪṂ HŪṂ KṢE PHAṬ, and often it is prefixed with OṂ. This is the form of the *vidyā* that is spelled out plainly in the *Tvaritājñānakalpa*.[11] It agrees with a versified enumeration in the same text's twenty-fourth verse.[12] In the *Tvaritāmūlasūtra*'s second chapter, the syllables of the *mūlavidyā* are given in a simple code based on the standard layout of the Sanskrit alphabet:[13]

> The last of the heated group with a dot and mounted by the sixth vowel (H+Ū+Ṃ=HŪṂ). The first seed syllable of the basic spell has been told, O Lord of Birds. Now, the second of the [soft-]palatal class joined with the eleventh vowel (KH+E=KHE). The first [vowel]

[10] Dyczkowski 2009: 88–89.

[11] Following verse 46, ff.4v–5r in manuscript A59/15.

[12] *Tvaritājñānakalpa* A59/15, f.2v: (OṂ) HŪṂ*kāradvayasaṃyuktaṃ* KHE CA CCHE *padabhūṣitam / vargātītaṃ visargaś ca* STRĪṂ HŪṂ KṢE PHAṬ *ca vai smṛtāḥ // 24 //* Taken literally, one might assume that HŪṂ*kāradvayasaṃyuktaṃ* means that the *vidyā* begins HŪṂ HŪṂ, but I think it is rather just indicating that the entire *vidyā* will have two HŪṂ syllables. The OṂ at the beginning does not fit the meter and may have been added later.

[13] The text divides the Sanskrit syllables into eight groups, as is typical, but the names of several *varga*s appear to be peculiar to this text and the *Agni Purāṇa* passage that draws on it. The verses preceding the *vidyā* clearly list the groups in order: *svaravarga, tāluvarga, jihvatāluka, tālujihvāgra, jihvadanta, oṣṭhapuṭa, miśravarga,* and *ūṣmāṇa*. In manuscript H170/3 it is ff.5v–6v (AP=*Agni Purāṇa* 310 parallel, which I only report when I accept its reading over ours): *ṣaṣṭhasvarasamārūḍhām *ūṣmāṇāntaṃ* (AP, *ūṣmāṇānta-* Cod.) *sabindukam / mūlavidyādikaṃ bījaṃ kathitaṃ tu khageśvara // tāluvarga*dvitīyaṃ* (AP., *-dvitīyas* Cod.) *tu svaraikādaśayojitam / jihvātālu*samāyoge* (AP, *samāyogaḥ* Cod.) *prathamaṃ kevalaṃ bhavet // tad eva taddvitīyaṃ tu adhastād viniyojayet / ekādaśasvarair yuktaṃ prathamaṃ tāluvargataḥ // ūṣmāṇasya dvitīyaṃ tu adhastāt tasya yojayet / ṣoḍaśasvarasaṃyuktam ūṣmāṇasya tṛtīyakam // jihvādantasamāyoge prathamaṃ yojayed adhaḥ / miśravargadvitīyaṃ tu adhastāt punar eva ca // caturthasvarasambhinnaṃ tāluvargādimaṃ punaḥ / ūṣmāṇasya dvitīyaṃ tu adhastād viniyojayet // svaraikādaśasambhinnam ūṣmāṇāntaṃ sabindukaṃ / pañcamasvara–m–ārūḍham oṣṭhasampuṭayogataḥ // dvitīyam akṣaraṃ cānyaṃ jihvāgre tāluyogataḥ / prathamaṃ *yac ca saṃyojyaṃ* (conj., *pañcame yojyaṃ* Cod.) *svarārdhenoddhṛtā imā // tvariteyaṃ mahāvidyā sarvasiddhipradāyikā / oṃkārādisamāyuktā–m–ante namo japet sadā // svāhāntamagnikāryeṣu…*

> in conjunction with [that of] the tongue-palate [class] should be alone (C+A=CA). Beneath that same one, one must use the second of that [class] with the eleventh vowel (C+CH+E=CCHE). Now one must join the second of the heated beneath the first of the [soft-]palatal class together with the sixteenth vowel (K+Ṣ+AḤ=KṢAḤ). One must use the first of the tongue-teeth (T) below the third of the heated (S) and the second of the mixed class again combined beneath with the fourth vowel (S+T+R+Ī=STRĪ). One must use the second of the heated joined beneath to the first of the [soft-]palatal class combined with the eleventh vowel (K+Ṣ+E=KṢE). The last of the heated together with a dot and mounted by the fifth vowel (H+U+Ṃ=HUṂ). And the second syllable of the labials is another to be joined to that which is first when the tip of the tongue touches the palate; this is to be extracted with a half vowel (PHA+Ṭ+A/2=PHAṬ). This is the Exalted Spell-Goddess Tvaritā who grants all success. She should be prefixed with OṂ and should always have 'homage' (NAMAḤ) at the end. For fire rites she ends in SVĀHĀ.[14]

Thus, the *vidyā* given here is: (OṂ) HŪṂ KHE CA CCHE KṢAḤ STRĪ KṢE HUṂ PHAṬ (TVARITĀYAI NAMAḤ/SVĀHĀ). This differs from the *Tvaritājñānakalpa* version in several respects: the syllable STRĪ lacks *anusvāra*, the syllables KṢE and HUṂ are reversed, and the syllable HUṂ in the eighth position has a short vowel. The significance of these differences are not currently apparent, but note that HUṂ and HŪṂ are elsewhere generally interchangeable, with the latter occurring only moderately more frequently than the former. The fact that the author went to the trouble to spell out that the first is with the sixth vowel whereas the second is with the fifth vowel suggests that the difference was significant in his tradition.

Next the *Tvaritāmūlasūtra* teaches the ancillary mantras: a three-syllable Heart mantra, a Head mantra with an unclear number of syllables, a five-syllable Crest mantra, a five-syllable Armor mantra, a mantra to the three Eyes whose number of syllables is unclear, and a four-plus-one syllable Weapon mantra, whose first four syllables correspond to weapons placed in the four cardinal directions. The specific syllables of these ancillary mantras, where they can be clearly determined, differ from those plainly enumerated in the *Agni Purāṇa* parallel, so for the time being I will leave this puzzle unsolved. The text emphasizes that without these 'secret ancillary mantras,' one cannot have success with the *Trottala* tantra.

Thereupon the *Tvaritāmūlasūtra*, still in the second chapter and starting with verse 38, teaches the simpler "*vidyā*-ancillaries":[15]

> The first and second are the Heart. The third and fourth are proclaimed to be the Head. The fifth and sixth are taught as the Crest. The seventh and eighth are the Armor. The star syllable (PHAṬ)[16] is the Eye qualified with its half-syllable as being the ninth.

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[14] I assume one should also supply TVARITĀYAI before NAMAḤ/SVĀHĀ.

[15] Folio 13v: *ādidvihṛdayaṃ proktaṃ tricatuḥ śiram iṣyate // pañcaṣaṣṭhaśikhā proktā kavacaṃ saptamāṣṭakam / *tārakā* (conj., *tārakāṃ* Cod.) *tu bhavennetraṃ navārdhākṣara*lakṣaṇam* (AP, *rakṣaṇam* Cod.) //

[16] The context makes it clear that *tārakā* refers to PHAṬ, but note also the similar sounding code word for PHAṬ found in Dakshinamurti's *Uddhārakośa*: *turaga*.

So the scheme for the *vidyā*'s ancillaries is as follows:

Heart	HŪṂ KHE
Head	CA CCHE
Crest	KṢAḤ STRĪ
Armor	KṢE HUṂ
Eye	PHAṬ

Next the *Tvaritāmūlasūtra* teaches the ten-syllable spells for each of ten female attendants (*dūtī*): Śakra's **Vajratuṇḍā**, Agni's **Jvālinī**, Yama's **Śabarī**, Nirṛti's **Karālī**, Varuṇa's **Plavaṅgī**, Vāyu's **Dhūnanī**, Kubera's **Kapilā**, Rudra's **Raudrī**, Viṣṇu's **Cakravegā**, and Brahma's **Brahmavetālinī**. Their *vidyā*s are characterized by beginning and ending with the respective syllables of Tvaritā's *mūlavidyā*, thus each syllable represents one of the female attendants. The way this works out to fit nine syllables to ten attendants is that PHAṬ is taken to be two-in-one, so the PHA element is Cakravegā and the Ṭ element is Brahmavetālinī. The other syllables of the attendants usually include their name in the vocative, sometimes alias names, and either individual syllables or imperatives appropriate to each. Thus Jvālinī, the attendant of Fire is told "blaze!" and Manovegā, the attendant of Wind is told "go!" The first eight attendants clearly correspond to the eight compass points starting in the east and they are placed in this configuration around Tvaritā in many of the rituals taught in the *Tvaritāmūlasūtra*. For example, in the eighth chapter there are instructions for making a "Vajra-bolt" (*vajrārgala*) diagram, here for the purpose of killing an enemy, using a circuit of the first eight female attendants surrounding Tvaritā on the petals of a lotus.[17] The Vajra-bolt is Tvaritā's signature maṇḍala. It is the same one that Śiva was presiding over with the *yoginīs* in the first chapter, and that which Tvaritā was persuaded to enter by all of the terrified gods.

My summary has covered most of the first two chapters of the *Tvaritāmūlasūtra*. I will now very briefly look at the contents of the remaining seven chapters. The third teaches the installation of Tvaritā's weapon mantras on the hands and body of the mantra practitioner which affords him invulnerability from gods, demons, or any evil influences. The fourth chapter is on *mudrās*—hand gestures used in the worship of Tvaritā and rituals involving her. Twenty-eight *mudrās* are described, many corresponding to the eighteen weapons/gestures in Tvaritā's hands.

The fifth chapter teaches initiation. The ritual begins with an elaborate worship of Tvaritā in the Vajra-bolt maṇḍala, with her mounted on a five-faced Śiva acting as her throne. This pose is probably meant to demonstrate her superiority to Sadāśiva, the prototypical five-faced Śiva of the Siddhānta Tantras. The initiation also involves ritual generation of fire in a vulva-shaped pit and offering grains and ghee into it while reciting the basic *vidyā* along with the ancillary spells. At one point the text says "And he becomes initiated by just one oblation, O Bird; in this way he would be authorized. Now listen further concerning liberation."[18] If my understanding is correct, this ritual departs significantly from the Śaiva norm where the most basic initiation grants liberation and

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[17] See ff.62v–63v.

[18] ff. 26r–v: *ekayā caiva āhutyā dīkṣito *bhavate* (conj., *bhavete* Cod.) *khaga / adhikāro bhaved *evaṃ* (conj., *devaṃ* Cod.) *mokṣaṃ śṛṇu ataḥparam //*

further initiation is required for those seeking powers. Against this interpretation is the fact that the opening of the chapter calls the initiation both power-granting and liberation-granting. Many benefits of initiation are listed, such as obtaining a kingdom, success with mantras, destruction of poverty, and obtaining sons. At one point there is a choice to either dismiss the goddess and dismantle the maṇḍala, or for those who are authorized to continue with offerings that include animal and human blood. The goddess is praised as present in a long list of deities, in fact, as all-pervasive. The chapter closes with a fascinating discussion of who may be initiated and who is unqualified. This chapter will be a fruitful source for future research.

The briefer sixth chapter gives instructions for locating a site on which to practice, ranging from a dreadful cremation ground to cities, towns, or villages where people are predominantly Śaiva. Instructions are given for several basic rites that I will not discuss here. Chapter seven begins and ends on the topic of different extractions of the syllables of the *vidyā* for various purposes, but most of the chapter is rather a detailed description of the creation of various deities culminating in Tvaritā's appearance. The details of this creation story would certainly be of comparative interest to other scholars of Śaivism and Śākta traditions, but time permits me to note only a few features. The basic image is one of chaos in the universe with various exceedingly powerful forces coming into existence and clashing. A battle between Garuḍa and Viṣṇu ends with Viṣṇu being vanquished and leaving the egg of Brahma. The chaos does not come to an end until Trotalā, Tvaritā's nom de guerre, is established as the protectress (*trāyakā*) and terrifier (*trāsakā*) of the world. This serves as a folk etymology of her name. The creation story in the first chapter has little in common with the one here, so one must assume that the text is preserving two separate accounts of her creation.

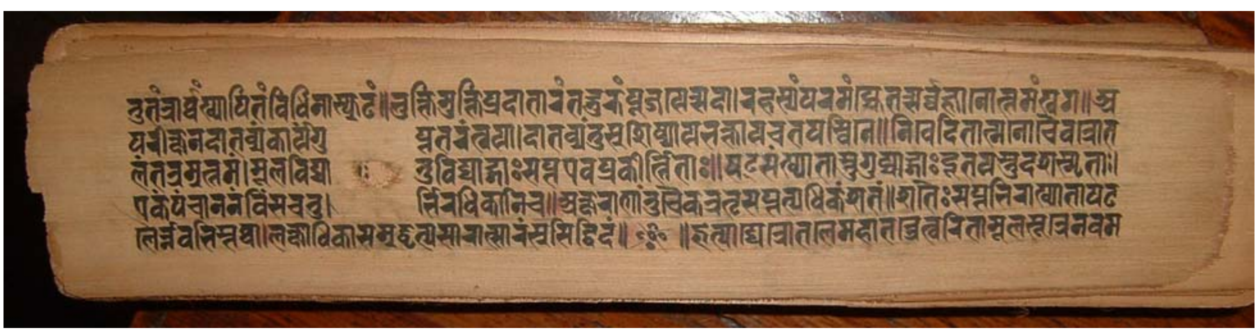


Figure 4.1: A twelfth century folio of the *Tvaritāmūlasūtra* in the Kaiser Library, Kathmandu

The long eighth chapter is a collection of various practical applications (*prayoga*) of the *vidyā*. It gives instructions for making magical diagrams (*yantra*) on funerary cloths, skulls, or less grim, walls and leaves. Goals include the standard black magic actions like killing an enemy, sowing dissension, driving a rival out of town, or controlling women, white magic actions such as creating peace and well-being, royal work like defeating an enemy army, and more specialized actions like destroying possessing demons and fevers. Also present, of course, are several rituals for destroying poison and healing snakebite victims. I mostly pass over the ninth and final chapter on yoga, as I

am not experienced in this subject. Suffice it to say that here it involves meditation, breath control, and visualization culminating in a vision of Tvaritā.

The *Tvaritājñānakalpa*, which I have mentioned several times already, is very parallel to the *Tvaritāmūlasūtra*. It is only two hundred verses in extent,[19] and the colophon places it as the thirty-fifth chapter of the eleven-thousand verse *Troṭalottara*. I know of three Nepalese manuscripts of it. The earliest is paleographically similar to manuscripts from the eleventh or twelfth centuries. It is not obvious from the parallel passages whether the *kalpa* depends directly on the *mūlasūtra*, but it is certainly abbreviated and shares many verses. It is notable in giving various applications (*prayoga*) of Tvaritā's basic syllables, sometimes using only a few of them, and sometimes more. These applications feature snakebite cures much more centrally than the *mūlasūtra*, although other topics are also given.

4.2.2 Borrowings

Many other texts include Tvaritā material, but little of her grandeur in the *Tvaritāmūlasūtra* carries over in subsequent literature. I will discuss her other identities shortly, but here I would like to point out some parallel passages in the *Agni Purāṇa* that are clearly dependent on the *Tvaritāmūlasūtra*:[20]

***Tvaritāmūlasūtra* 1**	***Agni Purāṇa* 310**
aṣṭādaśabhujā devī	*aṣṭādaśabhujāṃ siṃhe*
dharmasiṃhāsanasthitā // 41 //	
…	
tvaritā tatra cārūḍhā	
vāmajaṅghā pralambitā /	*vāmajaṅghā pratiṣṭhitā /*
dakṣiṇā dviguṇā tasyāḥ	*dakṣiṇā dviguṇā tasyāḥ*
pādapṛṣṭhe samarpitā // 45 //	*pādapīṭhe samarpitā // 3 //*
…	
vajradaṇḍāsicakraṃ ca	*nāgabhūṣāṃ vajradaṇḍe*
gadā śūlaṃ mahojjvalam /	*khaḍgaṃ cakraṃ gadāṃ kramāt /*
śaraṃ śaktiś ca varadaṃ	*śūlaṃ śaraṃ tathā śaktiṃ*
dakṣiṇena kṛtāyudhā // 55 //	*varadaṃ dakṣiṇaiḥ karaiḥ // 4 //*
dhanuṣpāśadharaṃ ghaṇṭā	*dhanuḥ pāśaṃ śaraṃ ghaṇṭāṃ*

[19]The text gives this figure itself. It is actually around one hundred and fifty plus prose, but the traditional way of measuring the length of a verse-text it by counting the average syllables per line which would include the prose too.

[20]For the following words in the *Tvaritāmūlasūtra* passage I deviate from H170/3: *pralambitā*, B126/9, *pralambitāṃ* H170/3; *dhanuṣpāśadharaṃ* B126/9, *dhanupāśaharaṃ* H170/3; *iṣṭasattvaparāṅmukhāḥ* B126/9, *duṣṭasattvā parāṅmukhāḥ* H170/3; *trakārāt* conj., *oṃkārāt* B126/9, *aiṃkārāt* H170/3; *sarvāṃs trāsate* B126/9, *sarvān trāśate* H170/3.

Concerning the *Agni Purāṇa* passage, I take the following words from the *Agni Purāṇa* e-text ("APe") rather than JOSHI's printed edition: *samarpitā* APe, *samīpsitā* JOSHI; *oṃkārādisvarārabhya* APe, *oṃkārād īśvarād ārabhya* JOSHI. It is evident from citations of these chapters by other scholars that the transmission of the *Agni Purāṇa* includes a great deal of variation.

tarjanī śaṅkham aṅkuśam /	*tarjanīṃ śaṅkham aṅkuśam /*
abhayaṃ ca tathā padmaṃ	*abhayaṃ ca tathā vajraṃ*
vāmapārśve kṛtāyudhā	*vāmapārśve dhṛtāyudham // 5 //*
…	
yas tu pūjayate bhaktyā	
gṛhe nityaṃ svaśaktitaḥ /	
śatravo vilayaṃ yānti	*pūjanāc chatrunāśaḥ syād*
iṣṭasattvaparāṅmukhāḥ // 66	
jayate pararāṣṭrāṇi	*rāṣṭraṃ jayati līlayā /*
līlayā pūjitā tu saḥ /	
vibhūtayaś ca vipulām	*dīrghāyū rāṣṭrabhūtiḥ syād*
ārogyaṃ dīrgham āyuṣam // 67 //	
sidhyanti sarvakāryāṇi	
divyādivyāny anekadhā /	*divyādivyādisiddhibhāk // 6 //*
…	
taleti sapta pātālān	*taleti saptapātālāḥ*
kālāgnibhuvanāntikān	*kālāgnibhuvanāntakāḥ /*
oṃkārādi svar ārabhya	*oṃkārādisvarārabhya*
yāvad brahmāṇḍa–vācakam // 82 //	*yāvad brahmāṇḍavācakam // 7 //*
trakārāt trāyate sarvāṃs	*takārād bhrāmayet toyaṃ*
trāsate caiva sarvataḥ /	
trotalā tena ākhyātā	*totalā tvaritā tataḥ /*
tantrārtho ’yaṃ pratiṣṭhitaḥ // 83 //	

The column on the left is extracted from forty-two verses in the *Tvaritāmūlasūtra* that are redacted as only five and a half verses in the *Agni Purāṇa*. This continues, with the next line in the *Agni Purāṇa* (310cd) picking up with *Tvaritāmūlasūtra* 2.1. I have given the *Tvaritāmūlasūtra*'s Sanskrit for verses 2.11–20ab in note 15 on Tvaritā's *mūlavidyā*, which one can compare to *Agni Purāṇa* 310.10–18. It is mostly word-for-word except in lines like *Tvaritāmūlasūtra* 2.11 where the vocative "O Lord of Birds" (*khageśvara*) did not fit the agenda of the *Purāṇa* and the line was simply dropped. In several cases the redactor tried to clean up the non-standard Sanskrit forms like *ūṣmāṇasya* by changing it to *ūṣmaṇaś ca*, but in a few cases he corrupts the sense even further. For example: "mounted by the fifth vowel" (*pañcamasvara–m–ārūḍhaṃ*) → "mounted by five vowels" (*pañcasvarasamārūḍhaṃ*). Needless to say M.N. Dutt's "translation" of the *Agni Purāṇa* passage in Joshi's edition is confused and notably altogether skips this and several other verses in the chapter. The parallels may be summarized as follows:

Tvaritāmūlasūtra →	*Agni Purāṇa*
1–4	310
5–6	311
7–8	312

Chapter 313 in the *Agni Purāṇa* has no material on Tvaritā, but it resumes with chapter 314, "*Tvaritājñānam*." Such a title makes us suspect that it may be drawing from the *Tvaritājñānakalpa*, but I found no parallels. *Agni Purāṇa* 309 also opens with "Now I shall tell the *tvaritājñānam*," but it too appears unrelated to the *Tvaritājñānakalpa* that reaches us. I do, however, see that most of *Agni Purāṇa* 309 is parallel with Nārāyaṇa's *Tantrasārasaṃgraha* 22, starting with verse forty-seven and going to almost the end of the chapter. *Īśānaśivagurudevapaddhati* 22 also has some parallels with this chapter. It is not clear now whether one of these texts is copying from another or if they independently copy from the same source text or texts, but I would not rule out the possibility that the *Agni Purāṇa* is drawing on post-canonical digests in some cases. It appears to use Nārāyaṇa's work in chapter 294, unrelated to Tvaritā but of interest because it is about classifying snakes.

These identifications of parallels just scratch the surface of what remains to be discovered by careful textual work taking into account the rich treasure of unpublished sources. I have many Tvaritā texts that I have not yet mentioned and have no time or space to explore in detail now, such as the aforementioned *Tvaritāvidhānasūtra*,[21] *Pārameśvarīmata* 39 which describes itself as drawn from the *Trotalottara*, and *Śāradātilaka* 10 (up to around verse 50) with Rāghavabhaṭṭa's useful citations of many other Tvaritā texts. In her book *The Iconography of Hindu Tantric Deities*, vol. II, Gudrun Bühnemann points to the tenth century *Prapañcasāra*, verses 13.26–31, as the source of her description in *Śāradātilaka* 10.[22]

4.2.3 Incorporations of Tvaritā

Much of the Tvaritā material in other traditions cannot at present be attributed to direct borrowing from the *Trottala* corpus. In this regard, let us return to the topic of her appearance. Dyczkowski lists three important features common to most of her visualized forms: that she is a tribal woman (*śabarī*), that she is adorned with snakes, and that she is associated with peacocks.[23] These criteria agree with her appearance in *Agni Purāṇa* 309, however the *Tvaritāmūlasūtra* visualization mentions nothing of her being a tribal woman or associated with peacocks, and so these features are absent in the chapters drawn from that work (310–312). *Agni Purāṇa* 314 has been taken to be a third unique visualization of Tvaritā in that text[24]—as two or eight-armed—however details of her visualization are not given and the eleven attendants match those in chapter 309 and so I think it is safe to assume it is coming from the same tradition. What tradition might that be?

[21] Although the *Tvaritāvidhānasūtra* is put in the mouth of Śrīvakrā (Kubjikā), she and her interlocutor Śrīkaṇṭha reference the "*Trottalāmata*" as a source and the material appears more closely aligned to the *Tvaritāmūlasūtra* and *Tvaritājñānakalpa* than other Kaubjika material I have seen.

[22] Bühnemann 2000: 207 (vol. 2).

[23] Dyczkowski 2009: 89 (vol. 2).

[24] Dyczkowski 2009: 88, citing Mallmann 1963: 160.

In *Kulakaulinīmata* 3, the main form in which Tvaritā is visualized agrees with DYCZKOWSKI's attributes, but it also mentions an alternative eighteen-armed form for use in magical rites.[25] This would seem to be a reference to our *Tvaritāmūlasūtra* version. On the provenance of this chapter, DYCZKOWSKI points out that it does not mention Kubjikā at all, but identifies her as Tripurā, and that he suspects this entire chapter was drawn from a tantra of another school.[26] I assume this other school would be some early form of the cult of Tripurasundarī.

Therefore, the early Tvaritā literature might be classified into two camps: the *Trottala* corpus and its borrowers on the one hand, and the texts apparently derived from an early or proto-Traipura tradition. Examples of the latter generally share the following features not present in the *Trottala* corpus:

- Tvaritā is visualized as a tribal woman with leaf-clothing, peacock feathers, and parasol;
- She is accompanied by eleven attendants plus two door guardians;
- The presence of the Tvaritā *gāyatrī* mantra;
- The core *vidyā* is enhanced by the addition, twice, of the syllable HRĪṂ.

It appears likely, then, that the origin of *Kulakaulinīmata* 3, *Agni Purāṇa* 309 and 314, Nārāyaṇa's *Tantrasārasaṃgraha* 22, and *Īśānaśivagurudevapaddhati* 22 all may lie in the early Tripurā cult. This furthermore appears to be the form of Tvaritā in which she was adopted into wider pantheons in the form of a Nityā, *yoginī*, *mātṛkā*, or *śakti* in the retinue of another goddess. For example, in later Traipura scriptures like the *Jñānārṇava* and *Śrīvidyārṇava*, Tvaritā features as an attendant (here *nityā*) in the retinue of Kāmeśvarī, a synonym of Tripurasundarī, and her *vidyā* is the twelve-syllable version enhanced with two HRĪṂS.

The key question is whether Tvaritā ultimately emerges from the *Trottala* corpus or that of *Tripurasundarī*, and the evidence points to the former. Although it may be tempting to suggest that a simpler visualization of Tvaritā as tribal snakebite goddess was the source of the more complex and encompassing eighteen-armed Tvaritā, it may not be the case. The cult of Tripurasundarī was devoid of the ferocious hordes of prior Kaula pantheons and was set to be incorporated into mainstream religion, and so had a need for powerful yet non-threatening deities. But perhaps there is a third model. Perhaps there was an original Tvaritā cult attached to an early *Trottala* scripture wherein Tvaritā had a more humble appearance that was adapted to be more Durgā-like as the cult grew in prominence as in the *Tvaritāmūlasūtra*. One cannot be sure, but perhaps these speculations will be useful avenues for future research.

Note too that this Traipura Tvaritā was closely associated with the Jain goddess Padmāvatī. The third verse of the *Bhairavapadmāvatīkalpa*—an important Jain tantric work from the eleventh century with significant dependencies on Śaiva tradition—runs as follows:[27]

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[25] ibid. 88

[26] DYCZKOWSKI, personal communication.

[27] JHAVERY 1944: 373 (p.1 of the edition's pagination): *totalā tvaritā nityā tripurā kāmasādhanī / devyā nāmāni padmāyās tathā tripurabhairavī //*

> Totalā, Tvaritā, Nityā, Tripurā, Kāmasādhanī: these are names of the goddess Padmā, and so is Tripurabhairavī.

In his Hamburg lecture entitled "The Appropriation of Śaiva Sources and Models in the Production of Jain Ritual Paddhatis from the 10th to the 15th Century," Alexis SANDERSON pointed to this verse as one among many pieces of evidence that the *Bhairavapadmāvatīkalpa* drew on Śaiva sources, in this case, he asserted, the Śākta cult of Tripurasundarī. The evidence which I have offered on the widespread presence of Tvaritā in Traipura sources both supports and is supported by SANDERSON's cogent thesis.

The connection between Padmāvatī and Totalā/Tvaritā must have been an easy one, since Padmāvatī was closely associated with snakes through her previous-life's role as snake-protectress of Pārśvanātha, the twenty-third *tīrthaṃkara* in Jainism, himself associated with curing snakebite. She remains an important goddess in Jainism even today, often pictured with a series of cobras with flared hoods shielding her from above.

Tvaritā herself is worshiped today. Consider, for example, the popular Tulja Bhavani temple in the Tuljapur district of Maharashtra whose website informs us that Tuljā is a Marathi form of Sanskrit Tvaritā.[28] The description of the idol and the descriptions on the website, however, makes it clear that she is regarded as Durgā, slayer of the buffalo demon, so one can only wonder about the roots of this particular temple.

Looking for Tvaritā on the internet, one predominantly finds references to her as a Nityā goddess, which is the identity that I believe was popularized in the early Tripurasundarī literature. At Celextel.com,[29] under the category Yantras » Tithi-Nitya, one can buy a copper Tvaritā *yantra* that they promise protects the owner from "poverty and poisonous attacks." At Shiva-Shakti.com,[30] is a description of Tvaritā as a Nityā goddess, evidently drawn from Traipura sources.

4.3 Kurukullā

The goddess Kurukullā is best known as a tantric Buddhist goddess and often identified with Tārā. Her Buddhist identity is so popular, that even so eminent a scholar as Jan MEULENBELD remarked that a reference to her by the ninth century Śaiva physician Māhuka was to a tantric Buddhist goddess.[31] He backed this statement up with nearly twenty references to her in the secondary literature.[32] What he did not know, and what the scholars he cites did not know, is that Kurukullā actually has a complex Śaiva identity that cannot easily be reduced to borrowing from the Buddhist traditions. Whether Kurukullā originally sprung from Buddhist or Śaiva roots cannot be easily determined, but here I can at least briefly show that it is not a simple question.

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[28] http://ncbinfotech.appspot.com/tulja/tulja.php?pageid=TV20.

[29] https://www.celextel.com/tvarita-yantra-320-mm-p-916.html

[30] http://www.shivashakti.com/nitya.htm

[31] MEULENBELD 1999, Vol. IIA: 134.

[32] ibid. Vol. IIB: 151.

4.3.1 Śaiva References

In Śaiva/Śākta literature, it is useful to distinguish between two Kurukullā identities: the first as a goddess who heals snakebite and keeps a home safe from snakes and harmful influences, and the second as a subsidiary goddess in various other goddess traditions, usually not associated with snakes or poison. The oldest references, so far as I can determine, are to the first identity.

The earliest Śaiva references come from the ninth century. Māhuka cites the power of Kurukullā and Bheruṇḍā in the opening verses of the first chapter of his *Haramekhalā*, but these are extremely brief—only one line for Kurukullā: "Kurukullā drives away snakes [when] inscribed at the threshold of the house."[33] The anonymous commentator fleshes this out somewhat by telling us that "threshold" means a certain part of the door—I would assume it is the lintel in conformity with the practice one sees in modern Nepal for the Nāg Pañcamī festival—and that one is to post a *yantra* there on birch bark which has been inscribed with the syllables of Kurukullā's *vidyā* on the six corners of two interlocking triangles, as in the following figure:



Figure 4.2: A Kurukullā *yantra* according to commentary on *Haramekhalā* 1.5.

Judging from the widespread references to it, the apotropaic practice of hanging this *yantra* in one's house may be the core of Kurukullā's fame in the early Śaiva tradition. Śaṅkuka's *Saṃhitāsāra* also mentions this practice in his section on Kurukullā as a Gāruḍa goddess. This text is roughly contemporaneous to the *Haramekhalā* (both circa ninth century), and at six verses, this is sadly the longest passage that I have seen on the early Śaiva Kurukullā. These verses also show that the Gāruḍika mantra practitioner would install the syllables on his body and be able to carry out various magical acts just like Garuḍa, incant a string with the *vidyā* and ritually place it on a patron to ward off snakes, and incant gravel to be thrown in a house to drive out *nāgas*. For details on this text and the practices mentioned, see SLOUBER 2011b: 51–56 (available online).

The *Kriyākālaguṇottara*, a scripture from around the tenth century drawing on older Gāruḍa and Bhūta Tantras, has a few more specifics:[34]

[33] Edition of BHATTARAI, 1972: 5–6.

[34] *Kriyākālaguṇottara* 35, mantra seventeen: *oṃ kurukulle svāhā / bhūrjapatre iyaṃ vidyā lekhyā gṛhadvāre parāṅmukham // sarpam uccāṭayati / saṃmukhena punaḥ praviśati /*

> oṃ kurukulle svāhā. This *vidyā* is to be written on a sheet of birch bark on the door of a house, facing out. She drives off a snake. By facing inward, it would enter again.

Ḍalhaṇa gives us several more references to this Kurukullā in his twelfth century commentary on the *Suśrutasaṃhitā.* Regarding 1,46.447 on kings avoiding poison food he says that the mantras used to purify food refers to infallible mantras which render the poisoned food harmless such as those of Kurukullā and Bheruṇḍā.[35] Commenting on 5,5.9, he again mentions these two as exemplary of antivenom mantras that he thinks the root text is referring to, but notes that he will not give them since they are taught in other works. He mentions Kurukullā a third time in his commentary on 5,5.51. All of this points to her prominence as an antivenom and anti-snake goddess in medieval Hindu India.

You may recall that the nineteenth chapter of the *Gāruḍa Purāṇa* is a sort of hyper-condensed Gāruḍa Tantra in thirty-five verses. Verses 14–17 are on Kurukullā, and they are so similar to the six verses on Kurukullā in the *Saṃhitāsāra,* that it makes one suspect that to be the Purāṇa's source, although it is also possible that each draws on a third source text.

The *Bhairavapadmāvatīkalpa,* which I mentioned before regarding Tvaritā, also includes a single verse along the same lines:[36]

> A *nāga* would not linger in a house where a Gāruḍika (*nāgāribandha*) has written the Kurukullā *vidyā* in the middle of a six-cornered diagram.

It is not significant that this is a Jain text—one need not posit a separate Jain Kurukullā—because much of this text is drawn from Śaiva sources. Other texts that refer to such a *yantra* include *Uḍḍāmareśvaratantra* 15.1, verse 121 in the unpublished *Yogaratnāvalī* of Śrīkaṇṭhapaṇḍita, and *Śāradātilaka* 24.8.

All of these references from texts from the ninth century up to the sixteenth century know Kurukullā as an independent Śaiva goddess whose *vidyā* may be used against snakes and poison. But this is not her only Śaiva identity. Like Tvaritā, she is also found in many texts as an attendant goddess to another deity. That the situation was complex is evident considering *Śaktisaṃgamatantra* 3,14, where the text emphasizes that the Kurukullā it teaches is different than the one in the Śrīvidyā tradition. There she is only an ancillary (*aṅga*) of Kālī, but here she is a *mahāvidyā* and a Nityā of Kālī.[37] Skimming the chapter, it is clear that this Kurukullā has no associations with snakes or poison, but is rather used predominantly for love magic. Going back to the older Śrīvidyā text *Tantrarājatantra,* one finds a one hundred and one verse chapter (22) on Kurukullā that also focuses predominantly on

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[35] *siddhair avyabhicāribhiḥ kurukullābheruṇḍāprabhṛtibhir hataviṣam annam iti sambandhaḥ* /

[36] Verse 10.41 in Jhavery 1944: *ṣaṭkoṇabhavanamadhye kurukullāṃ yo likhed gṛhe vidyām / tatra na tiṣṭhati nāgo likhite nāgāribandhena* // With Bandhuṣeṇa's commentary: *'ṣaṭkoṇabhavanamadhye' ṣaṭkoṇacakramadhye / 'kurukullāṃ' kurukullānāmadevyā mantraḥ / 'yo likhed' yaḥ ko 'pi mantravādī likhet / kva? 'gṛhe' gṛhadehalyām, svavāsottarāṅge / kām? 'vidyām' kurukullādevyā vidyām / 'tatra' tasmin gṛhe / 'na tiṣṭhati' na sthāti / kaḥ? 'nāgaḥ' sarpaḥ / kasmin kṛte sati? 'likhite' sati / kena? 'nāgāribandhena' garuḍabandhena // mantraḥ—oṃ kurukulle hūṃ phaṭ* //

[37] *Śaktisaṃgamatantra, Sundarīkhaṇḍa,* chapter 14, verses 8–9. Thanks to Wiesiek Mical for pointing out this chapter and sharing his draft translation of it.

love magic. It does, however, also mention the *yantra* to drive off snakes and a few other antivenom-type usages.

4.3.2 Buddhist Kurukullā

The Kurukullā of *Tantrarājatantra* 22 has a suspicious number of Buddhist features. Her encoded ten syllable *vidyā* (OṂ TĀRE TUTTĀRE TURE SVĀHĀ) in this chapter is identical to that of Kurukullā in a number of early Buddhist Tantras such as the *Kurukullākalpa* and the *Guhyasamāja*. I have not seen this *vidyā* in any other Śaiva sources. So does this make a Buddhist origin likely? Perhaps, but not necessarily. Wiesiek MICAL, a doctoral candidate at Universität Hamburg is writing his dissertation on Kurukullā, primarily from Buddhist sources. His deep research has also led him to the aforementioned Śrīvidyā and Kālīkula sources, and he has explored the origins of Kurukullā at length. Nevertheless, he remains uncertain in which tradition Kurukullā first arose, and he was only partially aware of her Gāruḍa tantric identity. Chronologically, the Buddhist sources appear to be earlier, but issues in dating most of these texts raise significant doubts. I eagerly await MICAL's forthcoming dissertation.

The early Buddhist Saṃmitīya sect had a subdivision known as Kurukullaka as early as the second century AD. This Theravāda sect bore no resemblance to Mahāyāna or Vajrayāna Buddhism and may have even burned tantric Buddhist scriptures in the medieval period.[38] According to MICAL, there are sources that link the name of this sect to a mountain as well as other sources linking Kurukullā to a mountain in Gujarat. Thus, although MICAL finds the evidence tenuous, theoretically a tradition of the goddess originating from a mountain may be independent of the earlier orthodox sect of the same name.[39]

The main source for the Buddhist Kurukullā cult was the *Kurukullākalpa*. This seems to be the source of several Kurukullā meditations in the *Sādhanamālā*, and could perhaps even be older than the *Hevajratantra*. While I have not read this text in detail, I can say that it shows a focus on using Kurukullā for both healing poison and for love magic. Kurukullā's *yantra* is also placed on a door to drive out snakes in verses 4.23–24. On the other hand, MICAL sees Kaula influence in some of its chapters, although the chronological feasibility keeps him rightly doubtful.[40]

To conclude, the question of Kurukullā's roots are far from solved and depend heavily on relative dating of various texts and traditions on both the Buddhist and Śaiva sides. It is also possible that the influences went both ways, in which case the relevant question is how the traditions influenced each other and not which came first.

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[38] According to *Tārānātha's History of Buddhism in India*, translated by CHATTOPADHYAYA 1970: 279.

[39] Personal communication.

[40] Personal communication.

4.4 Bheruṇḍā

The name of the goddess Bheruṇḍā immediately conjures avian imagery. According to K.N. Dave, the *bheruṇḍa* bird was either a Bearded Vulture, Adjutant Stork, or Dodo (1985: 397–399). The first two seem plausible because of their enormous size and striking fierce appearance. The Bearded Vulture, also known as lammergeier, can have a wingspan of up to ten feet, and the Adjutant Stork over eight feet. Hemacandra's lexical *Anekārthasaṃgraha* suggests that it may have referred to both birds: "The word *bheruṇḍa* refers to two fierce birds, [while] *bheruṇḍā* is a specific deity."[41] I would note in passing the two-headed bird named Gaṇḍabheruṇḍa, associated with Viṣṇu's Narasiṃha incarnation and part of the official seal of the state of Karnataka, although I see no connection between this mythical bird and the goddess Bheruṇḍā aside from the name.

4.4.1 Features in the Early References

As with Kurukullā, it is useful to distinguish the stand-alone snakebite-goddess of the Gāruḍa Tantras and dependent literature from her identity as an ancillary goddess in other Śākta sources. I have already mentioned several texts in connection with Tvaritā and Kurukullā that also feature Bheruṇḍā: the *Saṃhitāsāra*, *Haramekhalā*, and Ḍalhaṇa's commentary to several *Suśrutasaṃhitā* passages all seem to refer to the independent snakebite goddess. We also have references to her in the *Rasaratnākara*'s toxicology (*viṣacikitsā*) section, *Yogaratnāvalī* 122, and *Bhairavapadmāvatīkalpa* 10.12. Without exception the passages are brief, sometimes only half a verse. They say that the Bheruṇḍā spell should be chanted in the ear of a bite victim to free him of the venom. With the exception of Ḍalhaṇa, who declines to give the spell directly, all of these sources or their commentaries teach a Prakrit spell for Bheruṇḍā. The longest version is that following *Saṃhitāsāra* 151, which runs for five lines in my edition. The others are briefer; the *Rasaratnākara* version is only one line, but clearly based on the same Prakrit spell. Below I give the spell as found in each of the five sources, though I abbreviate that of the *Saṃhitāsāra*:

Saṃhitāsāra: SAṂ JOE MPAE BHERUṂḌĀE VI_BHARIAKARAṂḌĀE TAṂTA MAṂTA VISA ĀHOSAÏ JAṂBHAÏ MOHAÏ THĀVARA JAṂGAMA KIṂTIMA JAJA JĀHI RE JAJA JĀHI RE MAHĀPASĀU BHARĀḌĪE HARU VISA KARU ṆIVVISU HŪṂ HŪṂ / … (continues)

Haramekhalā: OṂ JOE MĀE BHERUṆḌĀE VIJJĀBHARIAKARAṆḌĀE MANTAṂ SUṆUHA JAHA GHOSAÏ HIKKĀRAÏ TAHA VISU ṆĀSAÏ THĀVARAJAṂGAMAO THAṂBHAÏ JAṂBHAÏ MOHAÏ JĀHI RE JĀHI RE /

Yogaratnāvalī: OṂ JOYASĀSAṆE BHERUṆḌE VIJJAHABHARIŚCA KARAṆḌE TAṂTU MAṂTU ĀGHOSAÏ PHEKARAT VIŚU NĀŚAYI THĀVARAJAṂGAMA MĀRE STAMBHAṆE MOHAṆA JĀHIRE GARA JĀṂ JAḤ /

[41] 3.188: *bheruṇḍau bhīṣamakhagau bheruṇḍā devatābhidi* //

Bhairavapadmāvatīkalpa: OṂ EKAHI EKAMĀTE BHERUṆḌĀ VIJJĀBHAVIKAJAKARAṆḌE TAṂTU MAṂTU ĀMOSAÏ HUṂKĀRA VIṢA NĀSAÏ THĀVARA JAṂGAMA KITTIMA AṂGAJA OṂ PHAṬ /

Rasaratnākara: OṂ EHA MĀTRA BHERUṆḌE AÏŪṂ BĪJAṂ BHAVIAKARAṆḌE TANTRA MANTRA AGDOṢA ĪN HŪṂKĀRE VIṢA NĀŚAÏ STHĀVARAJAṄGAMETI MANHUKAÏ /

Clearly the *vidyā* is in need of editing, but I do not feel confident enough to fix it. The *Haramekhalā* version seems more coherent in some respects. I partially translate it: "OṂ Yoga Mother Bheruṇḍā whose basket is filled with spells (?), listen to the mantra! As you cry out, screech, so must you destroy the poison, be it from a plant or animal—terminate it! Destroy it! Make it fail! Go! RE! Go! RE!" A *Gāruḍa Purāṇa* 19 reference sounds like our stand-alone Bheruṇḍā, but the spell is not in Prakrit: OṂ HRĪ HRAU HRĪṂ BHIRUṆḌĀYAI SVĀHĀ.



Figure 4.3: A *bheruṇḍa* bird (Bearded Vulture) in flight over Himachal Pradesh. Photo by *khecarī* scholar James MALLINSON, 2011.

4.4.2 Other Śākta Identities

Many other texts use Bheruṇḍā as an attendant goddess. The *Tantrarājatantra* has her as a Nityā alongside Tvaritā and Kurukullā. In verses 3.35–37, the text gives her nine seed-syllable spell in code working out to: OṂ KROṂ BHROṂ KROṂ JHROṂ CHROṂ JROṂ SVĀHĀ. It is completely different from the Prakrit *vidyā* of her independent identity, but here too she is said to be able to destroy the three types of poison. Rather than chanting in the ear of the victim, however, it need only be recalled by the initiate. The *Tattvacintāmaṇi* has a similar series of syllables for its Bheruṇḍā Nityā. In the *Brahmāṇḍa Purāṇa*, the *Viśvasāratantra*, and the *Matsyendrasaṃhitā*, she is listed as one of fifteen or sixteen Nityā goddesses, but no details on her form or mantra are given. In the *Matasāra*, Bheruṇḍā is one of eight Goddesses of Speech (*vāgeśvarī*).

4.5 Other *Vidyā* Goddesses

Some other important snakebite goddesses include Jhaṃkāriṇī, Jāṅgulī, and Suvarṇarekhā. Of these three, the most information is available about Jhaṃkāriṇī, owing to fifteen verses with commentary in Śaṅkuka's aforementioned *Saṃhitāsāra*. I briefly summarize the Jhaṃkāriṇī system here, and refer the reader to Slouber 2011b for more details.

Jhaṃkāriṇī is the female embodiment of a five-syllable spell (JHAṂKĀRIṆI DHVAṂ) identified with five gods—the so-called Brahma mantras Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa, and Īśāna respectively. They are assigned colors that differ slightly from the colors of these gods in Śaiva Siddhānta sources. They are installed on the fingers of the hand just as the Vipati and Nīlakaṇṭha mantras are. The practitioner then visualizes the first syllable of the bite victim's name and rubs it between the consecrated little finger and thumb to instantly destroy the poison. The other fingers are likewise rubbed with the thumb for varying effects. Each finger is simultaneously visualized as the syllable of the *vidyā*, a specific color, and the corresponding Brahma-mantra. The spell system is said to be useful for various types of poison as well as curing demonic possession, so yet again these two branches of medicine overlap.

The Jhaṃkāriṇī spell is also installed on the practitioner's body, effecting transubstantiation into Rudra. This identification with Rudra makes sense when considering the identity of the syllables with the five Brahma mantras, but the femaleness of the spell is somehow lost and the commentator makes no attempt to explain why installation of a *vidyā* results in possession by a god and not a goddess. There are several poetic verses describing the unique grandeur of a practitioner in such a state, and several more on specific uses of the spell such as erecting a pillar empowered by it in a town to keep away malevolent snakes and demons, and playing various musical instruments with the empowered hand in order to destroy any poison within earshot.

Jāṅgulī is a goddess almost universally known from Buddhist sources, but several sources attest to a Śaiva Jāṅgulī. The origin of the name Jāṅgulī is not clear, but since as far back as the *Arthaśāstra*, poison doctors have occasionally been referred to as Jāṅgulika. Lexical sources say that *jāṅgula* means poison, but this is rarely if ever attested in actual use. The most important Śaiva source I have discovered is a manuscript passage called *Jāṅgulīvidyā* from the Āśā Archives collection of Kathmandu. It was filmed and included on their DVD collection as manuscript number 3152, and may be the same manuscript filmed by the NGMPP under reel E395/12. The manuscript begins with a long spell to Jāṅgulī in which she is visualized as a fierce Śaiva goddess adorned with snakes, as a consort of Bhairava, and as capable of eating poisons, scaring off demons, and removing sins and nightmares. At the end of the long *vidyā*, her six ancillary mantras are given, followed by seventeen verses detailing the use of the *vidyā*. One use that is not commonly mentioned for snakebite goddesses is that a barren woman can wear a Jāṅgulī amulet on a necklace and become fertile. One verse emphasizes that no maṇḍala, gesture (*mudrā*), visualization (*dhyāna*), nor ritual is required for the spell to work; it need only be recited. These facts suggest that this particular Jāṅgulī spell was in common use among women who were not trained as ritual specialists.

References to the snakebite goddess Suvarṇarekhā are seen occasionally, but the passages are



Figure 4.4: Suvarṇarekhā *yantra*

consistently brief.[42] According to the lists of canonical Gāruḍa Tantras, there is one named *Suvarṇarekha*, and one wonders if it is possible that a whole scripture is condensed to only a verse or two in all surviving testimony. According to the *Saṃhitāsāra*, which has three verses with commentary on her, the *vidyā* consists of seventeen syllables: OṂ SUVARṆAREKHE KUKKUṬAVIGRAHARŪPIṆI SVĀHĀ. These are arranged two-by-two on the petals of an eight-petaled lotus with OṂ in the center. The syllables are installed on the hand and body of the practitioner and visualized like cooling snowflakes covering the burning body of the bite victim.

4.6 Conclusions

All of these Gāruḍa goddesses have multifaceted identities in the Śaiva and Śākta literature. They have separate literature, visual forms, spells, and identities in the early Gāruḍa Tantra material and several of them find a prominent position in the early Tripurasundarī literature. Which came first is difficult to prove, but the fact that the Gāruḍa Tantras give no hint that the goddesses are borrowed from another system is suggestive. On the other hand, the Tripurasundarī literature, and later Śākta systems that drew on it, frequently mention the ability of these goddesses to heal poison and drive away snakes. I close this chapter with one final passage from the *Śrīvidyārṇava*:[43]

> May the *vidyā* who is called Suvarṇarekhā, the one said to be an eradicator of snakes, give ease to me. May the mighty-looking *vidyā* called Kurukullā, arisen from the mouth of the Lord of Birds, always be present on the tip of my tongue. May the one called Jhaṃkāriṇī always be present in my body. [May the one] named Remover of Poison be a cleaver to the form of the Kali age. May Bheruṇḍā always be present in my throat. May Totalā be present in my head. And likewise may Suvarṇarekhā also always be present at my base. Let Jāṅgulī make my speech perfect for the destruction of poison.

[42] Most notably *Garuḍa Purāṇa* 19.19–20ab and *Śrīvidyārṇava* p.342.

[43] The numbering in the electronic edition is odd, but it cites it as p.342 of the 1947 Shrinagar edition: *suvarṇarekhiṇī proktā vidyā yā procyate kila // nirmūlinī bhujaṅgānāṃ sā karotu sukhaṃ mama / kurukulleti vikhyātā pakṣirājamukhodbhavā // yā vidyā sā mahārūpā jihvāgre sthātu me sadā / *jhaṃkāriṇīti* (conj., *oṃkāriṇīti* Cod.) *vikhyātā dehe sthātu sadā mama // *viṣāpahāriṇī* (conj., *vidyāpahāriṇī* Cod.) *nāma kalirūpavidāriṇī / bheruṇḍā sthātu me kaṇṭhe *totalā* (conj., *toralā* Cod.) *sthātu mastake // tathā *suvarṇarekhāpi* (conj., *śavalarekhāpi* Cod.) *mūle sthātu sadā mama / *jāṅgulī* (conj., *jāṅgalī* Cod.) *viṣanāśāya vācāṃ siddhiṃ karotu me //*

Chapter 5

Garuḍa, Gāruḍam, and Gāruḍika

5.1 Who Claims Garuḍa?

This chapter explores the identity of Garuḍa, some points of practice not yet discussed, and the occupational role of the Gāruḍika. For too long, most scholars have accepted the Vaiṣṇava sectarian claim to Garuḍa as "the mount of Viṣṇu" without questioning. Accepting this as Garuḍa's exclusive identity entails passing over a great deal of evidence to the contrary—his independent identity in the Veda, throughout Buddhist literature, in Śākta sources, and in other South Asian religions like Jainism and Sikhism. He is present in art and architecture across sectarian divides and is popular across East and Southeast Asia, usually independent of Vaiṣṇavism. Lastly, and most importantly, he has a Śaiva identity as a devotee of Śiva and he is the focal deity of the Gāruḍa Tantras.

It is only in the Vaiṣṇava sources that he is conceived as the mount of Viṣṇu, but that is the sole aspect of his identity that is recognized by most scholars. Take FLOOD's *An Introduction to Hinduism*, for example. In over three hundred pages, Garuḍa is only mentioned in passing twice, both times as the mount of Viṣṇu. As mentioned in Chapter 1, GOUDRIAAN was followed by MEULENBELD in asserting that Pakṣirāja is a Śaiva counterpart to Garuḍa.[1] Reading between the lines, I gather that these eminent scholars regarded the name "Garuḍa" as *inextricably* associated with Viṣṇu, which is absolutely not true. Aside from the Gāruḍa Tantras, Garuḍa shows up in several other Śaiva contexts: he is an interlocutor with Śiva in the *Kiraṇa Tantra*; he is also listed in the *Śivadharmaśāstra* among beings who are supremely devoted to Śiva and intent upon his worship.[2] In the *Jayadrathayāmala*, the goddess Ekavīrā is visualized as mounted on Garuḍa for the destruction of poison. In the same text, a Kālī form named Khageśvarī is visualized as mounted upon him.[3] There are many more examples one could name, in addition to those given in Chapter 2.

Still, Vaiṣṇava claims to Garuḍa have proven quite tenacious in modern times. Suresh CHAN-

[1] GOUDRIAAN 1981: 127 and HIML 1999, vol. IIB: 486.

[2] …*garuḍaś ca mahardhikaḥ / maheśvaraparā hy ete maheśvaraparārcanāḥ //*

[3] *Jayadrathayāmala* 4.49.10 and 4.38.10 respectively. I am grateful to Alexis SANDERSON for providing me with these passages.

DRA's *Encyclopaedia of Hindu Gods and Goddesses* (2001) claims that "Garuḍa is not separately worshipped widely as an independent god; he is worshipped together with Vishnu."[4] The odd placement of the adverb "widely" suggests that it was added as an afterthought. BANSAL may have plagiarized this passage from CHANDRA in her 2005 *Hindu Gods and Goddesses*. One website called "Indian Divinity" (hosted on "Webonautics.com"), copies CHANDRA's exact entry, but highlights in red that Garuḍa is not worshiped as separate from Viṣṇu.[5]

Encyclopedias and other sources consistently classify Garuḍa as a "minor god." The notion of "minor gods" is a major problem in the study of Hinduism, particularly because of the religion's kathenotheistic nature. In other words, in Hinduism a god is often worshiped as supreme over all other gods, if worshiped at all. As the evidence of Chapters 2 and 3 demonstrates, Garuḍa is certainly not conceived of as minor in the Gāruḍa Tantras and the scores of texts that drew on them. He has his own scriptures, his own major Purāṇa, an Upaniṣad, a history extending back to the Veda, and is an important figure in Buddhism and Jainism. Consider this opening verse by an anonymous commentator on Śaṅkuka's *Saṃhitāsāra*:

> May Garuḍa protect you. He yearned to break the Egg of Brahma which seemed to be reminding him of his past enclosure in his own egg as it was filled by his body which was rapidly expanding to steal the nectar-essence. [But] Śārṅgin (Śiva) approached him and made him once again come back to his normal form by reprimanding him with the words 'O Tārkṣya, give up this [form] which inspires fear in the triple universe of an untimely world destruction.'[6]

Here the entire universe is imagined as Garuḍa's fetal egg. His status in the *Mahābhārata* is similarly impressive (*Ādiparvan* 20, etc.).

As a result of the narrow sectarian view that Garuḍa is simply the vehicle of another god, there are very few dedicated studies of him. Here I review two of them. CHANDRAMOHAN's recent monograph *Garuḍa in Medieval Art and Mythology* (2008) sounds like a very promising source, but on inspection it betrays a disappointingly low level of scholarship and is at times confused. The author recounts the well-known mythological stories about Garuḍa and gives a shallow survey of Garuḍa in the art of India and that found outside of India. The second chapter, entitled "Literature Bearing on Garuḍa," is instead a list of sixty texts with Garuḍa in the title—most of which he clearly has not read—apparently drawn from a manuscript catalog. The list includes titles like our "*Garuḍapañcākṣarīkalpa*" and a "*Garuḍagarbhatantra,*" either of which would have demonstrated that Garuḍa is much more than the mount of Viṣṇu if only the author had bothered to read them. In a note on one title that includes the word 'tantra,' he presumes to teach us: "The tantras are mostly of the Śākta

[4] CHANDRA 2001: 101.

[5] http://www.webonautics.com/mythology/garuda.html (accessed Feb. 26, 2012).

[6] SLOUBER 2011b: 22. The edited Sanskrit reads: *pāyāt pīyūṣasārāharaṇasarabhasojjṛmbhitātmāvaruddhaṃ brahmāṇḍaṃ bhettukāmaḥ smarayad iva purā svāṇḍasampiṇḍitatvam / trailokyākāṇḍakalpakṣayabhayadam idaṃ muñca tārkṣyety upetya pratyākhyānāt svarūpaṃ punar upagamitaḥ śārṅgiṇā vo garutmā //*. Note that although Śārṅgin ("Bowman") can refer to either Śiva or Viṣṇu, the context assures us that it is Śiva.

(e.g. Kalikā), Kaumāra-Murukan (e.g. Kumāra), and Buddhist orders. They have a tantric orientation and some of them talk of the *pañcamakāras*…"[7] Needless to say, CHANDRAMOHAN does not have any inkling of the existence of the Gāruḍa Tantras.

Significantly better, although still unsatisfactory at times, was Shantilal NAGAR's 1992 monograph *Garuḍa—the Celestial Bird*. The most disappointing aspect of NAGAR's book is that he does not know the Gāruḍa Tantras, even though he has a chapter in the book called "As a Tantric Deity." This chapter is more like a note, because it has only three pages of text where half is a general introduction to the Tantras. In NAGAR's favor, he recognizes the historicity of Garuḍa's appropriation by the Vaiṣṇavas. He thinks broadly about Garuḍa and bird symbols in other cultures, and considers the art history record seriously, if somewhat superficially. NAGAR asserts several times that Garuḍa "made forceful inroads into the Buddhist pantheon."[8] While I understand that this is a figure of speech, one should certainly not consider his presence there as in any way forced. "Hindu" gods were present in Buddhist culture from the beginning. There was no barrier to them as one might expect in light of the more strictly-delineated Abrahamic theologies. NAGAR's third chapter, entitled "The Literary Evidence," is a useful overview of popular sources, but it is still quite limited in light of what is available. He has, for example, only a single page on Garuḍa in the *Agni Purāṇa* and barely more for the *Gāruḍa Purāṇa*.[9] His art history chapters seem sound. However, the exquisite Garuḍa statue at Changu Narayan temple on the rim of the Kathmandu Valley is widely dated to the fifth century AD with the pillar that it probably originally stood upon. The pillar is inscribed with the date of AD 464[10]—NAGAR describes it as simply "medieval."[11] As a side note, SLUSSER describes the local belief that this Garuḍa statue sweats during the summer Nāg Pañcamī festival because he is battling with the *nāga* Takṣaka. The sweat is wiped off with a handkerchief and is sent to the king. SLUSSER notes that even a thread of the handkerchief soaked in water renders the water a powerful cure for snakebite.[12]

5.1.1 Garuḍa as a Protective Deity

In Nepal and elsewhere in the Himalayas, Garuḍa is ubiquitous as a protective finial over temple doorways (*toraṇa*). It matters not whether they are Śaiva, Śākta, or Buddhist: it is extremely common to see Garuḍa at the top and center of the rounded and intricately carved or cast arches over doorways or on temple struts. Figures 5.1 shows an example of Garuḍa on the famous Svayambhū *stūpa* in Kathmandu. In Figure 5.2, he is a protector and devotee of the Newar-Śaiva goddess Taleju in Bhaktapur. Numerous Garuḍas and Chepus adorn the struts of a new temple to Svasthānī near Sankhu, Nepal in Figure 5.3. In Figure 5.4 Garuḍa consumes a Russell's Viper on a Bhutanese Buddhist monastery.

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[7] CHANDRAMOHAN 2008: 39–40.
[8] NAGAR 1992: 14.
[9] ibid. 109–111.
[10] SLUSSER 1982: 252.
[11] NAGAR 1992: 129.
[12] SLUSSER 1982: 254.

Another common figure frequently seen at the apex of temple doorways is the Kīrtimukha, or Chepu in Newari. Locals explain that Chepu is Garuḍa's brother. The iconography of Chepu varies. In some contexts he is portrayed as swallowing his own arms, but in Nepal, he is typically portrayed swallowing two snakes, one held in each hand. Since the position and iconography of Garuḍa and Chepu are so similar, one might object that all of the figures I describe and illustrate are not Garuḍa at all—at least not in the Buddhist context. I had an e-mail exchange on this topic with Dan MARTIN of Jerusalem and our general conclusion was that if the figure has a beak and wings, it is not Kīrtimukha. Kīrtimukha or Chepu, by contrast, has a more human-like nose, albeit flatter. Still, there are hybrid images where the figure has no beak, but does have wings and is eating snakes such as Figure 5.5.

I have found far fewer examples of Garuḍa on temple *toraṇa*s in India, but my search has been admittedly cursory. One can point to a Garuḍa above a temple arch in the eighth-century Kashmiri Mārtaṇḍa temple pictured in the Huntington Archives (scan number 0008953).[13] According to A. MORANDI and C. TOSTO, one prominent snakebite doctor in Kerala has an image of Garuḍa over the door of his home.[14] In all of these contexts, Garuḍa seems to function as a figure that protects the deity or humans inside from evil influences, symbolized by snakes. He is the guardian of controlled space, extending a safe sphere of Aryan domestication wherever he is placed. Such an interpretation is not mere rhetoric. Consider the following verse from the *Suśrutasaṃhitā*:

> Poison does not overcome [a person] in a region inhabited by Garuḍa, *deva*s, Brahman seers, dryads, or perfected beings and provided with antivenom herbs.[15]

My second chapter notes many protective measures people would take involving Garuḍa, such as the Garuḍa-image carved from the tooth of a hyena recommended in several texts. Doorways are potent symbols of boundaries between the controlled domestic space and the dangerous public sphere. I also mentioned the placement of a Kurukullā *yantra* over doorways to drive out snakes. Related to this is the practice of hanging offerings for malignant spirits over doorways and windows, usually consisting of hot chilis and lime. This is common throughout Nepal and India. Another example of protective doorway charms are the *nāgapāśa* images put up on the summer holiday called Nāg Pañcamī. These images often have pictures of snakes, spiders, scorpions, and centipedes with a protective verse. I mention these examples to support my claim that Garuḍa's protective function on doorway *toraṇa*s is an extension of practices that likely extend back to antiquity.

I would have liked to have offered my readers an in-depth art historical analysis of Garuḍa's roles, but unfortunately that has become impossible within the scope of this project. Let me just mention one other artistic context in which Garuḍa frequently appears without any link to Viṣṇu: in Nepalese, Tibetan, and Mongolian Buddhist paintings, carved manuscript covers, and statuary. Frequently, his portrayal in paintings merely reflects his position on architectural finials. For example, he adorns an arch over a Lama of the Karma Kagyu Order in a Thangka painting dated to the first

[13] The Huntington Archives may be accessed at http://huntington.wmc.ohio-state.edu/public/.

[14] http://www.ayurvedicpoint.it/Ayurvedic%20Point%20Articoli.php?id=14 (accessed Mar 3, 2012).

[15] *Suśrutasaṃhitā* 5.4.21: *suparṇadevabrahmarṣiyakṣasiddhaniṣevite / viṣaghnauṣadhiyukte ca deśe na kramate viṣam //.*

half of the seventeenth century from eastern Tibet (see Figure 5.6).[16] Similarly, see the thirteenth-century carved wooden manuscript cover from central Tibet (Figure 5.7).[17]

The *toraṇa* position is not the only context in which Garuḍa figures in Buddhist art. In one circa 1000 AD statue, he is instead present in a devotional pose underneath the main figure who Pratapaditya Pal identifies as Amoghasiddhi, with some reservations (Figure 5.8).[18] See also Figure 5.9, where Garuḍa adorns this stone Mahākāla statue from central Tibet (fifteenth century) in a *toraṇa*-like position.[19]

Thangka art reflects the visualization practices (*sādhana*) of Buddhists from the Himalayan and central Asian regions. Figure 5.10 is an eighteenth-century Mongolian painting of a deity called Vajrapāṇi-Hayagrīva-Garuḍa, evidently an amalgamation of these three gods who elsewhere appear separately. In our cited figure, the Garuḍa is perched upon the top of Vajrapāṇi. However, one can also find images of this deity where the Garuḍa element is portrayed via the main figure being winged. For example, Figure 5.11 shows a woodblock from the Narthang pantheon of a Hayagrīva figure with Garuḍa wings.[20] While one might object that wings do not necessarily indicate the deity Garuḍa, or that Garuḍa just means an eagle generically, the text and context indicate otherwise. Tibetan tradition did of course envision multiple Garuḍas, but they were understood to be divine and were marked as such by certain iconographical features: the crescent moon and dot, hands in addition to wings, and coloration. See, for example, Figure 5.12, in which three Garuḍas are distinguished from other birds. There is a *Vajrapāṇihayagrīvagaruḍasādhana* that I only have access to in an English translation by Dhondup 2001: "Meditation and Recitation of the Threefold Wrathful One." The purpose of the meditation is to protect oneself from harmful interferers. David Yeshe Green notes that these three are known as "the three antidote deities."[21] Note that Hayagrīva is a deity found across sectarian divides. I am aware of Vaiṣṇava, Śaiva, and Buddhist versions. *Hayagrīva* is the name of a canonical Bhūta Tantra, though I have not turned up any manuscripts of it yet.

Many more instances of Garuḍa in the referenced books could have been included. Indeed, it would be fruitful to systematically explore the iconography of Garuḍa in Buddhist art. One last comment I would make is that the index to Pal's book references all of these Buddhist Garuḍa images in the reflexive fashion that I have sought to refute in this thesis: "Garuda (Mount of Vishnu)."

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[16] From Rhie, Thurman, and Taylor 1996: 254.
[17] ibid. 314.
[18] Pal 2003: 132.
[19] ibid. 245
[20] Lokesh Chandra 1986: 259.
[21] See Green's website: http://bluegaruda.com/2012/04/09/nyenpa-lha-sum-empowerment/ (accessed Apr 10, 2012).



Figure 5.1: Toraṇa-Garuḍa prominently depicted over the shrine of Ratnasambhava in the south face of the Svayambhū Stūpa in Kathmandu, Shah Dynasty (1769-1951). He holds two snakes in his hands and clutches two female snake deities with his feet. • Photo by author, 2006.



Figure 5.2: Two Garuḍas on *toraṇa* over the Golden Gate (*sunḍhokā*), Durbar Square, Bhaktapur (AD 1753). Note the large size of the finial Garuḍa in relation to the main figure, the tutelary goddess of the Malla dynasty, Taleju Bhavānī. Taleju is often glossed as a form of Durgā. Magnified Garuḍa in devotional posture at Taleju's right foot. • Photo by author, 2008.



Figure 5.3: Garuḍas and Chepus adorning new Svasthānī temple near Sankhu, Nepal (completed in 2008). I regard the upper beaked figures as Garuḍas and the others as Chepus. Smaller alternating Garuḍas and Chepus ring the temple. • Photo by author, 2009.



Figure 5.4: Garuḍa with a Russell's Viper on monastery constructed by Bhutanese monks for the Smithsonian Institute's 2008 Folk Life Festival in Washington DC. This was the first time Bhutan was represented at an event of this size in the United States. • Photo by author, 2008.



Figure 5.5: A hybrid Chepu-Garuḍa painted as a *toraṇa* over the doorway that leads into the inner sanctum of the tantric shrine of Śāntipur at Svayambhū, Kathmandu • Photo by Alexander von Rospatt



Figure 5.6: Toraṇa-Garuḍa on seventeenth century Tibetan thangka • Excerpt from Rhie et al. 1996: 254.

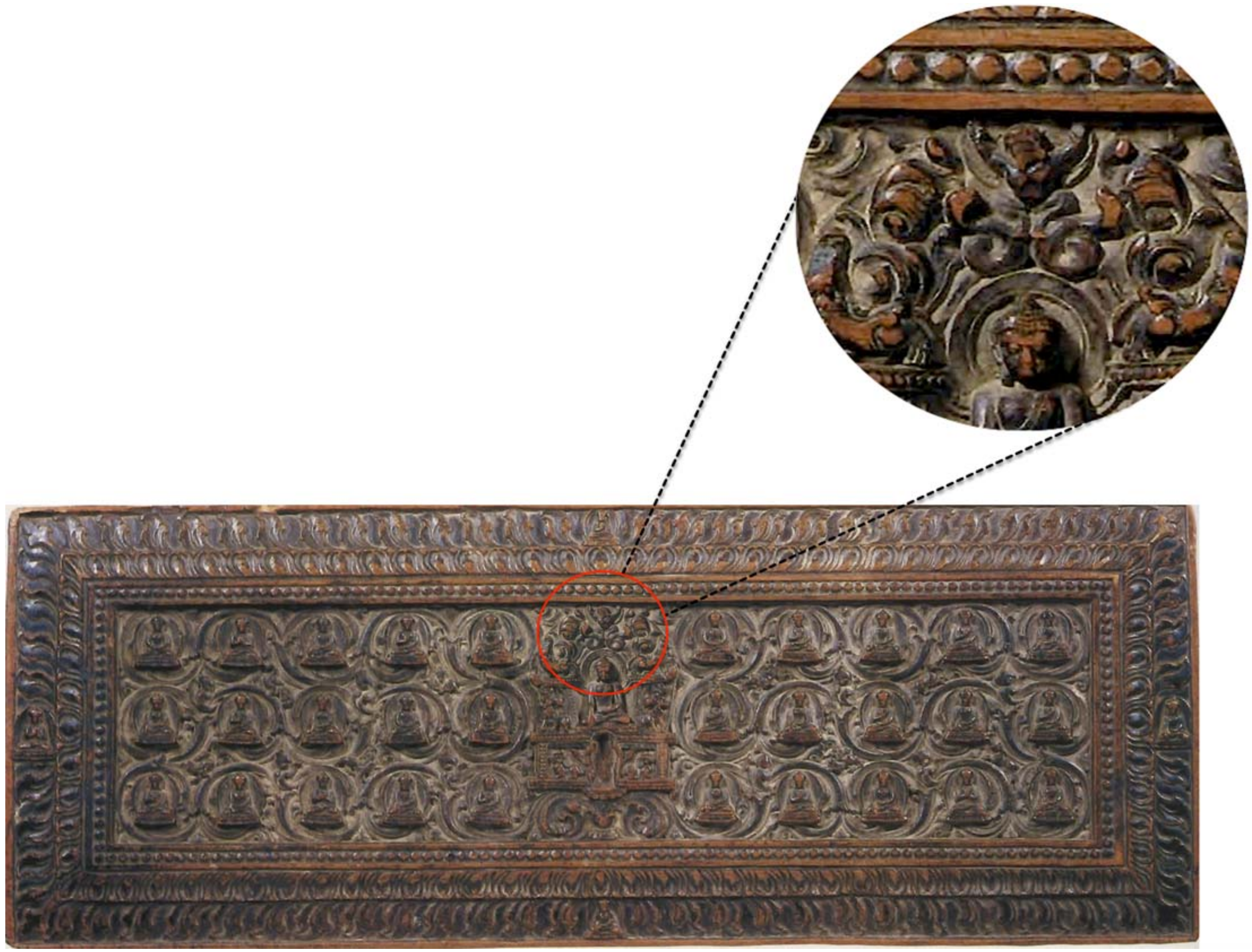


Figure 5.7: Toraṇa-Garuḍa carved on thirteenth-century Tibetan manuscript cover • Figure identified by and photo excerpted from RHIE et al. 1996: 314.



Figure 5.8: Statue of Amoghasiddhi with devoted Garuḍa from the western Himalayan region (c.1000 AD) • From Pal et al. 2003: 132.



Figure 5.9: Stone statue of Mahākāla with Garuḍa at apex (Fifteenth century, central Tibet) • From Pal et al. 2003: 245.



Figure 5.10: Eighteenth-century “Vajrapāṇihayagrīvagaruḍa” in the Zanabazar Museum of Fine Arts, Mongolia • Photo: Glenn H. Mullin and B. Batbold, http://www.himalayanart.org/image.cfm/50096.html

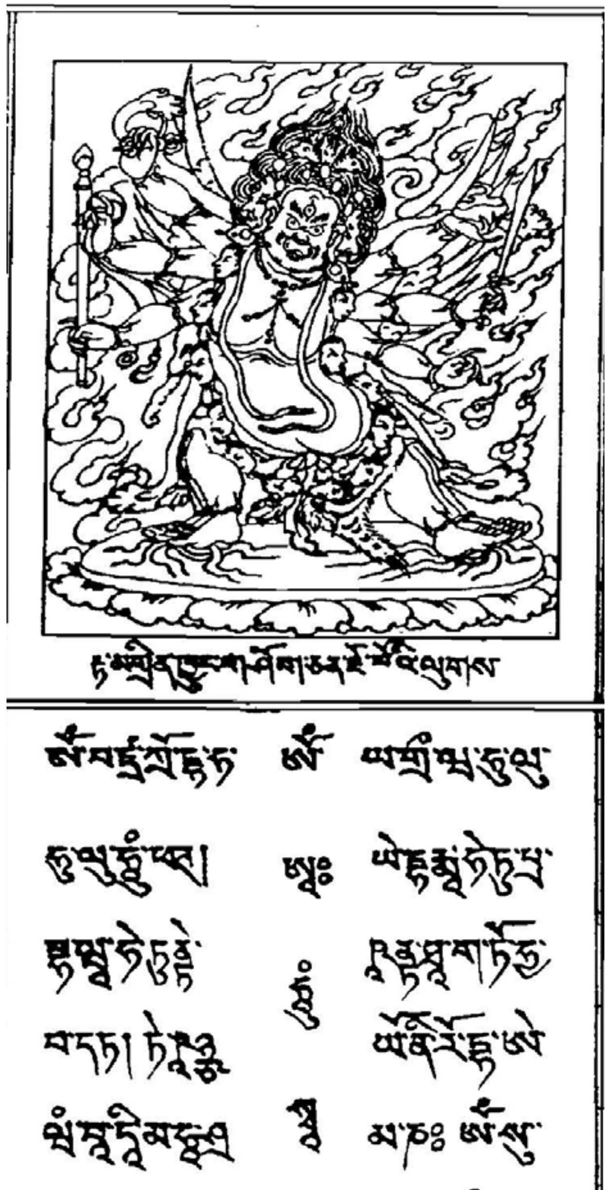


Figure 5.11: Woodblock of Garuḍa-feathered Hayagrīva of Atīśa • #673 in Chandra 1986: 259.



Figure 5.12: Multiple divine Garuḍas with distinct iconographical features over Mahākāla image from Central Tibet (sixteenth century AD) • Excerpted from Rhie et al. 1996: 222.

5.2 The *Gāruḍika*: Portrait of a Practitioner

Now that I have established the Gāruḍa Tantras as an important class of Śaiva scriptures, established the central mantras as widespread, and established Garuḍa as an independent and high-ranking deity in Asia, let us now turn to the Gāruḍika, the practitioner who becomes possessed by Garuḍa to cure envenomation. Who were these figures? Did they have to be male or from a certain class or caste? What role did they play in society? Were they sedentary or nomadic? What were some features of their practice that have not yet been discussed? What other functions did they fulfill? Although these questions cannot be answered with the desired precision, I have collected a good deal of evidence that I can present.

First of all, let us look at who could become a Gāruḍika. Most references are to male practitioners, but the *Camatkāracandrikā* presents us with evidence that females were also sometimes involved. In this Vaiṣṇava devotional story, Rādhā is bitten by a cobra and refuses to be seen by a male practitioner because it would involve being touched by a man other than Kṛṣṇa. Her mother-in-law goes to a female mantra practitioner who refers her to another female who learned snake mantras from her father (*sarpamantrān pituḥ adhyagīṣṭhāḥ*). This lady named Vidyāvalī is actually Kṛṣṇa in disguise. Although the story is fictional, one gathers that female practitioners would not have struck the audience as odd, although the expectation is that they depend on the more normative male lineage for knowledge and did not teach the profession independently. A real-life example, to back this up, is the fact that the well-respected Nampūtiri Brahman interviewed by Yamashita and Manohar reported that he had taught his knowledge of *viṣavaidya* to seven disciples, including his own daughter.[22]

Now regarding social class, both of these examples involved Brahmans. There is a bit of argument in the *Camatkāracandrikā* story when Rādhā's mother-in-law requests Vidyāvalī to come with her to attend to Rādhā. Vidyāvalī feigns offense saying "I am a woman of good family, wife of a Brahman, what am I in your mind, a Jāṅgulikī?" (*kulāṅganā vipravadhūr ahaṃ kiṃ bhavanmate jāṅgulikī bhavāmi*) Maharaja translates *jāṅgulikī* as "knowledgeable in the uncivilized art of snake charming," but this does not make sense for her to deny her knowledge when she is about to consent to go tend to Rādhā. Rather, the text seems to be making a distinction between the high-class occupation of the Gāruḍikī who remains in her home while patients are brought to her and a lower-class Jāṅgulikī who will travel to the patient for giving treatment. It would indeed seem odd in the Indian context for an upper-class doctor to travel to her patient who may be of any class, or for an upper-class patient to be carried to a lower-class doctor as the case may be. If I am right that Jāṅgulika refers to a lower-class practitioner, that could account for the scarcity of this word in Sanskrit discourse.

The Gāruḍa Tantras themselves do not explicitly exclude any class from practicing, but I do not have a lot of information on this subject. In the beginning of the *Saṃhitāsāra*, which I introduced in Chapter 2, a single *āryā* verse describes the qualities of a potential Gāruḍika:

Those men of stable minds, raised in the house of a guru, and devoted to the pure

[22] Yamashita 2007: 50.

> **path always become fit recipients of success in all rites.**<3> *With this [verse] he describes who is entitled [to seek] the rewards to be obtained that are taught in this text; to explain he says "**those of stable minds**," by which he indicates that they have correctly received the descent of power (*śaktipāta*). Indeed, without the the Supreme Lord's excellent descent of power, there is not stability of mind, which is the source of all success, nor a lack of negative mental activities such as doubt. With the phrase "**raised in the house of a guru**" he conveys that they serve the guru, worship Śiva, study the scripture, and have concentration and correct conduct. Likewise, with the phrase "**devoted to the pure path**" he conveys that [these entitled students should] have correctly carried out the range of ritual duties, such as those of a* putraka *initiate,*[23] *immediately after getting initiation, since **the pure path** consists of being intent on the performance of daily and occasional rituals without any desire [for rewards], service to the guru, etc. through being solely intent on propitiating the mantra, and the ritual [duties] of* putraka *initiates,* sādhaka *initiates, etc. Doing [all of] that out of a desire for reward or for controlling others, etc. is the impure path. With the phrase "these kinds of **men become fit recipients of success in all rites**," he is saying that (*ity uktam*) only a man who has the full set of characteristics of one entitled always becomes a recipient of the aforementioned rewards for all the particular rituals taught in this text. . . .*[24]

Therefore, social class or caste is not an explicit requirement, only stable mind, Śaiva training, and devotion to following a pure path.

Further clues about the lifestyle of the Gāruḍika may be found in the sections of the tantras dealing with omens. These omens generally involve a messenger (*dūta*) who goes ahead to report the case to the Gāruḍika. Whether or not he will decide to see the victim depends on the circumstances of the bite and omens surrounding the arrival and behavior of the messenger. One passage indicates that sometimes the doctor will travel to the patient,[25] although the context suggests that the doctor has a fixed homebase, as is common in contemporary practice in Kerala and elsewhere.

All of this is not to suggest that sedentary Gāruḍikas were the only students of Gāruḍa Tantra and other systems of treating snakebite. The same texts also mention snake-charming as an ac-

[23] *Putraka* refers to the second of four categories of tantric initiates, the others being *samayin*, *sādhaka*, and *ācārya*. Since these categories are not clearly distinguished here, I am uncertain about what *putraka* entails in this text.

[24] From Slouber 2011b: 25–26. The edited Prakrit for this verse is: *je thiraïttā gurukulavivaḍḍhiā suddhamaggasaṃlaggā / te hoṃti ṇarā saaaṃ siddhibhāaṇā salakammesu // 3 //* And the edited Sanskrit translation: *ye sthiracittā gurukulavivardhitāḥ śuddhamārgasaṃlagnāḥ / te bhavanti narāḥ sadā siddhibhājanaṃ sarvakarmasu // 3 //* The edited text of the commentary: *anena prakaraṇapratipāditasādhyaphalaviṣayādhikāriṇaṃ nirūpayati / tathā hi **ye sthiracittā** ity anena samyagvṛtaśaktipātatvaṃ pratipādyate / na hi parameśvaraprakṛṣṭaśaktipātam antareṇa sarvasiddhibījaṃ sthiracittatvaṃ saṃśayādivikalpaśūnyatvaṃ jāyate / **gurukulapravardhitā** ity anena gurucaraṇaśivārādhanaśāstrāśrayaṇasamādhisamācārasampannatvaṃ pratipādyate / tathā **śuddhamārgasaṃlagnā** ity anena dīkṣālābhasamanantaraṃ samyaganuṣṭhitaputrakādikriyākalāpatvaṃ pratipādyate / yato niṣkāmatayā nityanaimittikakriyānuṣṭhānaniṣṭhatvaṃ mantrārādhanamātraparatayā gurucaraṇādikaṃ ca putrakasādhakādikarma ca **śuddhamārgaḥ** / phalābhisandhinā vaśīkaraṇādyarthitayā vānuṣṭhīyamānam etad aśuddho mārgaḥ / evaṃvidhās tu **narāḥ sadā sarvakarmasu siddhibhājanaṃ bhavantī**ty anena sampūrṇādhikārilakṣaṇayukta eva sarvakālaṃ sarveṣu prakaraṇapratipādyeṣu kriyāviśeṣeṣu yathoktaphalapātraṃ naro bhavatīty uktam / asampūrṇalakṣaṇo hy adhikārī kadācit kasmiṃś cit karmaṇi paṭhitasiddhavidyāgadādisādhye phalabhāg bhaved iti //*

[25] *Kriyākālaguṇottara* 4.23cd: *prasthāne calito vaidyaḥ śakunāny etāni paśyati*, "The doctor who has set off and sees these omens…"

tivity that the practitioner can perform. I have yet to see a history of snake-charming in India, which would be a wonderful project to take up in light of the many unpublished references to it that I have uncovered in the course of this study. It seems likely that the snake-charming profession requires a nomadic lifestyle, or at a minimum, residing in a large city with a high turnover of pilgrims—a small village would have little means to support an entertainer and his family. At the same time, the snake-charmer would need to be well-versed in healing snakebites and controlling snakes to be able to ply his trade. It would be fascinating to know more about the knowledge transfers that went on between high-class text-based Gāruḍikas and wandering snake-charmers who handle the snakes themselves everyday.



Figure 5.13: A Snake-charmer (Sanpera) in the Skinner Album of the British Library, AD 1825 (Add.27255, fol.323).

The "hand of Garuḍa" (*tārkṣyahasta*) that I analysed in the previous chapter is akin to the snake-charmer's "Hood-shaped hand" (*bhogahasta*). The *Kriyākālaguṇottara*'s final chapter, entitled "Snake-charming" (*nāgakrīḍā*), opens with instructions for using this hand cupped like the hood of a cobra for three purposes: inspiring belief among people, showing the power of the mantras, and for entertainment (*lokānāṃ pratyayārthaṃ tu mantrāṇāṃ baladarśanam…kautukārthe*). According to the mantras that follow, the hand is possessed by the *nāga*s Vāsuki and Ananta, as well as other deities to tame the snakes and cure bite victims. The same chapter includes instructions for putting up the *yantra* of Kurukullā above the door of a house to drive out snakes. So, a picture emerges of an alternative type of practitioner who travels around showing snakes, curing bites, and perhaps going door-to-door to sell protective *yantra*s to households. The fifth chapter of the *Nārāyaṇīya Tantrasārasaṃgraha* also gives us some tidbits of information on how the snake charmer operated. In addition to describing a similar *bhogahasta,* it instructs the snake charmer to extract the two deadly fangs (5.47), use a wavering peacock feather to hypnotize the snake (5.51), and smear the hand with powerful antivenom herbal extracts before charming the snakes (5.60). That the snakes

were sometimes drugged is evinced in the *Kāmaratna* where the charmer uses datura to stupefy the snake. Note that snake-charming is currently illegal in India due to animal rights concerns. One will occasionally see them still, but it is less common than before.

Another aspect of the Gāruḍika's function was pointed out by Alexis SANDERSON.[26] He kindly provided me with edited passages of the *Jayadrathayāmala* that show a strong connection between weather magic, crop-protection, and the more expected functions of the Gāruḍika such as driving out snakes and treating snakebite. The fourteenth chapter of the third quarter section is on ritual propitiation of the goddess Matacakreśvarī. Some effects of note are described at some length in one part of the chapter: crop protection (*sasyarakṣaṇa*), controlling *nāga*s (*nāganigraha*), and destruction of poison (*viṣanāśana*).[27] For the first function, crop-protection, he fashions a sharp trident out of iron, consecrates it with the five precious minerals and menstrual blood, and then proceeds to visualize and worship the goddess on the tip of the trident. This enlivened substrate (*mūrti*) is then installed in the field to ward off thunderstorms and lightning. Our practitioner is told to roam the fields silently reciting the spell to the goddess in order to protect the field as well as ritually staking off its boundaries. This whole procedure frightens the *nāga*s who then flee the power of the trident. Skipping a longer passage that describes the practitioner warding off threatening thunderheads through ritual means, next comes a section on punishing or controlling the *nāga*s (*nāganigraha*). The practitioner, apparently without a shred of fear toward the powerful *nāga*s, approaches the pond where they live (*nāgakuṇḍa*) and ritually stakes off the area so they cannot escape. He even brings the *nāga* lord Ananta under his power, let alone other cobra-lords.

All of this is interesting, but not directly related to Gāruḍa Medicine. The connection, however, comes subsequently when the very same practitioner treats snakebite with a drink which has been empowered by chanting the spell over it. The text grandly promises that he can cure even a *kāladaṣṭa*, that category of bite victims that Gāruḍikas normally will not treat because they are fated to die.[28] He also treats those who have swallowed the most toxic plant poisons, as well as transfers the poison into his own body without being harmed, just like Garuḍa. He may then attract snakes, charm them, and send them away.

That this conjunction of weather-magic, crop protection, controlling the *nāga*s, snake charming, and curing poisons was not a unique profession imagined in the *Jayadrathayāmala* is evinced by another passage sent to me by Professor SANDERSON. Kṣemendra's eleventh-century satirical poem *Narmamālā* (2.142–145)[29] contains a description of a low-caste leather worker whose social aspirations finally lead to him becoming a lord (*bhaṭṭa*). He does it by climbing the social ladder,

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[26] Personal communication.

[27] SANDERSON, personal communication. The passage he edited and sent is based on folios 102v–104r of the manuscript filmed by the NGMPP as A 152/9.

[28] Compare this Buddhist ridicule of the Śaiva Gāruḍikas: "All the Gāruḍikas give up the bite victim for dead and say 'fatal case.'" This is from the *Buddhakapālatantra*, chapter 4, being edited by Mei ISAACSON, Harunaga ISAACSON, Luo HONG, Xuezhu LI, Sang DHAK, and LUMTSHO. I thank Mei ISAACSON for sharing the chapter with me. Here is the Sanskrit, but note that the grammar is seriously faulty, a hallmark of this particular tantra: *mṛteṣv api daṣṭakaś caiva tyaktvā gāruḍikā sarvve kāladaṣṭo vadanti ca.*

[29] BALDISSERA 2005: 28.

first becoming a dancer through association with his sister who dances and then by landing a job as a protector of crops because he knew the Gāruḍa Tantras (*gāruḍakalpajña*). Thence he becomes guardian of a village Gaṇeśa temple, then a servant of a city official, and finally he becomes a nobleman. The passage is a valuable reference that substantiates the *Jayadrathayāmala*'s account of the overlap of these roles, as well as an independent log of the social level at which one type of Gāruḍika operated. The fact that the Gāruḍa Tantra texts themselves never mention crop-protection, weather magic, or directly threatening the *nāga*s suggests that they were popularly adapted to uses other than those directly intended. Most of the canonical titles have been lost, however, so one must keep an open mind to the possibility that some of them taught alternative applications.

5.3 Possession and the Gāruḍika's Episteme

In Chapter 3, I referred to the Gāruḍika's ritually-produced possession by Garuḍa whereby he carries out the rites associated with the Vipati mantra. Here I consider possession by Garuḍa more broadly and reflect on the firmament of such a medico-religious episteme of health. "Possession" is probably the best single term in English for the phenomenon under consideration, but "spiritual transformation" is closer to the phenomenon in question. It is a fully controlled process, unlike demonic possession, which was thought to strike vulnerable people spontaneously. "Becoming" Garuḍa was the fundamental act of the ritual, judging by its frequent mention in the literature. Thus:

> "He would become equivalent to Vainateya."[30]
> "…recalling oneself as Garuḍa…"[31]
> "…his body made into Garuḍa…"[32]
> "'By Garuḍa' means by the mantra practitioner whose spirit has been made into Garuḍa."[33]
> "Then he becomes peerless, O Goddess, just like Garuḍa."[34]
> "The mantra practitioner, equal to Vainateya, [would be capable of] removing thousands of loads of poison."[35]

Therefore, some texts use the language of "becoming," whereas others tend more toward "being like." The Buddhist *Jāṅgulīsādhana* mentions *garuḍeśvaratvaṃ*, "becoming Lord Garuḍa" as a possible result of the visualization practice.[36] The *Tvaritāmūlasūtra* promises that one who recites the Tvaritā spell would have Śiva, Tvaritā, and Garuḍa existing as a triad in his body.[37] I conclude, then, that although "possession by Garuḍa" was the widespread goal of practice, the precise nature of the "possession" varied from source to source.

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[30] *Tvaritājñānakalpa*, verse 53: *vainateyasamo bhavet*.
[31] *Bṛhattantrasāra* 3.156: *smaran garuḍam ātmānaṃ*, Rai 1985: 319.
[32] *Tantrasadbhāva* 26.50: *garuḍīkṛtavigrahaḥ*.
[33] Commentary to *Saṃhitāsāra* 96: *garuḍena garuḍīkṛtātmanā mantriṇā*.
[34] *Śrīvidyārṇava*, p.401: *tato bhavati deveśi vainateya ivāparaḥ*.
[35] *Jñānārṇava* 19.33ab=*Tattvacintāmaṇi* 22.89ab: *vainateyasamo mantrī viṣabhārasahasranut*.
[36] *Sādhanamālā* #121, p.253: *garuḍeśvaratvaṃ kavitvaṃ sarvaśāstraviśāradatvaṃ sarvaviṣaharatvaṃ bhavati na sandehaḥ* /
[37] *Tvaritāmūlasūtra* 1.92: *yastvimāṃ bhyāsate vidyāṃ sakṛduccāraye 'thavā / devī devaśca garuḍastritayaṃ tiṣṭhate tanau* //

In a consideration of the Gāruḍika episteme in medieval India, it seems prudent to distinguish between the episteme of the Gāruḍika specialist and that of his patients. Alexander von ROSPATT noted that a gap in knowledge is common to all doctor-patient relationships,[38] and while I agree, the epistemic gap that I refer to goes beyond the level of knowledge. The Gāruḍika inhabited a highly specialized ritual universe that functioned by rules that would be entirely foreign to most of his patients. The patients would have known little about the operations of the specialist except that they were renowned as highly effective. On the other hand, I do think some amount of his world-view had to have penetrated the popular imagination. The patient and his or her accompanying family were probably unaware of the typologies of snakes and bite victims, the intricacies of the practitioner's visualization, the handling of the five elements, and the functioning of the various orderings of the mantra. They would, however, know that in some cases the practitioner would refuse treatment because of astrological or ominous reasons, and they likely also understood that the power of the mantra to heal the envenomation stems from Garuḍa. Thus, one key feature of the traditional Gāruḍa Medicine episteme shared by practitioners and patients alike was the belief in the authority of Garuḍa. As I mentioned before, Garuḍa was the immensely powerful king of birds and archenemy of snakes. When the king is in control of his enemies, that is to say, when Garuḍa successfully protects humans from unwarranted snakebite and untimely death, then all is well. Health seems to have been understood as this balance in nature. Snakebites will occur, but in a healthy society, Garuḍa will be there to punish the snakes and remove the poison.

A further level of authority in this system is the transmission of knowledge. The knowledge is effective because it is divine in origin. The scriptures themselves are usually revealed by Śiva, therefore it is Śiva's authority that testifies to the validity of the health system. Even the post-canonical digests and Purāṇas commonly use the tag phrase "as taught by Śiva," reminding the reader that this is not made up by people, but has scriptural authority. The chain of command is then Śiva to Garuḍa to the Gāruḍika practitioner who embodies him. Even in the systems that focus on herbal treatment, the recipes are still taught by God and memorized by the Gāruḍika. The public's faith in every step of this chain of command is the basis of healing in the Gāruḍa Tantras. It is a leap for most of us to accept that Garuḍa is a real divinity, that a practitioner can be possessed by him, and that an acute and life-threatening emergency such as snakebite can be successfully managed by this sort of practitioner. Nevertheless, in order to understand the people who existed and still exist in an episteme where this is truth, these epistemic boundaries need to be carefully negotiated in our scholarship.

[38] Personal communication.

Chapter 6

Conclusions and Directions for Future Research

My main objective in this thesis has been to introduce the Gāruḍa Tantras to the academic community. Prior scholarship was split between knowing the contents, but not the context, or vice versa. Other works on South Asian medicine relied on theoretical approaches that did not lend themselves to an accurate portrayal of religious elements, whereas Religious Studies scholars have been hesitant to take on the difficulties of working with unedited and technical sources. My survey of the Sanskrit and Middle Indic literature established that the Gāruḍa Tantras had widespread influence and that the theme of snakebite medicine can be fruitfully studied through several millennia of the textual record. The Gāruḍa Tantras were drawn on by the authors of scores of texts from the Purāṇas, Āyurvedic works, and post-canonical Śaiva compendia to Vaiṣṇava, Jain, and Buddhist Tantras.

My close analysis of the mantra and *vidyā* systems has shown that they were quite complex and changed a great deal over time. The Vipati itself appears to have been based on an older system of element visualization and identification with Garuḍa that did not rely on the five syllables. The Vipati mantra was integrated into a complex system of internal worship and visualization that involved deposition of mantras on the hand, heart, and the body. Several other mantra systems of the period also relied on installing mantras on the hand, such as Nīlakaṇṭha's mantra or the *nāga* centered *bhogahasta*. I also emphasized the modern influence of the Vipati mantra: it is recited by *viṣavaidya* practitioners in South India, by women on internet forums looking for solutions to infertility, and by Tibetan Buddhists in Berkeley who chant it while visualizing Garuḍa for purification and well-being. The snakebite *vidyā*s are not as influential today as they were in the past, but now much more is known about their origins and their development in other Śākta contexts. They tended to require less technical training than mantras, and were thus more accessible to the wider populace.

The scope of Garuḍa's identity ought to be re-evaluated in light of the evidence I presented in this thesis. In Vaiṣṇava contexts, he is certainly the mount of Viṣṇu, however Garuḍa bore no such affiliation in many other traditions throughout Asia. He was rather a protective figure who graced,

and still graces, the art and architecture of many religious traditions. I advanced several questions about the identity and status of the practitioner of the Gāruḍa Tantras, the Gāruḍika or Vātika, but much more work remains to be done to come to definitive conclusions. Similarly, I opened the door for future work on snake-charmers, whose tradition parallels and occasionally overlaps with that of the Gāruḍika.

Still, the dissertation only scratches the surface of this topic; there is still much original research left undone. One promising project that future research could take up is a concordance of the herbal ingredients and remedies used in Gāruḍa Tantras and Āyurvedic texts. This would be of interest to modern scientific researchers and may be valuable to historians if it were possible to trace specific recipes through different texts and time periods. The main difficulty of such a project is correlating Sanskrit names with their Latin equivalents in a context where many plants have various names, some may no longer be in use, and some names may refer to more than one plant, depending on the region. I think it is possible and worthwhile, but it would be a time-consuming project.

Many important texts I have referred to have not yet been properly studied. Therefore, future researchers may wish to delve deeper into some of them. The most interesting texts that I would prioritize are the unedited *Yogaratnāvalī*, the many unedited *Tvaritā* texts, the unedited two-thirds of the *Saṃhitāsāra*, the Jain *Jvālāmālinīkalpa*, *Vidyānuśāsana*, and *Khagendramaṇidarpaṇa*, and the Keralan *viṣavaidya* classics like the *Jyotsnikā*, *Viṣacandrikā*, and *Lakṣaṇāmṛta*. With this thesis as a background, one could explore the origins of the Keralan tradition and try to trace specific recipes and mantras through time and texts. I have no doubt that many more exciting discoveries will be made in South Asian archives. Finding a manuscript of the original canonical *Pakṣirāja*, *Śikhāyoga*, or *Bindusāra*, for example, would profoundly improve our understanding of the Gāruḍa Tantras and Śaiva Tantra in general. In other words, a lifetime of work awaits scholars interested in these fascinating texts. My first priority will be to finish editing and translating the *Kriyākālaguṇottara*, which could take several years to do properly.

One person would be hard-pressed to learn all of the languages in which Gāruḍa Medicine works are written. I look forward to more scholarship from specialists in languages other than Sanskrit and Middle Indic. As mentioned before, I know of relevant material in Tibetan, Bengali, Tamil, Malayalam, Kannada, and Telugu literatures, and those of many other languages—not to mention Southeast Asian languages and oral traditions. More original work in these regional languages can only improve our understanding of Gāruḍa Medicine.

Part II

Edition and Translation of *Kriyākālaguṇottara* 1—7, 30, and 34

Introduction

An important contribution of this dissertation is its grounding in sources previously unknown to modern scholars. Working with this new material is a challenge, because it is generally unedited and reaches us in varying degrees of corruption. By corruption I refer to variants and mistakes introduced into texts through long centuries of handwritten textual transmission in South Asia's manuscript cultures. Scribes often do not understand the meaning of what they are copying, or they do understand it but their human hands err. Small errors become magnified by repeated copying of a text. Or, a well-meaning reader may do further damage by erroneous "corrections." These challenges are only compounded by the esoteric subject matter couched in coded verses. It is enough to deter many scholars from working on unpublished material. The discipline of philology offers many useful tools for approaching unedited texts. My philological training in Berkeley, Kathmandu, and Hamburg have taught me the skills necessary to work with these texts.

An important principle of philology is to provide readers with all of the evidence used to arrive at the edited text. Thus, critical editions are usually furnished with a sizable apparatus of notes and variants "below the line." The text "above the line" is the hypothesis—critical editions are never definitive, as Harunaga Isaacson so elegantly clarified in his recent review article "Of Critical Editions and Manuscript Reproductions: Remarks apropos of a Critical Edition of *Pramāṇaviniścaya* Chapters 1 and 2."[1]

This Part II of my dissertation serves to make an important Gāruḍa Tantra source available to a wider readership. I refer so frequently to the *Kriyākālaguṇottara*, that I am including here the chapters that are most relevant to the arguments put forth in Part I of the dissertation. Section 2.5.1 serves as an introduction to the text. I plan to edit, translate, and publish the entire *Kriyākālaguṇottara* in the coming years. However, for the purpose of this dissertation, I restrict myself to a reproduction of the principal chapters dealing with Gāruḍa Tantra material, viz. chapters 1–7, 30, and 34.[2]

These nine chapters have been fairly rigorously edited and checked by myself and Harunaga Isaacson, although our best efforts and his impeccable knowledge of Sanskrit was not enough to solve some of the obscure and elliptical passages. Chapter 6 and some of chapter 7 were also read

[1] Isaacson 2010.

[2] Chapters 14, 24, 28–29, 31–33, and 35 also have material related to Gāruḍa Tantras, but have not been included here.

with Alexis Sanderson during my three-week visit to Oxford in October 2010. Though many improvements resulted, not everything about the text could be clarified. The translation, then, is also highly tentative. In particularly difficult passages, I simply note the tenuous state of the translation and I often add question marks to highlight the most doubtful areas. More experience in this new field of study will improve our understanding of the more difficult sections.

Editorial Method and Description of the Manuscripts

The following edition draws on three of the six Nepalese manuscripts of the *Kriyākālaguṇottara*.[3] I dispensed with the other three manuscripts[4] here, because they are directly dependent upon the prior three. Details of the three primary manuscripts and the rationale of my stemma of the relationships between all six were given in my 2007b article in the Newsletter of the Nepal German Manuscript Cataloguing Project, # 5[5] and I reproduce what follows from that article. Readers may wish to refer ahead to the stemma on page 165 to clarify the relationships I describe.

The palmleaf manuscript ("$\mathrm{P}_{\mathrm{ALM}}$") descends from the common ancestor of all of the manuscripts through a line of transmission ("γ") that is independent from the other two manuscripts ("Pr_{B}" and "D_{C}", both offshoots of a no longer extant "β"). Therefore, when a reading agrees between the palmleaf and one of the other two manuscripts, it is taken very seriously. This is not to say that I mechanically follow the stemma to arrive at the critical text, because in several cases I go against all manuscript evidence when higher criticism provides a compelling case to do so. I should also note here that although the palmleaf manuscript is far older than the other two, it often has inferior readings. This is possible because the others, though younger in material, often preserve an older and more accurate version of the text. As a modern philologist, I follow few hard-and-fast rules[6]—my approach is an eclectic method of evaluating each word or phrase on its own merits in the light of available evidence. Evidence may take the form of other manuscripts, citations in commentaries, passages included in compendia, and parallel testimonia.

For the sake of brevity I describe only the "firsthand witnesses" to the text ($\mathrm{P}_{\mathrm{ALM}}$, Pr_{B}, and D_{C}).

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[3]Namely those filmed by the Nepal German Manuscript Preservation Project as reel numbers B25/32 ("$\mathrm{P}_{\mathrm{ALM}}$"), E2189/6 and B120/11 ("Pr_{B}"), and A149/2 ("D_{C}").

[4]Namely NGMPP reel numbers C30/6 ("D_{B}"), B120/3 ("D_{A}"), and B119/5 ("Pr_{A}").

[5]Easily accessible at http://www.uni-hamburg.de/ngmcp/nl5light˙e˙e.pdf.

[6]Regarding the "mechanical" approach to textual criticism, see A.E. Housman 1922: "The Application of Thought to Textual Criticism."

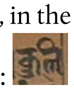
P$_{\text{ALM}}$ "Palmleaf"

Title: *Kriyākālaguṇottara*
Script: *Nandināgarī/Pāla*[7]
Medium: Palmleaf
Condition: Very good. Occasional smeared folios. A few damaged leaves.
Size: 31.5cm X 5.5cm
Number of folios: 144
Lines per Side: 4–5
***Akṣaras* per line:** *circa* 50
Location Held: National Archives Kathmandu (NAK) 3/392.
Microfilmed: NGMPP B 25/32; filmed September 27th, 1970
Photographed by Author: July 28th, 2006.
Colophon Date: *Nepāladeśīyasaṃvat 304 jyeṣṭhasudi 13 gurau.*
Many scholars have taken note of P$_{\text{ALM}}$'s final colophon and the important historical information it offers.[8] Of particular interest is identifying the location in which it was written, Dhavalasrotapura, and the status of the ruler "Mahāsāmanta" Ratnadeva (Ratnadīva [*sic*]).[9]

Catalogers have generally fared poorly with the script of P$_{\text{ALM}}$. A few notable features to look for include deletion of an *akṣara* with a thin vertical mark above it,[10] alternating *pṛṣṭhamātra* and "modern" Devanāgarī *e* and *o* vowel marks, and the non-initial vowel *i* written as an "afterthought."[11] A few notable ligatures include *rṇṇ*,[12] *dhā*,[13] and *dhye*.[14]



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[7] Sanderson 2007: 436.
[8] See, most notably, Regmi 1965: 191–192, Pant 1977: 19–24, and Petech 1984: 72–73.
[9] For a full discussion of the colophon and related issues see Slouber 2007a, available online.
[10] *Cf.* P$_{\text{ALM}}$ 42^{v}, line four, in the transcription example.
[11] See P$_{\text{ALM}}$ 12^{v}, line one:  *kuli*°.
[12] *Cf.* P$_{\text{ALM}}$ 42v, line three, in the transcription example.
[13] *Cf.* P$_{\text{ALM}}$ 42v, line five, in the transcription example.
[14] *Cf.* P$_{\text{ALM}}$ 47v, line two: .

Transcription Example:



Transcription of "P$_{alm}$" folio 42^{v}, NGMPP B25/32

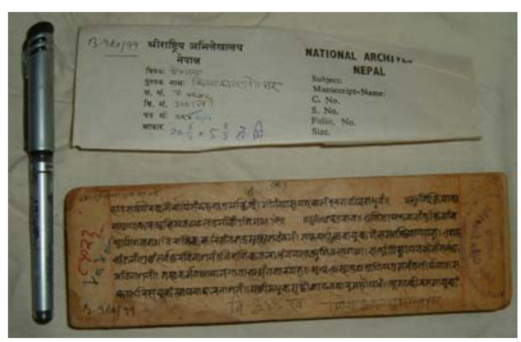
Line 1: *yas tu sarvvāṇi rūpāṇi dravyāmiśrāṇi tu kārayeta // sa caṃḍālam iti jñeyaḥ ācāryai bhūtataṃtrikaiḥ / pū[r]vvokteṣu ca sthāneṣu yo mudrāṃ na pra-*
Line 2: *yacchati / sa yonyāntaram āpanno vivastraś caiva tiṣṭhati / bho guhyaketi brāhmaṇaḥ mahāsatveti kṣatriyaḥ / bho naṃdiketi vaiśyaṃ ca ko sā-*
Line 3: *dhuḥ sūdra–r–ucyate / itareṣāṃ ca varṇṇānāṃ yatheṣṭam abhibhāvayeta // * // iti kriyākālaguṇottare bhūtalakṣaṇapaṭalaḥ // ❀ //*
Line 4: *kārttikeya uvāca // ⟦bhū⟧ye tu bhūtādhipā maṃtrā vidyā ca vṛṣabhadhvajaḥ / teṣāṃ lakṣaṇabhūtaṃ ca nāmotpattiṃ pṛthakapṛthak / karmapūjā*
Line 5: *yathāsthānaṃ kathayasva praśādataḥ / īsvara uvāca // maṃtrāś ca vividhā vatsa uttamādhamamadhyamāḥ / teṣāṃ karmakriyārūpaṃ arccanaṃ ca pṛthakapṛthak /*

Pr$_B$ "Pracalita B"

Title: *Kriyākālaguṇottara*
Script: Pracalita (Newari Script)
Medium: Paper
Condition: Very good, slight mold and water damaged around margins.
Size: 20.5cm x 6.5cm
Lines per side: 6
Number of folios: 248 (Part 1: 164, Part 2: 84)
***Akṣaras* per line:** *circa* 36.
Location Held: Part 1: Private Collection; provided to NGMPP by one Minaraj Regmi.
Part 2: National Archives Kathmandu (NAK) 5/4949.
Microfilmed: NGMPP E 2189/6 (Part 1); NGMPP B 120/11 (part 2)
Photographed by Author: July 28th, 2006
References: None.
Colophon Date:

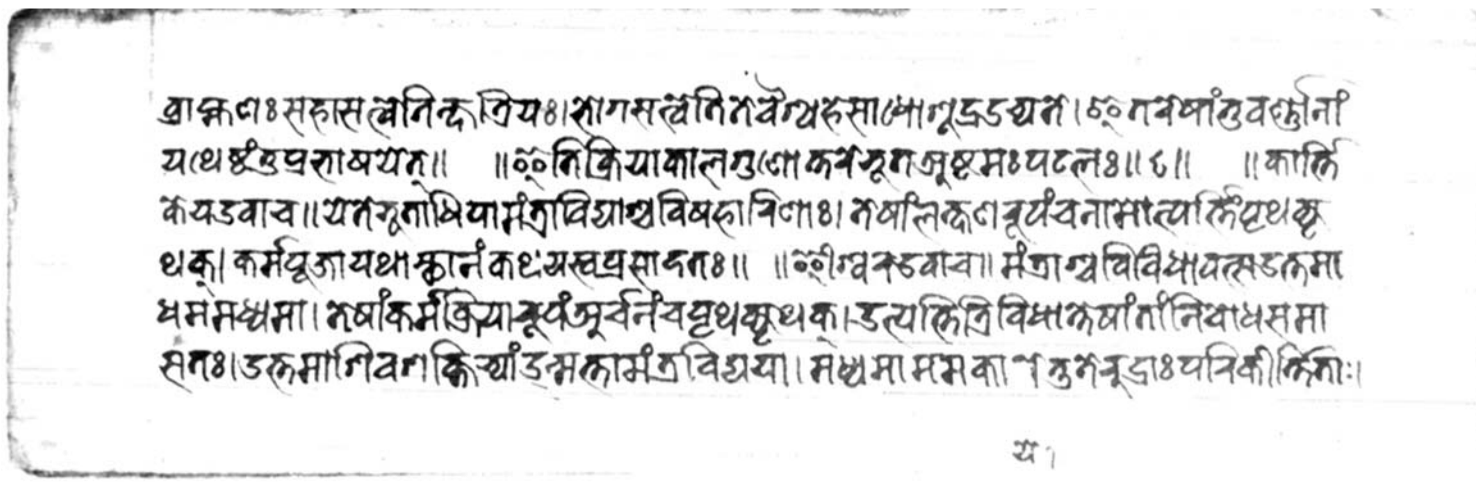
naipālike gate–r–abde dahanāśvayugāṅkite /
pakṣe phālguṇaśukle tu tṛtīyāyāṃ tithau ravau //
śivarāmasya pautreṇa viśvanāthasya sūnunā /
likhitaṃ vaidyadevena kriyākālaguṇottaraṃ //[15]

The text has been split into two parts. Part 1, which includes chapters one through nineteen, is privately held, but was lent to the NGMPP for microfilming. The second half of the text is held at the National Archives in Kathmandu. It seems—and this can only be speculation without further evidence—that the manuscript was split immediately after it was copied to manuscript D$_A$. It may be at this point that the two halves went their separate ways. D$_A$, for some reason, only copied through chapter nineteen. The text must have been whole at the time of the copying because of the short note on the final page of D$_A$, and another at the starting page of Pr$_B$'s latter half. D$_A$ reads: *ata uttaragranthaḥ* ⟨*pustakāntare* ∗∗∗∗⟩. I take this note to essentially mean that there is more to the text than what is given here. In Pr$_B$ (in the same hand and writing size) the following note occurs on the starting page of chapter twenty: *itaḥ pūrvagranthaḥ* ⟨*pustakāntare*⟩, meaning there was more to the text preceding that page. D$_A$ could not have copied solely from Part 1, because the last line of chapter nineteen, which is present in D$_A$, is on the first line of Part 2.



[15] Pr$_B$ 134^r, lines 3–4 (NGMPP B 120/11). For the full colophon, see Slouber 2007a.

Transcription Example:



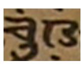
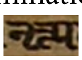
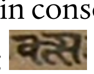
Transcription of "Pr$_b$" folio 48^r, NGMPP E2189/6

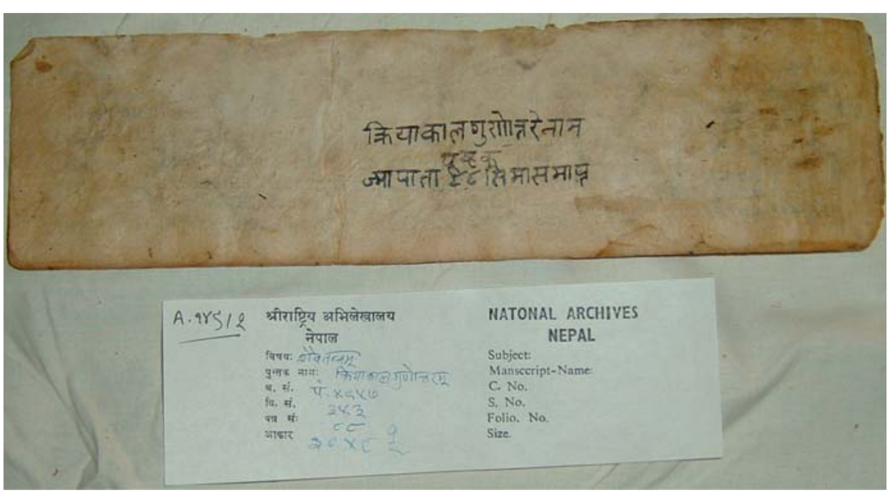
Line 1: *brāhmaṇaḥ sahāsatveti kṣatriyaḥ / bhogasatveti te vaiśya he sādho śūdra ucyate / itareṣāṃ tu varṇṇānāṃ*
Line 2: *yatheṣṭaṃ tu prabhāṣayet // // iti kriyākālaguṇottare bhūta-aṣṭamaḥ paṭalaḥ // 8 // kārtti-*
Line 3: *keya uvāca // ye tu bhūtādhipā mantrā vidyāś ca viṣahāriṇāḥ / teṣāṃ lakṣaṇarūpaṃ ca nāmotparttiṃ pṛthak pṛ*
Line 4: *thak / karmapūjā yathāsthānaṃ kathayasva prasādhataḥ // // īśvara uvāca // maṃtrāś ca vividhā vatsa uttamā-*
Line 5: *dhamamadhyamā / teṣāṃ karmakriyārūpaṃ arcanaṃ ca pṛthak pṛthak / utpattitrividhān teṣāṃ tāṃ nicodha samā-*
Line 6: *sataḥ / uttamā śivaśaktibhyāṃ unmattā maṃtravidyayā / madhyamā mama kā∗⟨ye⟩ tu te rudrāḥ parikīrttitāḥ /*

D$_C$ "Devanāgarī C"

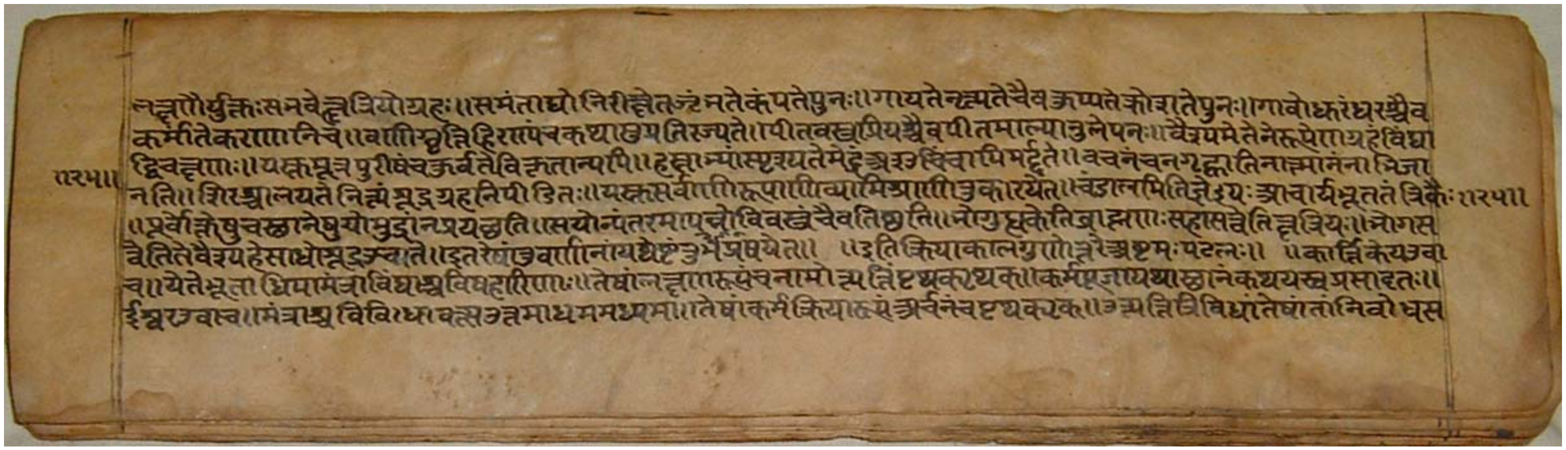
Title: *Kriyākālaguṇottara*
Script: *Devanāgarī*
Medium: Paper
Condition: Very good, slight damage from water, mold, and rodents.
Size: 30cm x 8.5cm
Number of folios: 88
Lines per side: 6–10, usually 8–9
***Akṣaras* per line:** *circa* 54
Location Held: National Archives Kathmandu (NAK) 5/4947.
Microfilmed: NGMPP A 149/2 October 8th, 1971
Photographed by Author: July 28th, 2006
References: none
Colophon Date: None given. Text ends with blessing and *granthasaṃkhyā*.

Notable scribal features include:

- *Pṛṣṭhamātra* vowels used occasionally, suggesting that they were present in the script of an exemplar:  (32^{v}4) = *cuṃḍe*.
- Gemination after consonants in all of the manuscripts consulted, however only in D$_C$ is there gemination *before* certain consonants. It is common especially in the case of *t* preceding *ya* or *sa*:  (25^{v}1) = *nṛttya*;  (25^{v}8) = *vattsa*.
- Metathesis self-corrected by scribe:  (1^{v}8) = *vaṃśa*.
- The following is the manuscript's spacefiller/hyphenation symbol used sporadically at the end of lines:  (27^{r}6).



Transcription Example:



Transcription of "D$_{c}$" folio 25^{v}, NGMPP A149/2

Line 1: *lakṣaṇair yuktaḥ sa bhavet kṣatriyo grahaḥ // samaṃtād yo nirīkṣeta jṛmbhate kaṃpate punaḥ // gāyate nṛttyate caiva kupyate krośate punaḥ // gāvo dhuraṃ dharaś caiva*

Line 2: *karmāṃte karaṇāni ca // vaṇīgvṛttihiraṇyaṃ ca kathāsu pratirajyate // pītavastrapriyaś caiva pītamālyānulepanaḥ // vaiśyam etene rūpeṇa grahaṃ viṃdyā-*

Line 3: *d vicakṣaṇaḥ // yas tu mūtrapurīṣaṃ ca kurvate vikṛtāny api // hastābhyāṃ spṛśyate meḍhraṃ aśuciṃ cāpi marddate // vacanaṃ ca na gṛhṇāti nāttmānaṃ nābhijā-*

Line 4: *nati // śiraś cālayate nittyaṃ śūdragrahanipīḍitaḥ // yas tu sarvāṇi rūpāṇi vyāmiśrāṇi tu kārayeta // caṃḍālaṃ iti jñe∗yaḥ ācāryabhūtataṃtrikaiḥ*

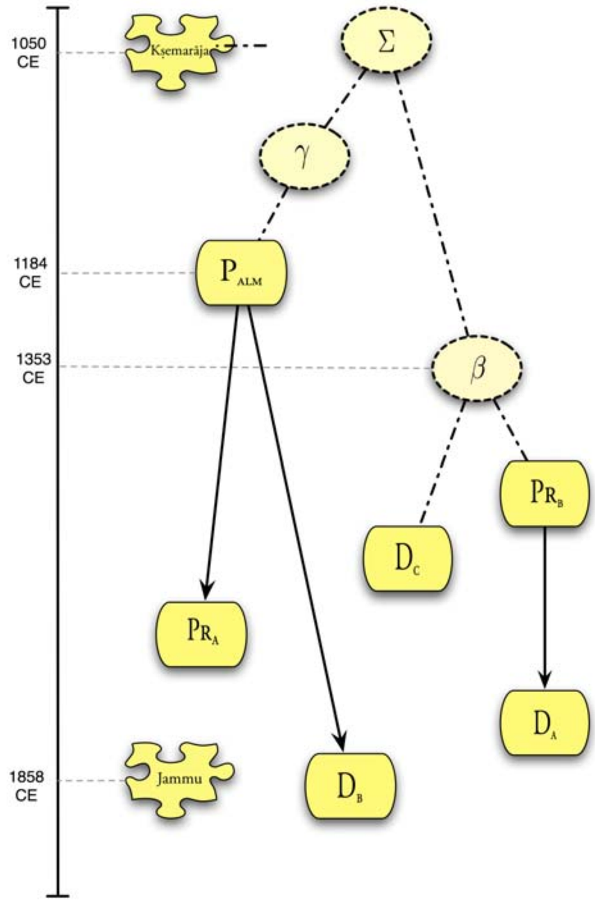
Line 5: *// pūrvokteṣu ca sthāneṣu yo mūdrāṃ na prayacchati // sa yonyaṃtaram āpanno vivastraṃ caiva tiṣṭhati // bho guhyaketi brāhmaṇaḥ sahāsatveti kṣatriyaḥ // bhogasa-*

Line 6: *tveti te vaiśya he sādho śūdra ucyate // itareṣāṃ tu varṇānāṃ yatheṣṭaṃ tu bh⟨ā⟩$^{\circ}$pra$^{\circ}$ṣayet // // iti kriyākālaguṇottare aṣṭamaḥ paṭalaḥ // // kārt-tikeya uvā-*

Line 7: *ca // ye te bhūtādhipā maṃtrā viṃdyāś ca viṣahāriṇāḥ // teṣāṃ lakṣaṇarūpaṃ ca nāmottpattiṃ pṛthak pṛthak // karmapūjā yathāsthānaṃ kathayasva prasādataḥ //*

Line 8: *īśvara uvāca // maṃtrāś ca vivi?dhā vattsa uttamādhamamadhyamā // teṣāṃ karma kriyārūpaṃ arcanaṃ ca pṛthak pṛk // uttpattitrividhāṃ teṣāṃ tāṃ nibodha sa-*

Stemma



The preceding chart graphically represents the interrelationships of the actual and conjectured manuscripts of the *Kriyākālaguṇottara* which have survived. The manuscript listed as "Jammu," is a seven-folio section held at the Raghunātha Temple Library in Jammu.[16] A reported sixteen-folio manuscript held at the Bibliothèque Nationale in Paris is under investigation.

The three oval fields delineated with dotted lines represent conjectured hyparchetypes (namely Σ, γ, and β), rather than extant manuscripts. The transmission between these hyparchetypes and the extant Nepalese manuscripts may include a number of intermediaries; therefore, the lines connecting them are broken. Cases of direct descendants (such as D_B from P_{ALM}), are marked by a bold black arrow. This means the "child" manuscript copied directly from the "parent."

The timeline is for the reader's convenience, however it is not vertically precise. That is to say, I have no formula such as "1/2 inch = 100 years" as one might expect in a timeline. For this reason,

[16] Special thanks to Dr. Ramkrishna Shukla for traveling to Jammu and photographing this manuscript on my behalf.

the dates are linked to their respective texts by a broken grey line.[17] The other manuscripts cannot be precisely dated at this time.[18]

Rationale for the Stemma Chart

γ and β are Separate Branches of Σ

From the most cursory survey of variants, it is evident that the extant Nepalese manuscripts fall into two groups: one descended from γ and the other descended from β. One can infer that the two are related by way of their hyparchetype Σ, because of a number of conjunctive errors.

Consider the corrupt 9.17b with its various nonsensical readings.[19] It seems that by the time of Σ, this *pāda* was conflated with that of 9.18b. Consider 9.30e,[20] where all manuscripts read the hypermetrical and difficult to construe "*bhṛtyavargasya*." Additionally, a contextually necessary verse in chapter 10 (which would have been numbered 10.07) is missing, though not marked as such, in all the manuscripts. Verse 10.05 instructs the positioning of the seat and implements of a Brahman in the Northeast; in verse 10.06, that of a Kṣatriya in the Southeast; and in verse 10.08, that of a Śūdra in the Northwest. The seat and implements of a Vaiśya in the Southwest should have been present between 10.06 and 10.08 based on the counter-clockwise enumeration of the text. All the manuscripts have errors in common and therefore have Σ as a common ancestor.

$\mathrm{P_{ALM}}$ descends from the hyparchetype γ

Proving the existence of the γ hyparchetype is not as simple. Somadeva VASUDEVA has often reminded me of BÉDIER's epiphany that there is an aesthetically pleasing, yet erroneous, desire for the stemma to always branch into two. Why could $\mathrm{P_{ALM}}$ not be copying directly from β? Is γ necessary as a hyparchetype? One piece of evidence for γ, admittedly not firm proof, is a series of illegible characters in the hyparchetype of $\mathrm{P_{ALM}}$, which $\mathrm{P_{ALM}}$ marks as horizontal lines ($\mathrm{P_{ALM}}$ $142^{r}1$). Neither $\mathrm{PR_{B}}$ ($160^{v}3$) nor $\mathrm{D_{C}}$ ($86^{r}1$) are missing the syllables, therefore β must have the complete verse, and Σ would also be complete. A possible criticism of this hypothesis is that Σ was missing the text, but β improvised a reading to fill the lacuna. However, one thing is certain: $\mathrm{P_{ALM}}$ is not copying from a lacunose β, because $\mathrm{PR_{B}}$ and $\mathrm{D_{C}}$ independently read a complete verse. Therefore, it is likely

[17] Note that the date 1353 CE assigned to β is tentative. It is actually the date found on manuscript $\mathrm{PR_{B}}$, but I have concluded that $\mathrm{PR_{B}}$ cannot possibly be this old, and that it is likely copying the date of its exemplar, in this case theorized to be β.

[18] I have tentatively assumed $\mathrm{D_{B}}$ to be more recent than $\mathrm{PR_{A}}$ based on script and condition of the paper. I believe $\mathrm{PR_{B}}$ copied from β earlier than $\mathrm{D_{C}}$ because of certain passages of lacunae which are slightly larger in $\mathrm{D_{C}}$ (*Cf.* $\mathrm{PR_{B}}$ 7^{v}–8^{v}; $\mathrm{D_{C}}$ 4^{v}–5^{r}). My thought here is that the manuscript β would have been damaged by mold by the time $\mathrm{PR_{B}}$ copied, and this condition worsened by the time of $\mathrm{D_{C}}$.

[19] Verse 9.17 begins *trāyaṇī sarva*° in all manuscripts ($\mathrm{P_{ALM}}$ 43^{v}(misnumbered 42^{v}), line five; $\mathrm{PR_{A}}$ 28^{r}, line two; $\mathrm{D_{B}}$ 28^{r}, line two; $\mathrm{D_{C}}$ 26^{v}, line two; $\mathrm{PR_{B}}$ 49^{r}, line six, through 49^{v}, line one; $\mathrm{D_{A}}$ 31^{v}, line six).

[20] Verse 9.30 begins *ete pañca mahāmantrā* in all manuscripts ($\mathrm{P_{ALM}}$ 44^{v}, line four; $\mathrm{PR_{A}}$ 28^{v}, line three; $\mathrm{D_{B}}$ 28^{v}, line three/four; $\mathrm{D_{C}}$ 27^{r}, line two; $\mathrm{PR_{B}}$ 50^{v}, line one; $\mathrm{D_{A}}$ 32^{r}, line seven).

that these illegible syllables reflect a manuscript that is intermediary between Σ and P$_{ALM}$, and I call that manuscript γ.

D$_B$ and Pr$_A$ descend from P$_{ALM}$

Manuscripts D$_B$ and Pr$_A$ clearly descend from P$_{ALM}$. This is evident in P$_{ALM}$'s countless major and minor mistakes carried through to Pr$_A$ and D$_B$, that do not occur in the β manuscripts. Take the opening words of chapter 9, for example (as in P$_{ALM}$'s transliteration example). In P$_{ALM}$ there is a mistake: "⟦*bhūṃ*⟧*ye tu*." The scribe of P$_{ALM}$ caught himself and deleted the extra syllable with a tiny vertical dash mark, but D$_B$ and Pr$_A$ did not understand, reading *bhūṃ ye tu* (D$_B$ 27^{r}7) and *bhūye tu* (Pr$_A$ 27^{r}6) respectively.

The final word of chapter 9 offers further confirmation. P$_{ALM}$ reads the corrupt and hypometrical "*kāyet*" against β's "*kārayet*." The figure to the right shows why D$_B$ and Pr$_A$ read the even more corrupt "*kāyete*." Note that D$_B$ and Pr$_A$ read the *virāma* of the previous line as an extra *ekāra* of "*kāyet*."



P$_{ALM}$ 47^{r}5

That D$_B$ is copying directly from P$_{ALM}$ and not through an intermediary is evinced in the case of an eyeskip lacuna precisely equal to one line of P$_{ALM}$ (Beginning of chapter 10, D$_B$ 30^r, line four, skips line three of P$_{ALM}$ 47^v).

D$_C$ and Pr$_B$ descend from hyparchetype β

Demonstrating the existence of the β hyparchetype is relatively simple. One need simply show that D$_C$ and Pr$_B$ share errors, and that neither is copying directly from the other. Take, for example, 9.14a, which corruptly reads *kalakalaśena namo* in the β-derived manuscripts. Also, in the *Rakṣāpaṭala* (Chapter 24), the β group shares a very lacunose section that is not missing in the γ group: D$_C$ 65^v–66^r and Pr$_B$ 116^v–117^r.

One can be certain that Pr$_B$ is not copying from D$_C$, nor vice versa, because often D$_C$ is missing more text in the lacunose sections of the β group. This clearly demonstrates that D$_C$ is not the exemplar of Pr$_B$. It also suggests that D$_C$ was copying from a later, more damaged form of the β exemplar. Take as an example the opening of the third *paṭala* (Pr$_B$ 7^v–8^v; D$_C$ 4^v–5^r).

D$_A$ descends from Pr$_B$

The final relationship to be demonstrated is that of D$_A$ and Pr$_B$. There is a comment written in the same hand on both D$_A$ and Pr$_B$. In the case of the former it is on the final page of the (incomplete) manuscript. In the case of the latter, it is on the first page of the latter half of the text not copied by D$_A$. For a full explanation, see the colophon section in the description of manuscript Pr$_B$. For numerous shared lacunae, see D$_A$ 22^v and Pr$_B$ 34^v.

How to read the apparatus

The apparatus has a maximum of four levels. On the first page of each chapter is a level stating the sources used, as well as any opening words (incipit) that may present. Below this, or at the top of pages other than the first of each chapter, is the variant register. All significant variants are referenced by verse and quarter, in the case of metrical units, or by line number for prose. The lemma (edited text) is cited first, followed by a right bracket and a statement of what support the reading has (see Abbreviations on the next page). A comma follows, after which any significant variants are listed with a citation of which manuscripts attest to said variants. Below the variants is a level of testimonia. The bottom layer, if present, is for brief comments on the readings and grammatical notes. Usually, a lemma of the word or words commented on precedes the comment itself. Occasionally, the lemma cites a variant reading that the comment discusses.

Abbreviations

corr.	Corrected reading (high certainty and small correction)
em.	Emendation by M. Slouber (medium to high degree of confidence)
em. H.I.	Emendation by H. Isaacson
em. Sanderson	Emendation by A. Sanderson
conj.	Conjecture by M. Slouber (low to medium degree of confidence)
conj. H.I.	Conjecture by H. Isaacson
conj. Sanderson	Conjecture by A. Sanderson
क	Syllable 'क' is a conjecture
⟦क⟧	Syllable 'क' is written and canceled by scribe
⟨क⟩	Syllable 'क' is difficult to read and uncertain
⌈क⌉	Syllable 'क' is written in the margin
]	The lemma sign separating the edited text from the variants
P_{ALM}	"Palmleaf," NGMPP reel number B25/32
Pr_{B}	"Pracalit Manuscript B," NGMPP reel numbers E2189/6 and B120/11
D_{C}	"Devanāgarī Manuscript C," NGMPP reel number A149/2
β	Pr_{B} and D_{C}
γ	P_{ALM} and dependent manuscripts Pr_{A} and D_{B}.
Σ	All Manuscripts Consulted, i.e. P_{ALM}, Pr_{B}, and D_{C} at a minimum
Mv	"*Mantravimarśinī*," used only for parallels in *Kriyākālaguṇottara* chapter 5
GP	"*Garuḍa Purāṇa*," used only for parallels in *Kriyākālaguṇottara* chapter 6
YogR	"*Yogaratnāvalī*," used only for parallels in *Kriyākālaguṇottara* chapter 30
unmet.	Unmetrical
hypo	Hypometrical, too few syllables or syllabic instances
hyper	Hypermetrical, too many syllables or syllabic instances
om.	The reading is omitted by the manuscript without gap
pc	The intended reading after correction
ac	The reading as written in the manuscript (before correction)
†क†	The text within the cruxes is deemed corrupt and no conjecture is offered
*	An illegible syllable
व^{2}दे^{1}	=देव—metathesis of syllables self-corrected by scribe
sec. manu	reading is written by a second hand
aiśa	The reading is non-standard, but allowable in *Aiśa* Sanskrit
r	The recto side of the folio
v	The verso side of the folio
ma-vipulā	The *śloka* meter conforms to non-standard type "*ma*"
⊔	A missing syllable
[ ]	Encloses text not present in the manuscripts

Edition of *Kriyākālaguṇottara* Chapters 1–7, 30, and 34

प्रथमः पटलः

प्रणम्य शिरसा देवं श्रीकण्ठमुमया सह ।
कलया कलितं कान्तममृतौघशुभप्रदम् ॥ १ ॥

॥ कार्त्तिकेय उवाच ॥

विविधं मे श्रुतं तन्त्रं लोके आश्चर्यकारकम् ।
सिद्धिमुक्तिप्रदं सर्वं त्वयोक्तं परमेश्वर ॥ २ ॥

न श्रुतं गारुडं किंचित्सद्यःप्रत्ययकारकम् ।
तमाचक्ष्व सुरश्रेष्ठ मम भक्तस्य शङ्कर ॥ ३ ॥

लक्षणं नागजातीनां गर्भोत्पत्तिमशेषतः ।
रूपकं सर्वनागानां व्यन्तराणां च जातकम् ॥ ४ ॥

ग्रहयक्षपिशाचानां शाकिनीनां च लक्षणम् ।
बालग्रहाश्च ये क्रूराः पीड्यन्ते नित्यनिर्घृणाः ॥ ५ ॥

नारीगर्भहरा ये तु तेषां कथय रूपकम् ।
गोनसानां तु देवेश वृश्चिकानां तु लक्षणम् ॥ ६ ॥ PR$_{B}$ 2^{r}

अन्ये ऽपि विविधा दुष्टा रासभाः कीटलूतयः ।

Σ = All MSS; β = PR$_{B}$D$_{C}$; *Incipit*: ॐ नमः शिवाय ॥ P$_{ALM}$, (सिद्धमातृका) ॐ नमः शिवाय ॥ PR$_{B}$D$_{C}$; D$_{C}$'s first folio is written in three distinct hands. The third hand scribes the remainder of the manuscript.

1d अमृतौघशुभप्रदम्] *conj.*, अमि⌈मृ⌉तौजशुभप्रदं PR$_{B}$, अमतो⟦त⟧जशुभप्रदं D$_{C}$, अमितौजसं सुभप्रदं P$_{ALM}$$^{pc\ hyper}$, अमितौजसं सुप्रभंप्रदं P$_{ALM}$^{ac} **2a** विविधं मे श्रुतं तन्त्रं] *corr.*, विविधं मे श्रुतं तन्त्र PR$_{B}$, विविधं श्रुतं तत्र लं ॥ D$_{C}$, श्रुतास्तथा विविधा मंत्रा P$_{ALM}$^{hyper} **2b** लोके] PR$_{B}$P$_{ALM}$, क D$_{C}$^{hypo} **2c** सर्वं] PR$_{B}$D$_{C}$P$_{ALM}$^{pc}, ⟨देवं⟩ P$_{ALM}$^{ac} **2d** परमेश्वर] PR$_{B}$P$_{ALM}$, भपर∗⟨मे⟩स्वर⟨ा⟩ D$_{C}$ **3a** न] P$_{ALM}$, तं PR$_{B}$D$_{C}$ **3b** सद्यः] PR$_{B}$D$_{C}$, सद्य P$_{ALM}$ **3b** प्रत्यय] PR$_{B}$D$_{C}$P$_{ALM}$^{pc}, प्रत्य⌈य⌉ P$_{ALM}$^{ac} **3b** कारकम्] D$_{C}$P$_{ALM}$, कारक PR$_{B}$ **3d** भक्तस्य] PR$_{B}$D$_{C}$, भक्तश्च P$_{ALM}$ **4b** गर्भोत्पत्तिमशेषतः] P$_{ALM}$, गर्भोत्पव⌈त्तिवि⌉शेषतः PR$_{B}$, ग⟨र्भो⟩त्यवशेषतः D$_{C}$ **4c** रूपकं] PR$_{B}$P$_{ALM}$, व्यापकं D$_{C}$ **4d** व्यन्तराणां] PR$_{B}$P$_{ALM}$, यन्तराणां D$_{C}$ **6a** नारीगर्भहरा] *em.* H.I., नारीगर्भकरा Σ **6b** रूपकम्] D$_{C}$P$_{ALM}$, रूपक PR$_{B}$ **6c** गोनसानां] P$_{ALM}$, गोनासानां D$_{C}$, गोनाशा⟨नां⟩⌈नां⌉ PR$_{B}$ **7b** रासभाः] D$_{C}$, रासभा PR$_{B}$P$_{ALM}$ **7b** °लूतयः] P$_{ALM}$^{aiśa}, °लू⟨ट⟩यः PR$_{B}$, °जातयः D$_{C}$

1d *Cf.* Abhinavagupta's opening *āryā* to *Īśvarapratyabhijñāvivṛtivimarśinī* 1.5: यदनुत्तरसम्बोधादानन्दविकस्वरेच्छया पूर्णम् । ईश्वरमुन्मिषदमृतौघसुन्दरं तत्स्तुवे धाम ॥

1b PR$_{B}$ has the *akṣara* सु in the margin over the मु of श्रीकंठमुमया, but it is not clear if this is the intended insertion point. **4d** Here and typically for this word, PR$_{B}$ writes the व्य of व्यन्तराणां with a conjunct that looks more like द्य. Here D$_{C}$'s variant may suggest that PR$_{B}$ is copying this feature from the β archetype. **5d** पीड्यन्ते] The verb must be understood as active, although the form is passive. **6a** नारीगर्भहरा] *Cf. Kriyākālaguṇottara* 21.39c: गर्भाधानहरा ह्येते. *Cf.* also, *Mahāpratisarāvidyādhāraṇī*: गर्भहरेभ्यः स्वाहा.

ज्वराश्च कतिविधाः प्रोक्ता असाध्याः साध्यमेव च ॥ ७ ॥ $\mathrm{P_{ALM}}\ 2^r$

ज्ञानयोगक्रियादीक्षा मन्त्राश्चाचार्यलक्षणम् ।
दीक्षितानां च समयाः सिद्धिसाधन साधके ॥ ८ ॥

गारुडं मन्त्रवादं च सिद्धान्तं यच्च–म्–उत्तमम् ।
सर्वेष्वेतेषु देवेश सिद्धं नान्यत्र कीर्तितम् ॥ ९ ॥ $\mathrm{PR_B}\ 2^v$

तत्सर्वं मम देवेश अज्ञो ऽहं भवतः पुरः ।
स्वयं वद महादेव दीनानामभयंकर ॥ १० ॥

॥ ईश्वर उवाच ॥

शृणु वक्ष्यामि तत्त्वेन तन्त्रसद्भावमुत्तमम् ।
देव्यायाः कथितं पूर्वमन्येषां गोपितं मया ॥ ११ ॥

सर्वसिद्धिप्रदो देवः सर्वज्ञानप्रदायकः ।
भुक्तिमुक्तिप्रदः सो वै भक्तानां कारणेश्वरः ॥ १२ ॥ $\mathrm{D_C}\ 2^r$

न तेन रहितं किंचिदिहलोके परत्र च ।
स च ब्रह्मा स वै विष्णुः गरुडात्मा पुरंदरः ॥ १३ ॥

स रुद्रः सोम सूर्यो वा ईश्वरो ऽथ सदाशिवः ।

7c कतिविधाः] *corr.*^{hyper}, कतिविधा $\mathrm{PR_B P_{ALM}}^{hyper}$, कतिधा $\mathrm{D_C}$ **7d** असाध्याः] *corr.*, असाध्या $\mathrm{PR_B P_{ALM}}$, असाध्यास् $\mathrm{D_C}$ **8a** ज्ञानयोग°] $\mathrm{D_C P_{ALM}}^{pc}$, ⟦ज्ञा⟧ज्ञानयोग° $\mathrm{P_{ALM}}^{ac}$, ज्ञानयोगं $\mathrm{PR_B}$ **8b** मन्त्राश्चाचार्य°] $\mathrm{D_C}$, मंत्राश्⟨वा⟩चार्य° $\mathrm{PR_B}$, मन्त्राश्चार्य° $\mathrm{P_{ALM}}^{hypo}$ **8c** दीक्षितानां] $\mathrm{PR_B D_C P_{ALM}}^{pc}$, दीक्षिता⟦˙⟧नां $\mathrm{P_{ALM}}^{ac}$ **8c** समयाः] *em.*, समयात् $\mathrm{PR_B D_C}$, समासात् $\mathrm{P_{ALM}}$ **8d** साधके] $\mathrm{PR_B D_C}$, साधकौ $\mathrm{P_{ALM}}$ **9a** मन्त्रवादं च] $\mathrm{PR_B D_C}$, भूततंत्र च $\mathrm{P_{ALM}}^{pc}$, भूतं⟨ते⟩त्र $\mathrm{P_{ALM}}^{ac}$ **9b** सिद्धान्तं यच्च–म्–उत्तमम्] $\mathrm{PR_B D_C}$, मन्त्रवादं तथैव च $\mathrm{P_{ALM}}$ **9c—d** देवेश सिद्धं] $\mathrm{P_{ALM}}$, देवेशि²श¹वं $\mathrm{D_C}$, देवेश शिवं $\mathrm{PR_B}$ **9d** नान्यत्र कीर्तितम्] *em.*, नान्यत्र प्रकीर्त्तितं $\mathrm{P_{ALM}}^{hyper}$, नान्यत्प्रकीर्त्तितं $\mathrm{PR_B D_C}$ **10a** तत्सर्वं मम] $\mathrm{P_{ALM}}$, किंतु पृच्छामि $\mathrm{PR_B D_C}$ **10b** अज्ञो ऽहं] $\mathrm{PR_B P_{ALM}}$, अस्येदं $\mathrm{D_C}$ **10b** पुरः] *conj.*, पुरा Σ **10d** दीनानाम्] $\mathrm{PR_B}^{pc}\mathrm{P_{ALM}}$, दीनाना⟦˙⟧म् $\mathrm{PR_B}^{ac}$, वीनानाम् $\mathrm{D_C}$ **11a** वक्ष्यामि] $\mathrm{PR_B P_{ALM}}$, वक्षामि $\mathrm{D_C}$ **11b** तन्त्र°] $\mathrm{PR_B P_{ALM}}$, तत्व° $\mathrm{D_C}$ **12a** देवः] $\mathrm{PR_B P_{ALM}}$, देव $\mathrm{D_C}$ **13b** परत्र] $\mathrm{PR_B P_{ALM}}$, पर⟨त्र⟩ $\mathrm{D_C}$ **13c** स च] $\mathrm{PR_B D_C}$, स $\mathrm{P_{ALM}}^{hypo}$ **13d** गरुडात्मा] *em.*, सरुडात्मा $\mathrm{P_{ALM}}$, स गरुडा सा $\mathrm{D_C}^{hyper}$, स ग[रु]डा सा $\mathrm{PR_B}^{hyper}$ **13d** पुरंदरः] $\mathrm{PR_B P_{ALM}}$, पुरंदर $\mathrm{D_C}$ **14b** सदाशिवः] $\mathrm{PR_B P_{ALM}}$, सदा∗शिवः $\mathrm{D_C}$

7d साध्यमेव च] for साध्या एव च *metri causa*. **9b** After 9b, the β manuscripts have this line: एकत्र संस्थितं सर्वं कथयस्व प्रसादतः । **9c** 9cd of the edited text has been conjecturally moved from the position it is found in the manuscripts. There, it is preceded by the line: गारुडं मन्त्रवादं च सिद्धान्तं यच्च–म्–उत्तमम् । (where the only variant is β's lack of the hiatus-filling –m– after यच्च) and that pair of lines occurs following verse 11. The fact that the first line (गारुडं मन्त्रवादं च सिद्धान्तं यच्च–म्–उत्तमम् ।) is identical to 9ab in the β manuscripts makes me suspect that it is an erroneous duplication of 9ab. The line I have repositioned as 9cd contains the vocative देवेश, which is exclusively used for Śiva. These facts have led me to conjecture that this line was somehow part of the corruption surrounding verse 9 and should be returned to that position. **11c** देव्यायाः in the sense of देव्याः. **12c** सो वै] The pronouns सः and एषः are commonly handled with normal *visarga-sandhi* in the Tantras, Epics, and Buddhist hybrid Sanskrit, although in 14c we have the expected स वै. **13d** *Cf.* *Padmasaṃhitā* 10.92cd: नमः प्राणादिवायूनामीशाय गरुडात्मने, where context is Gāruḍa mantra rituals. **14a** सोम lacks *visarga* due to the meter.

एवं सर्वगतो देवः सर्वव्यापी परापरः ॥ १४ ॥

यदिच्छा ध्यायते योगी तत्कामफलदः शिवः । P_{ALM} 2^{v}
तं ज्ञात्वा सिध्यते मन्त्री नात्र कार्य विचारणात् ॥ १५ ॥

इति क्रियाकालगुणोत्तरे प्रथमः पटलः

14c एवं सर्वगतो देवः] $PR_B D_C$, पदं सर्व्व ⌈गतो⌉देवः P_{ALM} *sec. manu* **15a** यदिच्छा $PR_B D_C$ *aiśa*, यं का⟦लं⟧⌈मं⌉ P_{ALM} **15a** ध्यायते] $PR_B P_{ALM}$, °र्थायते D_C **15b** °फलदः शिवः] D_C, °फलदो भवेत् P_{ALM}, फल⌈प्र⌉दः शिवः PR_B *hyper* **15d** कार्यविचारणात्] P_{ALM} *aiśa*, कार्या विचारणा $PR_B D_C$

15d नात्र कार्य विचारणात् is a fixed expression in the tantras with the sense of नात्र कार्या विचारणा.

द्वितीयः पटलः

॥ ईश्वर उवाच ॥

गारुडस्य पुरा वत्स साध्यासाध्यस्य लक्षणम् ।
तज्ज्ञात्वा तत्त्वतो धीरः पश्चात्कर्म समारभेत् ॥ १ ॥ PR$_{B}$ 3^{r}

यक्षरक्षग्रहाणां च शाकिनीनां च लक्षणम् ।
तत्समासाच्छृणु वत्स कथयामि यथार्थतः ॥ २ ॥

नागास्तु द्विविधाः प्रोक्ता दिव्यादिव्यास्तु ते स्मृताः ।
द्विविधाश्चतुरो वर्णाः पृथक्त्वेनोपलक्षयेत् ॥ ३ ॥

ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चैव उदाहृताः ।
दिव्यादिव्ये ऽपि संबन्धे वर्णरूपं शृणुष्व मे ॥ ४ ॥

विप्रा उद्यगिरौ जाता मेरौ जाताश्च क्षत्रियाः ।
वैश्यजातिषु ये नागास्ते जाता गन्धमादने ॥ ५ ॥

मन्दरे च स्थिताः शूद्रा दिव्या ये मेघरूपिणः ।
ब्रह्मजास्ते समाख्याता अन्तरिक्षानुचारिणः ॥ ६ ॥

कद्रुजातास्तथा चान्ये कश्यपेन महात्मना । P$_{ALM}$ 3^{r}
अन्ये ऽपि नागराजानो नागराजेश्वरेश्वराः ॥ ७ ॥ PR$_{B}$ 3^{v}

अनन्तादिकुलिकान्ता देवमूर्तिस्तु अष्टधा ।

Σ = All MSS; β = PR$_{B}$D$_{C}$

1b साध्यासाध्यस्य] P$_{ALM}$, साध्यासाध्य⌈स्य⌉ PR$_{B}$, साध्यासाध्य° D$_{C}$^{hypo} **1b** लक्षणम्] PR$_{B}$P$_{ALM}$, लक्षण⟨त्⟩ D$_{C}$ **1c** तज्] *em.*, तं Σ **1c** तत्त्वतो] D$_{C}$P$_{ALM}$, ततो²त्व¹ PR$_{B}$ **1d** पश्चात्कर्म] P$_{ALM}$, पशोत्कर्म PR$_{B}$D$_{C}$ **2c** तत्समासाच्छृणु] *corr.*$^{sa\text{-}vipul\bar{a}}$, तत्समासाच्छ्र⌈णु⌉ P$_{ALM}$$^{sec.\ manu}$, तत्समाशान् शृणु PR$_{B}$, तत्समात्शृणु D$_{C}$^{hypo} **2d** यथार्थतः] PR$_{B}$P$_{ALM}$, मयार्थतः D$_{C}$ **3a** द्विविधाः] *corr.*, द्विविधा Σ **3c** द्विविधाश्] PR$_{B}$D$_{C}$, विविधा P$_{ALM}$ **3c** वर्णाः] PR$_{B}$, वर्णा D$_{C}$, वर्⟦म्माः⟧⌈ण्णाः⌉ P$_{ALM}$$^{sec.\ manu}$ **3d** पृथक्त्वेनोप°] P$_{ALM}$, पृथक्ते⌈क्के⌉⌈क्त्वे⌉नोप° PR$_{B}$, पृथ⟨क्ते⟩नोप° D$_{C}$ **4a** ब्राह्मणाः क्षत्रिया वैश्याः] *corr.*, ब्राह्मणा क्षत्रिया वैस्या P$_{ALM}$, ब्राह्मणा क्षत्रियो वैश्याः D$_{C}$, ब्राह्मणा क्षत्रिया वैश्याः PR$_{B}$ **4b** चैव उदा°] D$_{C}$, चैवा उदा° PR$_{B}$, चैव–म्–उदा° P$_{ALM}$ **4d** वर्णरूपं] P$_{ALM}$, वर्णरूप PR$_{B}$D$_{C}$ **5a** उद्यगिरौ] *conj.*$^{ai\acute{s}a}$, उदयगिरौ P$_{ALM}$^{hyper}, उदगिरौ PR$_{B}$D$_{C}$ **5a** जाता] PR$_{B}$D$_{C}$, याता P$_{ALM}$ **5b** मेरौ] D$_{C}$, मेरो PR$_{B}$P$_{ALM}$ **5c** वैश्य°] P$_{ALM}$, वैश्या° PR$_{B}$D$_{C}$ **6a** मन्दरे] D$_{C}$P$_{ALM}$, मं⟨ड⟩रे PR$_{B}$ **6a** शूद्रा] *corr.*, शूद्राः PR$_{B}$P$_{ALM}$, श्रूद्रा D$_{C}$ **6b** ये मेघरूपिणः] PR$_{B}$D$_{C}$, यामो⟦पद्य⟧घ॰रूपिणः P$_{ALM}$$^{sec.\ manu}$ **6c** ब्रह्मजास्ते] PR$_{B}$D$_{C}$, ब्रह्मजाता P$_{ALM}$ **6d** अन्तरिक्षा°] PR$_{B}$D$_{C}$, अन्तरीक्षा° P$_{ALM}$ **7a** कद्रु°] P$_{ALM}$, क⟨द्रु°⟩ PR$_{B}$, रुद्र° D$_{C}$ **7a** चान्ये] D$_{C}$P$_{ALM}$, वान्ये PR$_{B}$ **7b** कश्यपेन] PR$_{B}$D$_{C}$, कास्यपेन P$_{ALM}$

3a *Cf. Īśānaśivagurudevapaddhati* 2,39.4: फणिनो द्विविधास्तेषु दिव्या भौमाश्च ते पुनः । ब्राह्मणक्षत्त्रविट्शूद्रा इति सर्वे चतुर्विधाः ॥ **6c** *Cf. The Bower Manuscript* (Hoernle, p.224): पृथिवीचराश्च ये नागास्तथैव जलनिश्रिताः । अन्तरीक्षचरा ये च ये च मेरुसमाश्रिताः ॥ ११ ॥ **7a** *Cf. Mahābhārata* 1.14. **7a** *Īśānaśivagurudevapaddhati* 2,39.5ab: दिव्या ये कद्रुतनयाः सहस्रं कामरूपिणः ।

ये ग्रहास्ते च वै नागा लोकपालाश्च ते स्मृताः ॥ ८ ॥

पृथग्मूर्तिस्थिताः सर्वे स्वनियोगे ममेच्छया । D$_{C}$ 2^{v}
पालयन्ति जगत्सर्वं स्वे स्वे स्थानेषु व्यापकाः ॥ ९ ॥

तेषां जातास्तु ये केचिद्दिव्यादिव्या उदाहृताः ।
पातालान्तरिक्षभूमिस्था मनुजाः कामरूपिणः ॥ १० ॥

अदिव्या मानुषे लोके विचरन्ति महीतले ।
अन्ये ऽप्यवर्णजाः प्रोक्ता व्यन्तरास्ते प्रकीर्तिताः ॥ ११ ॥

ब्राह्मणाः श्वेतवर्णास्तु रक्तवर्णास्तु क्षत्रियाः ।
वैश्या वै पीतवर्णास्तु शूद्राः कृष्णा उदाहृताः ॥ १२ ॥

पन्नगानां च सर्वेषां चतुर्वर्णाः पृथक्पृथक् ।
त्रैलोक्यचारिणो दिव्या दिव्यभोगासनाशिनः ॥ १३ ॥ PR$_{B}$ 4^{r}

दिव्यमाल्याम्बरास्ते वै दिव्यपुष्पोपशोभिताः ।
कामरूपधरा दिव्यास्ते च मूर्तौ पृथक्पृथक् ॥ १४ ॥ P$_{ALM}$ 3^{v}

अदिव्यानां पुनर्वक्ष्ये समासाच्छृणु षण्मुख ।
पर्वतेषु च रम्येषु गुहास्वायतनेषु च ॥ १५ ॥

महापद्मसरे रम्ये उद्यानारामसंगमे ।
द्विजजातिषु ये सर्पा एषु स्थानेषु नित्यशः ॥ १६ ॥

चत्वरेषु गृहे श्रेष्ठे प्राकाराट्टालतोरणे ।

8d ये] *em.*, ते Σ **8d** लोकपालाश्च] PR$_{B}$D$_{C}$, लोकपालस्तु P$_{ALM}$ **8d** ते स्मृताः] PR$_{B}$D$_{C}$, विस्मृताः P$_{ALM}$ **9a** पृथग्] PR$_{B}$D$_{C}$, पृथ⟨क्⟩ P$_{ALM}$ **9b** ममेच्छया] PR$_{B}$D$_{C}$, °न मेच्छया P$_{ALM}$ **9c** जगत्] PR$_{B}$P$_{ALM}$, जत् D$_{C}^{hypo}$ **10a** केचिद्] P$_{ALM}$, केचि PR$_{B}$D$_{C}$ **10d** मनुजाः] PR$_{B}$D$_{C}$, मनोजाः P$_{ALM}$ **11a** अदिव्या] PR$_{B}$D$_{C}$, अचिंत्या P$_{ALM}$ **11b** विचरन्ति] D$_{C}$P$_{ALM}$, विचरन्ती PR$_{B}$ **11c** अवर्णजाः] PR$_{B}$D$_{C}$, अव⌈र्ण्णा⌉जाः P$_{ALM}$ **11c** प्रोक्ता] D$_{C}$, प्रोक्ताः PR$_{B}$P$_{ALM}$ **12a** ब्राह्मणाः] *corr.*, ब्राह्मणा Σ **12c** वैश्या वै] PR$_{B}$D$_{C}$, वैश्याश्च P$_{ALM}$ **13b** चतुर्वर्णाः] *corr.*, चतुर्वर्णा P$_{ALM}$, चतुर्वर्णाः PR$_{B}$, चतुवर्णं D$_{C}$ **13c** °चारिणो] PR$_{B}$D$_{C}$, °चारिणा P$_{ALM}$ **14b** °पुष्पो°] P$_{ALM}$, °धूपो° PR$_{B}$D$_{C}$ **14c** धरा] P$_{ALM}$, वरा PR$_{B}$D$_{C}$ **14d** मूर्तौ] PR$_{B}$D$_{C}$, ⟦मू⟧⌈भू⌉⌈यो⌉⟦खा⟧ P$_{ALM}$ **15a** अदिव्यानां] PR$_{B}$D$_{C}$, अचिन्त्यानां P$_{ALM}$ **15b** षण्मुख] PR$_{B}$, खण्मुख D$_{C}$, ⌈षण्मुख⌉⟦षत्वत⟧ P$_{ALM}^{sec.\ manu}$ **15c** पर्वतेषु च रम्येषु] P$_{ALM}$, पर्वते च²षु¹रम्येषु PR$_{B}$, पर्वतेषु वरग्येषु D$_{C}$ **15d** गुहास्वा°] *corr.*, गुहाष्वा° PR$_{B}$D$_{C}$, गृहाश्चा° P$_{ALM}$ **16a** °पद्मसरे] D$_{C}$P$_{ALM}$, °पद्म⌈द्मा⌉सने PR$_{B}$ **16b** उद्याना°] PR$_{B}$D$_{C}$, उद्यना° P$_{ALM}$ **16c** सर्पा] D$_{C}$P$_{ALM}$, सर्प्प PR$_{B}$ **16d** एषु स्थानेषु] P$_{ALM}$, पशुस्थानेषु D$_{C}$, पिशुस्थानेषु PR$_{B}$ **17a** चत्वरेषु] P$_{ALM}$, चत्वारेषु PR$_{B}$D$_{C}$ **17a** श्रेष्ठे] PR$_{B}$P$_{ALM}$, श्रेष्टे D$_{C}$

12a *Cf. Īśānaśivagurudevapaddhati* 2,39.10cd: शुक्ला रक्ताश्च पीताश्च कृष्णाश्च ब्राह्मणादयः ॥ **14a** *Cf. Īśānaśivagurudevapaddhati* 2,39.6ab: दिव्यमाल्याम्बरालेपा नागाः सर्वे महौजसः । **15c** *Cf. Īśānaśivagurudevapaddhati* 2,39.22: नद्यादिसङ्गमे शैले चोद्याने देवतालये । निवसन्ति हविर्गन्धा ब्राह्मणाः पद्मिनीषु च ॥ **17a** *Cf. Īśānaśivagurudevapaddhati* 2,39.23: गृहचत्वरवप्रादौ केतकीसुरभिर्नृपः । गोष्ठवल्मीकविपिनक्षेत्रधान्यगृहेषु च ॥

8d ये ग्रहास्. . .] *cf.* 5.42cd: ये ग्रहास्ते तु वै नागा ये नागास्ते ग्रहाः स्मृताः ॥.

क्षत्रियाणां च नागानां स्थानान्येतानि षण्मुख ॥ १७ ॥

गोकुले गोष्ठकोष्ठारे यन्त्रशालागृहेषु च ।
वैश्याः पञ्चसु स्थानेषु नित्यं सुखनिवासिनः ॥ १८ ॥

आपःसमीपे मध्ये वा अश्मकूटेन्धनेषु च ।
अटन्ते सर्वतः शूद्राः स्थाने स्थानेषु नित्यशः ॥ १९ ॥ PR$_B$ 4^v

वायुपुष्पफलं पत्रमश्नन्ते द्विजपन्नगाः ।
क्षत्रिया आखुभक्षाश्च वैश्या मण्डूकभक्षकाः ॥ २० ॥

शूद्रा वै सर्वभक्षाश्च तथा व्यन्तरजातकाः । D$_C$ 3^r
पूर्वे यामे चरेद्विप्राः मध्याह्ने क्षत्रियाश्चरेत् ॥ २१ ॥

वैश्यास्तृतीयके यामे ऽपराह्ने शूद्रजातयः । P$_{ALM}$ 4^r
वैशाखश्रावणयोर्मध्ये सर्पी ऋतुमती भवेत् ॥ २२ ॥

मैथुनं च भवेत्तासां दम्पत्योर्वलितेन तु ।
चतुरो वार्षिकान्मासान्सर्पी गर्भं तु धारयेत् ॥ २३ ॥

अण्डानां तु शते द्वे च चत्वारिंशोत्तरे बुधाः ।

17d षण्मुख] D$_C$P$_{ALM}$, षण्मुखः PR$_B$ **18a** गोकुले] D$_C$P$_{ALM}$, गोकु⟨रे⟩ PR$_B$ **19a** आपः॰] PR$_B$P$_{ALM}$[aiśa], आयः॰ D$_C$ **19b** अश्मकूटेन्धनेषु] PR$_B$P$_{ALM}$, अश्मकूटे धनेषु D$_C$ **19c** शूद्राः] P$_{ALM}$, शूद्रा PR$_B$D$_C$ **19d** स्थाने स्थानेषु] P$_{ALM}$[aiśa], स्थानास्थानेषु PR$_B$D$_C$ **20b** अश्नन्ते] *em.*[aiśa], अशन्ते PR$_B$D$_C$, अ⟨ष्ण⟩न्ते P$_{ALM}$ **20c** आखु॰] PR$_B$, आषु॰ D$_C$, आ॰ P$_{ALM}$[hypo] **20d** मण्डूक॰] PR$_B$D$_C$, मं⟨टू⟩क॰ P$_{ALM}$ **21a** ॰भक्षाश्च] PR$_B$P$_{ALM}$, ॰भक्ष्याश्च D$_C$ **21c** यामे] PR$_B$D$_C$, याम्ये P$_{ALM}$ **21c** चरेद्] *corr.*[aiśa], चरे⟦म्ये⟧द् P$_{ALM}$, चरे PR$_B$D$_C$ **21c** विप्राः] *em.*, विप्रः Σ **22a** वैश्यास्] *corr.*, वैश्यस् PR$_B$D$_C$, वैश्य P$_{ALM}$ **22a** यामे] PR$_B$D$_C$, याम्ये P$_{ALM}$ **22b** 'पराह्ने] D$_C$, अपराह्ने PR$_B$P$_{ALM}$[hyper] **22c** वैशाखश्रावणयोर्] PR$_B$D$_C$[hyper], वैश्याश्च ⟨श्रा⟩वणयोर् P$_{ALM}$ **23a** च] PR$_B$D$_C$, तु P$_{ALM}$ **23a** भवेत्] D$_C$, भवे PR$_B$P$_{ALM}$ **23b** दम्पत्योर्] D$_C$P$_{ALM}$, दंत्यो²प¹र् PR$_B$ **23c** चतुरो] PR$_B$D$_C$, चत्वारो P$_{ALM}$ **23c** वार्षिकान्] PR$_B$D$_C$, वार्षिकं P$_{ALM}$ **23c** मासान्] PR$_B$D$_C$, मांसा⟦ं⟧न P$_{ALM}$[hyper] **23d** सर्पी] PR$_B$D$_C$, ⟨च्छ⟩र्पी P$_{ALM}$ **24a** अण्डानां तु] P$_{ALM}$, अंडानां PR$_B$D$_C$[hypo] **24a** द्वे च] PR$_B$D$_C$, द्वे ⌈तु⌉ P$_{ALM}$[sec. manu] **24b** चत्वारिंशोत्तरे] PR$_B$, चत्वारिंशोत्तमा D$_C$, चत्वारिंसात्वधरे P$_{ALM}$ **24b** बुधाः] PR$_B$D$_C$, बुधः P$_{ALM}$

20a *Cf. Īśānaśivagurudevapaddhati* 2,39.25: वायुपत्रफलक्षीराण्यश्नाति ब्राह्मणो नृपः । मूषिकांस्तु वणिग् भेकान् शूद्रः सर्वमुपागतम् ॥ **23c** *Cf. Nārāyaṇīya Tantrasārasaṃgraha* 2.14 (≈ *Garuḍapañcākṣarīkalpa* 4.26 ≈ *Agnipurāṇa* 293.09ab ≈ *Īśānaśivagurudevapaddhati* 2,39.15cd): आषाढादित्रिमासे स्याद्गर्भो मासचतुष्टये । **24a** *Cf. Aṣṭāṅgasaṃgraha* 6,41.15: द्वे शते विंशती द्वे च सा सूते तत्र जायते ।; *Cf.* also *Agnipurāṇa* 293.09cd: अण्डकानां शते द्वे च चत्वारिंशत्प्रसूयते ॥; *Cf.* also, *Garuḍapañcākṣarīkalpa* 3.34: द्वे शते द्वे च विंशत्या दशना निर्विषाः स्मृताः । चत्वारः सविषा दन्ता जन्तुहिंसनतत्पराः ॥; *Cf.* also *Īśānaśivagurudevapaddhati* 2,39.31: भोगिनां द्वे शते दन्ताश्चत्वारिंशच्च तेष्वपि । and 2,39.16: कार्तिके मार्गशीर्षे वाप्यण्डानां विंशतेः परम् | आचत्वारिंशदण्डानि सूते नानाविधानि सा ॥

19a आपःसमीपे] This appears to be a case of the nominative plural आपः functioning as the base noun stem in compound. **20b** अश्नन्ते] Conventionally, the 9th *gaṇa* root *aś* conjugates in the *parasmaipada* (अश्नन्ति). Here the *ātmanepada* form should be अश्नते, but that would be unmetrical, so the "*n*" of the plural ending is retained.
21c चरेत् (or sometimes चरे in the MSS) functions as an generalized optative for both singular and plural.
21c पूर्वे in the sense of पूर्वस्मिन्.

एका सा जनते सर्पी अण्डानां तु न संशयः ॥ २४ ॥

कार्त्तिके मासि ये जाता अतिरौद्रा विषोत्कटाः ।
रक्तास्तु क्षिप्रविषा अतिदीर्घा भोगविस्तराः ॥ २५ ॥ PR_B 5^r

मार्गशीर्षे तु ये जाता स्थूला ह्रस्वा तु ते स्मृताः ।
रक्तनेत्राल्पभोगाश्च मन्दविषास्तु ते स्मृताः ॥ २६ ॥

सप्ताहं रक्षते सर्पी जातमात्रांस्तु अण्डकान् ।
सप्ताहे तु अतिक्रान्ते स्वयं भक्षयते पुनः ।
निष्पद्यन्ते त्रयस्तस्याः स्त्री पुंसं च नपुंसकम् ॥ २७ ॥

अण्डकाः स्फुटिता वत्स शलाका इव चेतनाः ।
निष्पन्दा निर्विषास्तत्र दिनानि चैकविंशति ॥ २८ ॥ P_{ALM} 4^v

ततस्तृतीयके पक्षे स्वसंज्ञया चलन्ति च ।
उन्मीलचक्षुरूर्ध्वास्याः पश्यन्ते सूर्यमण्डलम् ॥ २९ ॥

तदाप्रभृति सविषा जायन्ते उरगेश्वराः ।
दशन्ति दशधा सर्पास्तान्निबोध समासतः ॥ ३० ॥

भीतोन्मत्तक्षुधार्त्तश्च आक्रान्तो विषदर्पितः ।
आहारेच्छावकार्षी च स्वस्थानं रक्षणे रतः । PR_B 5^v

24c सा] $PR_B D_C$, ⌈पि⌉⟦तु सा⟧ $P_{ALM}^{sec.\ manu}$ **24d** अण्डानां तु] $PR_B D_C$, अण्डकानां ⟦तु⟧ P_{ALM} **25a** जाता] *corr.*, जाताः Σ **25c** °विषा] PR_B^{hypo}, °विषाः P_{ALM}^{hypo}, विषाणा D_C **25d** °विस्तराः] $PR_B D_C$, °⌈वि⌉स्तराः $P_{ALM}^{sec.\ manu}$ **26a—b** मार्गशीर्षे तु ये जाता स्थूला ह्रस्वा तु ते स्मृताः ।] P_{ALM}, स्थूलह्रस्वा मन्दविषा जाता मार्गशिरेषु च । $PR_B D_C^{unmet.}$ **26c—d** रक्तनेत्राल्पभोगाश्च मन्दविषास्तु ते स्मृताः ।] P_{ALM}, *om.* $PR_B D_C$ **27b** जातमात्रांस्] $PR_B D_C$, जातमात्रस् P_{ALM} **27d** भक्षयते] $PR_B D_C$, क्षयते P_{ALM}^{hypo} **27e** निष्पद्यन्ते] $PR_B D_C$, निःपाद्यन्ते P_{ALM} **27e** त्रयस्तस्याः] P_{ALM}, त्रयष्टस्या $PR_B D_C$ **27f** पुंसं] $PR_B D_C$, पुंसां P_{ALM} **28a** अण्डकाः] PR_B, अण्डका $D_C P_{ALM}$ **28a** स्फुटिता] $D_C P_{ALM}$, स्फटिता PR_B **28b** इव] $PR_B P_{ALM}$, एव D_C **28b** चेतनाः] $PR_B D_C$, चेतनोः P_{ALM} **28d** दिनानि] $PR_B D_C$, दिनानानि P_{ALM} **28d** °विंशति] $PR_B D_C$, विंशतिं P_{ALM} **29b** स्वसंज्ञया] $PR_B^{unmet.}$, स्वसंज्ञाया D_C, स्वसंज्ञा च P_{ALM} **29c** उन्मीलचक्षुरूर्ध्वास्याः] D_C, उन्मीलचक्षुरूर्ध्नास्याः PR_B, उन्मूल्यवेक्षुमूर्ध्नास्याः P_{ALM} **30a** जायन्ते] $PR_B P_{ALM}$, जायते D_C **30c** दशन्ति] PR_B, दशत्रि D_C, दसंते P_{ALM} **30c** दशधा] P_{ALM}, दशधाः $PR_B D_C$ **30c** सर्पास्] *corr.*, सर्पाः $PR_B D_C$, सर्पा P_{ALM} **30d** तान्निबोध] $P_{ALM}^{pc\ sec.\ manu}$, तान्निबो P_{ALM}^{ac}, नाम्निबोध PR_B, नास्ति बोध D_C **31c** °वकार्षी च] $PR_B D_C$, सुतान्वी च P_{ALM} **31d** स्वस्थानं] $PR_B D_C$, स्व⟦आ⟧स्थानं⟦नं⟧ P_{ALM}

25a *Cf. Nārāyaṇīya Tantrasārasaṃgraha* 2.17ab (≈ *Garuḍapañcākṣarīkalpa* 4.29ab): यो जातः कार्त्तिके मासे तामसः संनिरुद्यमः । **26a** *Cf. Nārāyaṇīya Tantrasārasaṃgraha* 2.17cd (≈ *Garuḍapañcākṣarīkalpa* 4.29cd): मार्गशीर्षे बलोद्रिक्तः पौषे दीर्घो विषोल्बणः ॥ **27e** *Cf. Agnipurāṇa* 293.010ab: सर्पा ग्रसन्ति सूतौघान् विना स्त्रीपुन्नपुंसकान्. *Cf.* also *Garuḍapañcākṣarīkalpa* 4.28: अण्डभेदो भवेत् तेषां स्फुटितान् स्फुटितान् ग्रसेत् । शिष्टास् ततो विपच्यन्ते ते च स्त्रीपुन्नपुंसकाः ॥ **29c** *Cf. Nārāyaṇīya Tantrasārasaṃgraha* 2.18 (≈ *Garuḍapañcākṣarīkalpa* 4.30 ≈ *Agnipurāṇa* 293.010cd–011.ab): उन्मील्य नेत्रे सप्ताहात्कृष्णो मासाद्भवेदहिः । द्वादशाहात्स्वबोधः स्यात् दन्ताः स्युः सूर्यदर्शनात् ॥ *Cf.* also, *Īśānaśivagurudevapaddhati* 2,39.20: जायते सूर्यमालोक्य भवन्ति सविषोल्बणाः ॥ **31a** This list appears with minor variants in *Aṣṭāṅgahṛdaya* 6,36.9 (= *Aṣṭāṅgasaṃgraha* 6,41.33–4), *Garuḍapañcākṣarīkalpa* 4.44, *Nārāyaṇīya Tantrasārasaṃgraha* 2.28–32b, *Kāmaratna* (p.110 of *Indrajālavidyāsaṃgraha*), *Īśānaśivagurudevapaddhati* 2,39.38, and *Yogaratnāvalī* (NGMPP A 210/10) fol. 8^v6–7.

नवमो वैरसम्बन्धाद्दशमो कालचोदितः ॥ ३१ ॥

इति क्रियाकालगुणोत्तरे द्वितीयः पटलः

31e वैरसम्बन्धाद्] D_C, वैरसम्वाद P_{ALM}, चैव संबन्धाद् PR_B **31f** काल°] PR_BD_C, कार° P_{ALM}

तृतीयः पटलः

॥ ईश्वर उवाच ॥

शृणुष्वेदं समासेन सर्वलोकहितार्थिनः ।
दंष्ट्रा व्यालमुखे वत्स लोके चाष्टविधाः स्मृताः ॥ १ ॥ D$_C$ 3^v

कराली च कपाली च वायवी च तृतीयका ।
धूम्रा क्रूरा तथा चोग्रा भीषणी विपरीतकी ।
अष्टौ दंष्ट्रा इमाः प्रोक्ता नवमी कालसंज्ञिका ॥ २ ॥

॥ कार्त्तिकेय उवाच ॥ P$_{ALM}$ 5^r

कालसंज्ञा तु किं नाम कस्मिन्स्थानेषु जायते ।
कस्मिन्नङ्गे विषं तिष्ठेत्सर्पाणां तु उमापते ॥ ३ ॥

॥ ईश्वर उवाच ॥

सर्पस्य तालुके वत्स अङ्कुशाकारलक्षणा । PR$_B$ 6^r
विमुञ्चति विषं घोरं तेन सा कालसंज्ञिनी ॥ ४ ॥

वलितस्य तु नागस्य सृक्किण्या भरणेन तु ।

Σ = All MSS; β = PR$_B$D$_C$

1a शृणुष्वेदं] PR$_B$D$_C$, शृणुष्वेवं P$_{ALM}$ **1d** लोके] P$_{ALM}$, कलौ D$_C$, ऋ[त्स]लो PR$_B$^{hyper} **1d** °विधाः] PR$_B$, °विधा D$_C$P$_{ALM}$ **2c** क्रूरा] PR$_B$P$_{ALM}$, क्रूरास् D$_C$ **2d** भीषणी] PR$_B$P$_{ALM}$, भीषणा D$_C$ **2d** विपरीतकी] PR$_B$D$_C$, विपरीत⟨की⟩ P$_{ALM}$ **2e** इमाः] *corr.*^{aiśa}, इमा P$_{ALM}$, इमे PR$_B$D$_C$ **2f** °संज्ञिका] *corr.*, °संज्ञिका⟦:⟧ P$_{ALM}$, °संज्ञका PR$_B$, °संज्ञकाः D$_C$ **3a** काल°] PR$_B$, काल⟦ं⟧ D$_C$P$_{ALM}$ **3b** कस्मिन्स्थानेषु] PR$_B$D$_C$^{aiśa}, [कथं]कस्मिन P$_{ALM}$$^{sec.\ manu}$ **3c** कस्मिन्नङ्गे] *corr.*, कस्मिनंङ्गे P$_{ALM}$, कस्मि⊔तं D$_C$^{hypo}, कस्मिन्तं PR$_B$^{hypo} **3c** तिष्ठेत्] PR$_B$D$_C$, तिष्ठे P$_{ALM}$ **4a** तालुके] PR$_B$P$_{ALM}$, तालके D$_C$ **4b** अङ्कुशा°] *conj.*, अङ्कुरा° Σ **4b** °लक्षणा] D$_C$P$_{ALM}$, °लक्षण PR$_B$ **4c** विमुञ्चति विषं] *conj.*, ममुंचेत विषं P$_{ALM}$, मुमुचे[चै]ति विषं PR$_B$, मुमुचेवि²ति¹षं D$_C$ **5a** वलितस्य] PR$_B$, वलितास्य D$_C$, चलितस्य P$_{ALM}$ **5b** सृक्किण्या°] P$_{ALM}$, सृक्किन्या° D$_C$, ⟨सृ⟩त्किन्या° PR$_B$

2a *Cf. Īśānaśivagurudevapaddhati* 39.32–33ab: नव दन्तास्तु सविषास्तैर्दंशाद् गरसम्भवः । कराली मकरी धूम्रा कालरात्रिः कपालिनी ॥ काली चोग्रा च यमनी प्रोक्ता तु यमदूतिका ।. *Cf.* also *Nārāyaṇīya Tantrasārasaṃgraha* 2.19 ≈ *Garuḍapañcākṣarīkalpa* 4.31: द्वात्रिंशद्दिनविंशत्या चतस्रस्तेषु दंष्ट्रिकाः | कराली मकरी कालरात्री च यमदूतिका ॥ **4a** *Cf. Kāmaratna* (p.110 of the *Indrajālavidyāsaṃgraha*): सर्पस्य तालुकामध्ये दन्तो यो ऽङ्कुशसन्निभः । विमुञ्चति विषं घोरं तेनायं कालसंज्ञकः ॥

1a सर्वलोकहितार्थिनः] This reading is problematic. We might take it as a singular vocative to Kārttikeya following the *aiśa* usage of शूलिनः as a vocative in this position. *Cf. Brahmayāmala* 47.39ab: यदि तुष्टासि मां देव वरं ददसि शूलिनः ।. **3b** कस्मिन्स्थानेषु in the sense of केषु स्थानेषु. **4c** विमुञ्चति] I conjecture following the *Kāmaratna* passage, although it doesn't help to explain the readings of our Nepalese manuscripts.

पतितं तु विषं दंशे तदाक्रमति धातुषु ॥ ५ ॥

चतुर्विधं भवेद्दंशं दष्टं विद्धं च खण्डितम् ।
अविलुप्तं भवेच्चान्यं तेषां वक्ष्यामि लक्षणम् ॥ ६ ॥

एकदंशं भवेद्विद्धं दष्टं चैव त्रिदंशकम् ।
खण्डितं खण्डितेनैव अवलुप्तमदंशकम् ॥ ७ ॥

चक्रं च आयतं मध्ये एकदंशं च दृश्यते ।
भीतदष्टं विजानीयाद्विषं तत्र न विद्यते ॥ ८ ॥

लालाक्तौ द्वौ दंशौ दृश्यते ऋजुतौ तथा ।
मत्तसर्पस्य तच्चिह्नं सविषं कृत्तिकासुत ॥ ९ ॥

खण्डितं यत्र दृश्येत लालाक्तं दंशमध्यगम् । P_{ALM} 5[v]
क्षुधार्तस्य भवेद्दंशमाशुप्राणापहारकम् ॥ १० ॥ PR_B 6[v]

बहवो यत्र दृश्यन्ते दंशास्तु वक्रगामिनः ।
अविषास्ते तु विज्ञेया आक्रान्तेन तु दंशिताः ॥ ११ ॥

लालारुधिरसंयुक्ता दृश्यन्ते बहवो यदा ।
विषदर्पितस्य ते दंशास्तान्तु ज्ञात्वा चिकित्सयेत् ॥ १२ ॥

6a भवेद्दंशं] *corr.*, भवेदंशं PR_B, भवेद्दंशे P_{ALM}, देशं D_C **6c** अविलुप्तं] *conj.*, अवलुप्तं Σ **6c** भवेच्चान्यं] PR_BD_C, भवेद्दिव्यं P_{ALM} **6d** वक्ष्यामि] P_{ALM}, वक्षामि PR_BD_C **7b** त्रिदंशकम्] P_{ALM}, तृदण्डकम् PR_BD_C **7d** अदंशकम्] D_CP_{ALM}, मदंशकम् PR_B **8c** °दष्टं] P_{ALM}, °दंष्टं PR_BD_C **8d** विद्यते] P_{ALM}, जायते PR_BD_C **9a—b** लालाक्तौ द्वौ दंशौ दृश्यते ऋजुतौ तथा ।] PR_B, लालाक्तौ द्वौ दंशौ दृश्यते ⟨ऋ⟩जुतो तथा । D_C^{hypo}, लालाक्ते तु ये दृश्यन्ते रिपुरायतो यदा । $P_{ALM}^{unmet.}$ **9c** मत्तसर्पस्य] *em.*, मददर्पिपतस्य P_{ALM}^{hyper}, माददर्पितस्य $PR_BD_C^{hyper}$ **9d** सविषं कृत्तिकासुत] PR_BD_C, सविषां कृत्तिकासुताः P_{ALM} **10a** दृश्येत] P_{ALM}, दृश्य⌈⟨न्⟩⌉ते PR_B, दृश्यंते D_C **10c** दंशम्] PR_BD_C, ⟨दृं⟩शम् P_{ALM} **11a** दृश्यन्ते] PR_BD_C, दश्यन्ते P_{ALM} **11b** दंशास्तु वक्रगामिनः] PR_BD_C, दंशा वै चक्रमा⟨सि⟩नः P_{ALM} **11c** अविषास्] PR_BD_C, अविषा P_{ALM} **12a** लालारुधिरसंयुक्ता] *em.*, लालाक्ता रुधिरसंयुक्ता $PR_BD_C^{hyper}$, लाल⟨ा⟩⟦क्ता⟧क्त⟨ा⟩ रुधिरसंयुक्ता P_{ALM}^{hyper} **12b** बहवो] PR_BP_{ALM}, बहवा D_C **12b** यदा] D_CP_{ALM}, यथा PR_B **12c** दंशास्] *corr.*, दंशा Σ **12d** तान्तु] PR_BD_C, तत्र P_{ALM}

6a *Cf. Yogaratnāvali* folio 9[v]–10[r]: चतुर्विधो भवेद् दंशो दृष्टो विद्धश् च खण्डितः ॥ अविलुप्तं वदाम्य् एषां स्वरूपं परिपाटितः । **6a** *Cf. Nārāyaṇīya Tantrasārasaṃgraha* 2.27–28cd: एकद्विबहवो दंशा दष्टं विद्धं च खण्डितम् । अदंशमवलिप्तं स्याद्दंशमेवं चतुर्विधम् ॥ ऋजु वक्रं क्षतं विद्धं निर्विषं भीतसर्पजम् । लालाक्तं खण्डितं कृच्छ्रसाध्यं क्ष्वेलं क्षुधार्तिजम् ॥ **7a** *Cf. Yogaratnāvali* folio 10[r]: एकदंशो भवेद्विद्धस्त्रिभिर्दंष्ट उदाहृतः ॥ खण्डितः खण्डितेन स्यादवलुप्तमदंशकम् । *Cf.* also, *Garuḍapañcākṣarīkalpa* 4.42–43cd: क्षतम् एकं भवेद् दष्टं द्विदंशं विद्धम् उच्यते । त्रिदंशम् अवलिप्तं स्याद्बहुदंशं तु खण्डितम् ॥ एकदंशं विषं नास्ति द्विदंशं मन्त्रसाधकम् । त्रिदंशमौषधेनैव चतुर्थं मरणप्रदम् । *Cf.* also *Īśānaśivagurudevapaddhati* 2,39.36–7: ज्ञेयश्चतुर्विधो दंशो दष्टं विद्धं च खण्डितम् । अवलुप्तं च दष्टस्य क्षतमेकं विभाव्यते ॥ क्षतद्वयं चेद्विद्धं स्यात्खण्डितं तु बहुव्रणम् । अव्रणं त्ववलुप्तं स्यात्कथ्यन्ते दंशहेतवः ॥

5d आक्रमति] The standard prescribed by Pāṇini (7.3.76) is आक्रामति, but our form is a widely attested alternative.

द्वौ दंशौ च ऋजुस्त्वेकः वक्रस्तु भवते यदा । D$_C$ 4^r
आहारार्थं तु तं दंशं विषं स्वल्पं विदुर्बुधाः ॥ १३ ॥

मांसमध्ये प्रविष्टास्तु लालाक्ता बहवो यदा ।
अपत्यार्थे तु ते दंशा कर्म तत्र समारभेत् ॥ १४ ॥

द्वित्रिभिर्भक्षितैः स्थानैः पूर्ववैरानुसारिणम् ।
तस्य कुर्याच्चिकित्सां तु एवमाहुर्न संशयः ॥ १५ ॥

एकदंशं भवेद्यस्य तं च वै रुधिरोल्बणम् ।
त्रिदंशमेकदंशं वा तं विद्यात्कालचोदितम् ॥ १६ ॥ PR$_B$ 7^r

चक्राकृतिर्यदा दंशं पक्वजम्बूफलोपमम् ।
सुस्विन्नस्वेदबहुलमरिष्टकफलाकृतिम् ॥ १७ ॥ P$_{ALM}$ 6^r

सुशूनमग्निदग्धं वा अतीव रुधिरं वहेत् ।
वेदना दंशमूले तु अतितीव्रा च जायते ॥ १८ ॥

श्वेतं च तत्प्रदेशं तु वर्णहीनमथापि वा ।
यदा एवं रूपं पश्येत्तदा कालं निबोधतः ॥ १९ ॥

ताम्राभं नेत्रयुगलं तथैव काचनीलकम् ।
वियोगधरदन्ताभ्यां ग्रीवाभङ्गमथापि वा ॥ २० ॥

13a दंशौ] P$_{ALM}$, ⟨द⟩ ̇शौ PR$_B$, वंशौ D$_C$ **13a** च] PR$_B$D$_C$, *om.* P$_{ALM}$^{hypo} **13a** ऋजुस्] D$_C$P$_{ALM}$, ऋजूस् PR$_B$ **13b** वक्रस्] PR$_B$D$_C$, वक्त्रं P$_{ALM}$ **13d** बुधाः] PR$_B$D$_C$, बुधः P$_{ALM}$ **14a** मांस°] P$_{ALM}$, मास° PR$_B$D$_C$ **14b** लालाक्ता] PR$_B$D$_C$, लाला P$_{ALM}$^{hypo} **14c** अपत्यार्थे] PR$_B$D$_C$, अ⌈प⌉त्यार्थे P$_{ALM}$ **15a** भक्षितैः स्थानैः] P$_{ALM}$, भक्षितै स्थानै PR$_B$D$_C$ **15b** °वैरा°] PR$_B$P$_{ALM}$, °वेदा° D$_C$ **15c** तस्य] PR$_B$P$_{ALM}$, तत्स D$_C$ **15c** कुर्याच्] P$_{ALM}$, कुर्या PR$_B$D$_C$ **15c** चिकित्सां] D$_C$, चिकित्सा PR$_B$P$_{ALM}$ **15d** आहुर्] P$_{ALM}$, आहु PR$_B$D$_C$ **15d** संशयः] PR$_B$D$_C$, संशः P$_{ALM}$^{hypo} **16a** एकदंशं] P$_{ALM}$, एकदंशो PR$_B$D$_C$ **16b** तं] P$_{ALM}$, तां PR$_B$D$_C$ **16b** च] PR$_B$D$_C$, *om.* P$_{ALM}$^{hypo} **16b** रुधिरोल्बणम्] PR$_B$P$_{ALM}$, कधिरोल्बणम् D$_C$ **16d** विद्यात्] PR$_B$, विंद्यात् D$_C$, विंद्या P$_{ALM}$ **16d** कालचोदितम्] PR$_B$D$_C$, ⌈का⌉लचोदितम् P$_{ALM}$ **17a** चक्राकृतिर्] D$_C$P$_{ALM}$, चक्राकृति PR$_B$ **17a** दंशं] PR$_B$D$_C$, दं⟦ा⟧सं P$_{ALM}$ **17b** °जम्बू°] P$_{ALM}$, °जंबु° D$_C$, जं⟦तु⟧⌈बु⌉ PR$_B$ **17c** सुस्विन्नस्वेद°] *conj.*, सुस्विन्नवेद° P$_{ALM}$, सुनीलस्वेद° D$_C$, ⟦सु⟧⌈स्व⌉नीलस्वेद° PR$_B$ **17d** °फलाकृतिम्] P$_{ALM}$, °पदाकृतिम् PR$_B$D$_C$ **18a** सुशूनम्] *corr.*, सुसूनम् PR$_B$D$_C$, स्वसूनं P$_{ALM}$ **18b** वहेत्] PR$_B$P$_{ALM}$, वहन् D$_C$ **19c** पश्येत्] P$_{ALM}$, पश्ये PR$_B$D$_C$ **19d** कालं] PR$_B$P$_{ALM}$, काल D$_C$ **19d** निबोधतः] D$_C$P$_{ALM}$, निबोधत PR$_B$ **20a** ताम्राभं] P$_{ALM}$, तां शतं PR$_B$D$_C$ **20a** नेत्रयुगलं] PR$_B$D$_C$, ने⌈त्र⌉युगलं P$_{ALM}$$^{sec.\ manu}$ **20c** °धरदन्ताभ्यां] PR$_B$, °धरवंताभ्यां D$_C$, °अधरदंताभ्यां P$_{ALM}$^{hyper}

13a—d *Cf. Yogaratnāvalī* folio 10^r: वक्रदंशद्वयं यत्र तृतीया सरला भवेत् । क्षुधापीडितसर्पस्य दंशः स्वल्पविषो मतः ॥

19d निबोधतः] I think here we should understand निबोधयेत्, although in many other cases in our text निबोधतः seems to be an imperative to Kārttikeya. I do not rule out corruption. **20a** *na-vipulā.*

हृदि शूलं तथा छर्दिरङ्गदाहश्च वेदना ।
श्रवते मूत्रपुरीषं सन्धिभेदं च जायते ॥ २१ ॥

एवं तु लक्षणं दृष्ट्वा कालदष्टं न संशयः ।
दण्डेन ताड्यमानस्य दण्डराजी न दृश्यते ॥ २२ ॥

सिञ्चन्तमुदकेनापि शीतेन च मुहुर्मुहुः । PR$_B$ 7^v
रोमाञ्चो न भवेद्यस्य तं विद्यात्कालचोदितम् ॥ २३ ॥

सूर्यसोमौ तथा दीपं न प्रभावं तु पश्यति ।
सानुनासं वदेद्वाक्यं मृतत्वं नात्र संशयः ॥ २४ ॥

आरक्तौ न भवेन्नेत्रौ ग्रीवाभङ्गो न विद्यते । D$_C$ 4^v
न वदेत्सानुनासं तु जीवते तं शिखिध्वज ॥ २५ ॥ P$_{ALM}$ 6^v

इति क्रियाकालगुणोत्तरे तृतीयः पटलः

21a छर्दिर्] PR$_B$D$_C$, छर्दि P$_{ALM}$ **21b** अङ्गदाहश्] P$_{ALM}$, अङ्गदाघश् PR$_B$D$_C$ **21b** वेदना] P$_{ALM}$, वेदनः PR$_B$D$_C$ **21c** श्रवते] P$_{ALM}$, श्रवन्ते PR$_B$D$_C$ **21d** सन्धिभेदं] *corr.*, स्यात संधिभेदं P$_{ALM}$^{hyper}, संविभेदं D$_C$, शंविभेदं PR$_B$ **22b** कालदष्टं] *em.*, कालदंष्ट्रं PR$_B$, कालदंष्ट्रं च D$_C$^{hyper}, कालदंशं P$_{ALM}$ **22c** ताड्यमानस्य] PR$_B$D$_C$, ताड्यमानास्य P$_{ALM}$ **23a** सिञ्चन्तम्] *corr.*, सिंचन्नम् P$_{ALM}$, शिंचन्तम् PR$_B$D$_C$ **23c** रोमाञ्चो] *corr.*, रोमांच Σ **23d** विद्यात्] PR$_B$P$_{ALM}$, विंद्यात् D$_C$ **23d** °चोदितम्] P$_{ALM}$, °चोदितः PR$_B$D$_C$ **24a** सूर्यसोमौ] PR$_B$P$_{ALM}$, सूर्यं सोमं D$_C$ **24a** दीपं] PR$_B$D$_C$, दीपौ P$_{ALM}$ **24b** पश्यति] D$_C$P$_{ALM}$, पश्यंति PR$_B$ **24c** सानुनासं] *corr.*, सानुनाशं P$_{ALM}$, सानुनामं PR$_B$D$_C$ **24c** वदेद्] PR$_B$D$_C$, वदे P$_{ALM}$ **24d** मृतत्वं] PR$_B$D$_C$, तं गतं P$_{ALM}$ **25a** न] PR$_B$D$_C$, *om.* P$_{ALM}$^{hypo} **25c** न वदेत्] P$_{ALM}$, भवतेत् PR$_B$D$_C$ **25c** सानुनासं] P$_{ALM}$, सानुनाशं PR$_B$D$_C$ **25d** जीवते] P$_{ALM}$, जीविते PR$_B$D$_C$

21d *Kāmaratna* passage cited below testifies to सन्धिभेद being a symptom here. **22b** कालदष्टं] *Cf.* Rāmakaṇṭha's definition in his commentary to *Kiraṇatantra* 4.11: मरणकाल एव यो दष्टः सर्पेण स कालदष्टः क्षीणकर्मेत्यर्थः. **23a** *Cf. Kāmaratna* (p.110 of the *Indrajālavidyāsaṃgraha*): सेचनादुदकेनाथ शीतलेन मुहुर्मुहुः । रोमाञ्चो न भवेद्यस्य तं विद्यात्कालभक्षितम् ॥ **24a** *Cf. Kāmaratna* (p.110 of the *Indrajālavidyāsaṃgraha*): सोमं सूर्यं तथा दीप्तं न पश्यति च तारकाम् । **24c** *Cf. Kāmaratna* (p.110 of the *Indrajālavidyāsaṃgraha*): सानुनासिकवाक्यं च सन्धिभेदमथापि वा ॥

21b Following 21b, P$_{ALM}$ has the word भावा in the margin, and its intended insertion point is not clear. **24b** प्रभावं] should be understood to mean प्रभां

चतुर्थः पटलः

॥ ईश्वर उवाच ॥

[अशुभतिथयः]

पञ्चमी पौर्णमासी च अष्टमी च चतुर्दशी ।
अशुभास्तिथयो ह्येता नक्षत्राणि निबोधतः ॥ १ ॥

[अशुभनक्षत्राणि]

कृत्तिका श्रवणं मूलं विशाखा भरणी मघा ।
पूर्वाणि त्रीणि चित्राश्च तथा अश्लेषमेव च ॥ २ ॥

ऋक्षाण्यशुभाण्येतानि विषकर्मणि वर्जयेत् । PR$_{B}$ 8^{r}
नक्षत्रतिथिदंशास्तु †हुतासक्तानमेव च† ॥ ३ ॥

मर्मस्थानानि वेलाश्च †समुदायो यदा भवेत्† ।
एतानि यदि दृश्यन्ते तदा सिद्धिर्न विद्यते ॥ ४ ॥

Σ = All MSS; β = PR$_{B}$D$_{C}$

1a पञ्चमी] PR$_{B}$P$_{ALM}$, –––– D$_{C}$ **1a** ॰मासी] PR$_{B}$D$_{C}$, ॰माशी P$_{ALM}$ **1c** अशुभास्] PR$_{B}$D$_{C}$, अशुभाः P$_{ALM}$ **1c** एता] PR$_{B}$D$_{C}$, एताः P$_{ALM}$ **1d** निबोधतः] PR$_{B}$D$_{C}$$^{\text{aiśa}}$, नि[बो]धतः P$_{ALM}$$^{\text{sec. manu}}$ **2b** भरणी] PR$_{B}$D$_{C}$, भणी P$_{ALM}$$^{\text{hypo}}$ **2b** मघा] D$_{C}$P$_{ALM}$, मघ PR$_{B}$ **2c** पूर्वाणि] PR$_{B}$P$_{ALM}$, पर्वाणि D$_{C}$ **2c** चित्राश्च] PR$_{B}$P$_{ALM}$, वेदाश्च D$_{C}$ **2d** अश्लेषम्] PR$_{B}$P$_{ALM}$, आश्लेषम् D$_{C}$ **3a** ऋक्षाण्य॰] PR$_{B}$$^{\text{unmet.}}$, ऋ⟨ष्या⟩ण्य॰ D$_{C}$$^{\text{unmet.}}$, रिक्षा⟨स्या॰⟩ P$_{ALM}$$^{\text{unmet.}}$ **3b** विषकर्मणि] PR$_{B}$D$_{C}$, वि[ष]कर्माणि P$_{ALM}$$^{\text{sec. manu}}$ **3c** ॰दंशास्तु] PR$_{B}$, ॰दंशस्तु P$_{ALM}$, ॰दंशाश्च D$_{C}$ **3d** हुतासक्तानम्] P$_{ALM}$, वृताशकृनम् D$_{C}$, वृता⟦न⟧[श]कृनम् PR$_{B}$ **4a** मर्मस्थानानि] P$_{ALM}$^{pc}, मर्म्मस्थानोनि P$_{ALM}$^{ac}, मार्गे स्थानानि PR$_{B}$D$_{C}$ **4a** वेलाश्च] PR$_{B}$P$_{ALM}$, वेलांश्च D$_{C}$ **4b** समुदायो] *conj.*, समुदाय P$_{ALM}$, समुदायं PR$_{B}$D$_{C}$ **4b** यदा भवेत्] P$_{ALM}$, यदाभे²र¹त् PR$_{B}$, यथा लभेत् D$_{C}$ **4c** यदि] PR$_{B}$P$_{ALM}$, यत्र D$_{C}$

1a Lists of days inauspicious for treating snakebite are also found in: *Kāmaratna* (p.110 of the *Indrajālavidyāsaṃgraha*), *Yogaratnāvalī* folio 2^{v}, *Nārāyaṇīya Tantrasārasaṃgraha* 2.26cd, and *Garuḍapañcākṣarīkalpa* 4.109, *Īśānaśivagurudevapaddhati* 2,39.62, *Agnipurāṇa* 293.17, and the *Aṣṭāṅgasaṃgraha* 6,41.76. The first two agree precisely with our list (although the *Kāmaratna* adds अमावस्या). The *Aṣṭāṅgasaṃgraha* put it succinctly: पञ्चमीपक्षसन्धिषु, by which I understand the four *parvan* days plus the fifth day of each fortnight. **2a** Lists of asterisms inauspicious for snakebite treatment are also found in: *Garuḍapañcākṣarīkalpa* 4.108, *Nārāyaṇīya Tantrasārasaṃgraha* 2.24–25ab, *Kāmaratna* (p.110 of the *Indrajālavidyāsaṃgraha*), *Yogaratnāvalī* folio 2^{v}, *Īśānaśivagurudevapaddhati* 2,39.62, *Garuḍapurāṇa* 1,19.3ab, *Agnipurāṇa* 293.16, and *Aṣṭāṅgasaṃgraha* 6,41.77. The lists agree with ours for the most part, although the several list extra *nakṣatras*.

1d निबोधतः] Here as in about ten other instances later in the text, it seems that we should take निबोधतः as an imperative directed to Kārttikeya. **2d** अश्लेषम्] MINKOWSKI 1991: 393, has pointed out that this is the constellation associated with snakes. He points to *Taittirīya Brāhmaṇa* 3.1.1.6–7 which describes a *homa* to snakes to bring it under control. **2d** अश्लेषम्] Normally feminine, here neuter *metri causa*.

[मर्मस्थानानि]

कण्ठे च बस्तिमेढ्रे च करमध्ये च सन्धिषु ।
अधरे शिरभ्रूमध्ये शङ्खे नेत्रे गुदे तथा ॥ ५ ॥

स्तनेषु कक्षस्कन्धेषु ग्रीवायां तालुके तथा ।
मर्मक्षेत्राणि एतानि येषु दष्टो न जीवति ॥ ६ ॥

[अशुभस्थानानि]

उद्याने जीर्णकूपे वा वटे †निर्गम आलुके† । $P_{ALM}\ 7^r$
शुष्कवृक्षे श्मशाने तु शृङ्गाटे चत्वरेषु च ॥ ७ ॥

शून्यगृहे ऽश्मकूटे वा †समुदायो यदा भवेत्† ।

5a °मेढ्रे] P_{ALM}, °मेद्रे[ढ्रे] PR_B, °मेद्रे D_C **5b** मध्ये च] PR_BD_C, मध्येषु P_{ALM} **5c** शिर] $PR_BD_C^{\text{aiśa}}$, शिरे° $P_{ALM}^{\text{unmet.}}$ **5d** शङ्खे] PR_BP_{ALM}, गले D_C **5d** गुदे] PR_BD_C, गुदेस् P_{ALM} **6a** स्तनेषु] PR_BD_C, सूनेषु P_{ALM} **6a** कक्षस्कन्धेषु] $P_{ALM}^{\text{ma-vipulā}}$, स्कंधकक्षेषु PR_BD_C **6c** मर्मक्षेत्राणि] P_{ALM}, धर्मक्षेत्राणि PR_BD_C **6d** येषु] P_{ALM}, एषु PR_BD_C **6d** दष्टो] D_C, ⟦न⟧ दष्टो P_{ALM}, दंशौ PR_B **7b** निर्गम आलुके] *corr.*, निर्ग[म] आलुके PR_B, निर्गमपावके D_C, नगरे अरलुक P_{ALM}^{hyper} **7c** शुष्कवृक्षे श्मशाने तु] PR_BP_{ALM}, शुक्ले श्मशाने च D_C^{hypo} **8a** ऽश्मकूटे] PR_BD_C, भस्मकूटे तु P_{ALM}^{hyper} **8b** समुदायो यदा भवेत्] PR_BD_C, देवतायतनेषु च P_{ALM}

5a Such lists of the मर्मस्थानानि for snakebite are found in the following texts: *Yogaratnāvalī* folio 5^v, *Kāmaratna* (p.110 of the *Indrajālavidyāsaṃgraha*), *Nārāyaṇīya Tantrasārasaṃgraha* 2.38cd–2.39, *Garuḍapañcākṣarīkalpa* 4.74–75, *Garuḍapurāṇa* 1,19.3cd,4cd, *Agnipurāṇa* 293.24cd, and *Īśānaśivagurudevapaddhati* 2,39.52. The *Aṣṭāṅgasaṃgraha* simply says मर्मसु. Out the the sixteen or so body parts named in our text, seven are supported by four or more of the other texts: तालुक, शिर, बस्ति, कण्ठ/गल, स्तन, कक्ष, and शङ्ख. Attested by only one or two other texts are मेढ्र, सन्धि, गुद and अधर. **7a** Such दष्टस्थानानि lists occur in eight other texts. A careful analysis shows a basic division into three groups; group 1: *Kriyākālaguṇottara*/*Yogaratnāvalī* folio 5^v/*Kāmaratna* (p.110 of the *Indrajālavidyāsaṃgraha*); group 2: *Nārāyaṇīya Tantrasārasaṃgraha* 2.35cd–38ab/*Garuḍapañcākṣarīkalpa* 4.71–73/*Agnipurāṇa* 293.21–24ab; and group 3: *Īśānaśivagurudevapaddhati* 2,39.53/*Garuḍapurāṇa* 1,19.2/*Aṣṭāṅgasaṃgraha* 6,41.72. Minor variations occur within groups 1 and 2, but the phrasing is much the same (i.e. group 1: देवतायतन; group 2: देवालय). Group 2 names about ten more places than group 1. The texts in group 3 do not correspond with each other like the other groups, except in having shorter and more varied lists.

5c शिर° in the sense of शिरो° *metri causa*. We can consider the syllable र before भ्र short by poetic license. **5d** Three of the parallel passages mentioned above also have शङ्ख in their lists. **7a** The reading निर्गम आलुके in the *Kriyākālaguṇottara* is not supported by any other text, and I am unsure of its sense, so I have put it in crux marks. **8b** The similarity between 4b and 8b suggests corruption, but even so we cannot accept P_{ALM}'s देवतायतनेषु च as an even *pāda* because we have the external testimony of the *Kāmaratna* which supports देवतायतनागारे in the odd *pāda* position. It seems that the scribe of P_{ALM}, or someone in that line of transmission, deliberately altered the text to try to fix 8b's corruption/lacuna. Although the locations named in *pāda* a (शून्यगृहे ऽश्मकूटे वा) are not supported by the *Kāmaratna* and *Yogaratnāvalī*, they are strongly supported by the other group, and so I think here the corruption is limited to 8b.

देवतायतनागारे शिग्रुश्लेष्मान्तके तथा ॥ ८ ॥

शाखोटकि——————तथा चैव विभीतके ।
एषु स्थानेषु ये दष्टा न ते जीवन्ति मानवाः ॥ ९ ॥ PR_B 8^v

[दुष्टवेलाः]

मध्याह्ने सन्ध्यमध्ये तु अर्धरात्रे निशात्यये ।
दुष्टा वेलाः सदा ह्येताः कालज्ञस्तूपलक्षयेत् ॥ १० ॥

अथ दूतान्प्रवक्ष्यामि शुभानि अशुभानि च ।
यथा विज्ञायते कर्म असाध्यं साध्यमेव च ॥ ११ ॥

[अशुभदूताः]

दूरस्थो व्याहरेद्दूतो रुदते च मुहुर्मुहुः ।
तृणाच्छेदकरो वाथ पाशदण्डाग्रहस्तकः ॥ १२ ॥ D_C 5^r

भीतो दीनास्य–म्–आर्तश्च खरोष्ट्रमहिषारुहः ।

8c—d देवतायतनागारे शिग्रुश्लेष्मान्तके तथा] PR_B, देवतायत । नागारे शिग्रश्लेष्मातके तथा D_C, शिग्रुश्लेष्मातके वृक्षे खर्जूरविभीतकेषु च P_{ALM} **9a** शाखोटकि————] PR_B, ———— D_C, *om.* P_{ALM} **9b** तथा चैव विभीतके] PR_BD_C, *om.* P_{ALM} **9c** स्थानेषु] PR_BD_C, स्थाने P_{ALM}^{hypo} **9d** ते] P_{ALM}, च PR_BD_C **9d** जीवन्ति] PR_BP_{ALM}, जीवति D_C **9d** मानवाः] P_{ALM}, मानुषाः PR_BD_C **10b** निशात्यये] *em.*, निसात्तयोः P_{ALM}, निशाक्षये D_C, निशा——⌈मुखे⌉ PR_B **10c—d** दुष्टा वेलाः सदा ह्येताः कालज्ञस्] *corr.*, दुष्टा वेला सदा ह्येता कालज्ञस् P_{ALM}, ———————————श् PR_B, ——————————— D_C **10d** तूपलक्षयेत्] *em.*, तूपलक्षि⟨ते⟩ येत् P_{ALM}^{ac}, तूपलक्ष⟦येत्⟧येत् $P_{ALM}^{pc\ sec.\ manu}$, चोपलक्षये PR_B, ————— D_C **11a** दूतान्प्रवक्ष्यामि] PR_BD_C, दूतानि प्रवक्ष्यामि P_{ALM}^{hyper} **11b** शुभानि] PR_BD_C, सुनि P_{ALM}^{hypo} **11c** कर्म] PR_BD_C, ⟦सर्व्व⟧⌈कर्म्म⌉ $P_{ALM}^{sec.\ manu}$ **11d** असाध्यं] PR_BP_{ALM}, असाध्य $D_C^{unmet.}$ **12d** °ग्रहस्तकः] P_{ALM}, °ग्रहस्त D_C^{hypo}, *om.* PR_B **13a** दीनास्य–म्–आर्तश्च] *conj.*, दीनस्तमार्तश्च P_{ALM}, दीनासगात्रश्च PR_B, दी————श्च D_C **13b** °महिषारुहः] P_{ALM}, °महिषासनः PR_B, °महिषेण च D_C

9c *Cf. Yogaratnāvalī* folio 5^v ≈ *Kāmaratna* (p.110 of *Indrajālavidyāsaṃgraha*) ≈ *Hitopadeśavaidyaka* 8.24: एषु स्थानेषु ये दष्टा न ते जीवन्ति मानवाः । **10a** The "दुष्टा वेलाः" list is paralleled in: *Kāmaratna* (p.110 of the *Indrajālavidyāsaṃgraha*), *Yogaratnāvali* folio 2^v, *Garuḍapañcākṣarīkalpa* 4.110, *Nārāyaṇīya Tantrasārasaṃgraha* 2.26, *Agnipurāṇa* 293.18a, and *Aṣṭāṅgasaṃgraha* 6,41.76. The first two list out the times like in our text, while the others simply say "On the four transition points of a day (सन्ध्याचतुष्टये)." The four must refer to the morning and evening twilight, midday, and midnight. Our text is a little ambiguous; are we to take निशात्यये as the morning twilight, and सन्ध्यमध्ये as only referring to the evening twilight? The *Yogaratnāvalī* reads तिथ्यन्त, the official end of a day whose exact time varies from day to day. Should we take our निशात्यये as referring to this *velā*? **12c** *Cf. Yogaratnāvalī* folio 2^v: तृणछेदकरोद्भूतः सदण्डः साश्रुलोचनः । **13a** *Cf. Yogaratnāvalī* folio 2^v: खरोष्ट्रमहिषारूढो भस्माङ्गस् तुलयान्वितः ।

10c D_C omits 10cd with dashes. **11b** दूतान्→शुभानि] Note the Aiśa oddness here, switch from masc. conjugation to neuter. **12a** D_C omits with dashed lines 12a–c, resuming again with 12d. **12b** PR_B omits with dashed lines 12b–d, resuming again with 13a.

कृष्णवस्त्रावृताङ्गश्च रक्तमाल्याम्बरादिभिः ॥ १३ ॥

हृष्टः क्रुद्धस्तथा भीतो नग्नो गद्गदभाषिणः ।
तैलाभ्यक्तो रुधिराक्तः ऊर्णावासैश्च छादितः ॥ १४ ॥ $\mathrm{P_{ALM}}$ 7^{v}

भस्माङ्गी रक्तभिक्षुश्च क्षपणः श्वेतभिक्षुकः ।
तुलाहस्त उन्मत्तो वा व्याधितश्छिन्ननासिकः ।
भग्नदण्डस्तथा दग्धो विक्रोशी शस्त्रपाणिनः ॥ १५ ॥ $\mathrm{PR_B}$ 9^{r}

कुमारी यस्य दूती च अन्त्यजाती तथा भवेत् ।
एतैर्न सिध्यते कर्म सर्वकर्मसु वर्जिताः ॥ १६ ॥

[शुभदूताः]

शुभान्ये कथयिष्यामि येन सिद्धिः प्रजायते ।
पूर्णाङ्गो धीरबुद्धिश्च सितवस्त्राम्बरच्छदः ॥ १७ ॥

सितपुष्पविलिप्ताङ्ग एकाग्रः सौम्यचित्तकः ।
दृढवाक्यानुवादी च सर्वव्याधिविवर्जितः ॥ १८ ॥

13c °वस्त्रावृताङ्गश्च] $\mathrm{P_{ALM}}$, °वर्णावृतागष्ट $\mathrm{PR_B}$, *om.* $\mathrm{D_C}$ **13d** रक्त°] $\mathrm{PR_BD_C}$, ररक्त° $\mathrm{P_{ALM}}$ **13d** °आम्बरादिभिः] *corr.*, °आम्बरादिभि⟨:⟩ $\mathrm{PR_B}$, °आवरार्चितः $\mathrm{P_{ALM}}$, *om.* $\mathrm{D_C}$ **14b** नग्नो] $\mathrm{PR_B}$, नग्नौ $\mathrm{P_{ALM}}$, –– $\mathrm{D_C}$ **14b** गद्गद°] $\mathrm{PR_BD_C}$, बाहुद° $\mathrm{P_{ALM}}$ **14c** तैलाभ्यक्तो] *em.*, तैलाभ्यक्तः $\mathrm{PR_B}$, तैलाभ्यक्त $\mathrm{D_CP_{ALM}}$ **14c** रुधिराक्तः] $\mathrm{P_{ALM}}$, रुधिराक्त– $\mathrm{PR_BD_C}$ **14d** ऊर्णावासैश्च] $\mathrm{P_{ALM}}$, ––––––––च $\mathrm{PR_B}$, *om.* $\mathrm{D_C}$ **14d** छादितः] $\mathrm{PR_BP_{ALM}}$, *om.* $\mathrm{D_C}$ **15a** क्षपणः] *em.*, क्षपणकः ⟦स्वेतभिक्षु⟦श्च⌈कः⌉⟧ क्षपणकः⟧$\mathrm{P_{ALM}}^{hyper}$, —— $\mathrm{PR_BD_C}$ **15c** तुलाहस्त] $\mathrm{P_{ALM}}$, तुलाहस्ते $\mathrm{PR_B}$, –––– $\mathrm{D_C}$ **15d** व्याधितश्] *corr.*, व्याधित° $\mathrm{PR_B}^{unmet.}$, व्याधिको $\mathrm{P_{ALM}}$, व्याधिव° $\mathrm{D_C}$ **15f** विक्रोशी] *conj.* H.I., विक्रोशः $\mathrm{PR_BP_{ALM}}$, विकोशः $\mathrm{D_C}$ **16b** अन्त्यजाती] $\mathrm{PR_BD_C}$, अन्यजाती $\mathrm{P_{ALM}}$ **16c** एतैर्न] $\mathrm{D_CP_{ALM}}$, एतेन्न $\mathrm{PR_B}$ **16d** वर्जिताः] $\mathrm{PR_BD_C}$, वर्ज्जितः $\mathrm{P_{ALM}}$ **17a** शुभान्ये] $\mathrm{PR_BD_C}^{aiśa}$, सुभा ऽन्ये $\mathrm{P_{ALM}}$ **17b** सिद्धिः] $\mathrm{P_{ALM}}$, सिद्धि $\mathrm{PR_BD_C}$ **17c** पूर्णाङ्गो] $\mathrm{PR_B}$, पूर्णाङ्गा $\mathrm{P_{ALM}}$, पूर्णाघो $\mathrm{D_C}$ **17c** धीर°] *corr.*, धी⌈र⌉ $\mathrm{P_{ALM}}$, वीर° $\mathrm{PR_BD_C}$ **17d** °आम्बर°] $\mathrm{PR_BP_{ALM}}$, °आवर° $\mathrm{D_C}$ **18a** सितपुष्पवि°] $\mathrm{PR_BD_C}$, शितपुष्पान° $\mathrm{P_{ALM}}$ **18a** °लिप्ताङ्ग] *corr.*, °लिप्ताङ्गः Σ **18b** एकाग्रः] $\mathrm{PR_BD_C}$, एकाग्र° $\mathrm{P_{ALM}}^{unmet.}$ **18b** सौम्य°] $\mathrm{PR_BD_C}$, मौस° $\mathrm{P_{ALM}}$ **18c** दृढवाक्यानु°] $\mathrm{PR_B}$, दृ⟦वा⟧ढवाक्याग्र $\mathrm{P_{ALM}}$, वृहवाद्यानु° $\mathrm{D_C}$

13c *Cf. Yogaratnāvalī* folio 2^{v}: कृष्णवासाः सपाशश्च हृष्टः क्रुद्धो ऽतिभीरुकः । रक्तमाल्यम्बरो दीनस्तैलाक्तो जीर्णवस्त्रयुक् ॥ **15a** *Cf. Yogaratnāvalī* folio 2^{v}: क्षपणो भिक्षुको भग्नः दन्तो विगतनासिकः ॥ रक्ताक्तस्तृणहस्तश्च दधिवर्कोत्य जातिकः । **16a** *Cf. Yogaratnāvalī* folio 2^{v}: कुमारीव्याधितो दूतो न शुभः शुभ उच्यते ॥ **17c** *Cf. Yogaratnāvalī* folio 2^{v}: पूर्णाङ्ग श्वेतवस्त्रश्च श्वेतपुष्पान्वितस्तथा । **18c** *Cf. Yogaratnāvalī* folio 2^{v}: सौम्यङ्गा व्याधिनिर्मुक्तः शुभपत्रफलान्वितः ॥

13c $\mathrm{D_C}$ omits with dashes 13c–14a and first two *akṣaras* of 14b. **14a** $\mathrm{PR_B}$ omits with dashes first seven *akṣaras* of 14a. **14c** In the margin of $\mathrm{P_{ALM}}$, below 14a, the following is written by a later hand: मोहजेन । ⟨वद्रू आर ⟩ । (final *akṣaras* are unclear to me.) This is followed by a number which looks something like a "1", indicating an insertion in the first line up from the bottom, however there doesn't seem to be a suitable place where these words are needed. **14d** $\mathrm{PR_B}$ omits with eight dashes the first four *akṣaras* of 14d. **14d** $\mathrm{D_C}$ omits 14d with eight dashes. **15a** $\mathrm{PR_B}$ omits with dashes *akṣaras* 7–8 in 15a, and 1–4 in 15b. **15a** $\mathrm{D_C}$ omits with dashes *akṣaras* 6–8 in 15a, and all of 15b–c. **15c** $\mathrm{PR_B}$ omits with dashes *akṣaras* 5–6 of 15c.

पुष्पहस्त–फलैर्वापि दूर्वा–चाक्षतपल्लवैः ।
न दीनो न च वित्रस्तः शुभदृष्टिः स्थिरासनः ॥ १९ ॥

स्वज्ञातिः सर्ववर्णानां शस्त्रदण्डविवर्जितः ।
ज्ञातव्यं वातिकेन्द्रेण ते दूताः सर्वसिद्धिदाः ॥ २० ॥

मुक्त्वा तु स्वजनं गोत्रमातुरं गोत्रं वर्जयेत् । P_{ALM} 8^r
ईदृशस्तु यथा दूतः सततं कालचोदितम् ॥ २१ ॥ PR_B 9^v

[अशुभशकुनानि]

गृध्रोलूकस्य †युध्यं† तु श्वानमार्जारयोस्तथा ।
शृगालदर्शनं दृष्ट्वा खरोष्ट्रमहिषसूकरान् ॥ २२ ॥

रजका नटकाश्चैव पीता वा रक्तवाससम् ।
प्रस्थाने चलितो वैद्यः शकुनान्येतानि पश्यति ॥ २३ ॥

तत्र कर्म न सिध्येत यदि तार्क्ष्यः स्वयं भवेत् । D_C 5^v
अशुभानि तु वाक्यानि न गृह्णेन्निष्ठुराणि च ॥ २४ ॥

[अशुभवाक्यानि]

भीतं नष्टं तथा भ्रष्टं च्युतं भग्नं च ध्वंसितम् ।
विप्लुतं च श्रुतं वाक्यं सुप्तं दग्धं हतं तथा ॥ २५ ॥

विनष्टं निर्गतं चैव गतं पतितमूर्छितम् ।

19a °हस्त] $D_C P_{ALM}$, –⌈°धूप°⌉ PR_B **19b** दूर्वा–चाक्षतपल्लवैः] $PR_B D_C^{\textit{aiśa}}$, पल्लवै दूर्वा चाक्षतैः $P_{ALM}^{\textit{unmet.}}$ **19c** वित्रस्तः] $PR_B P_{ALM}$, वित्रस्त D_C **19d** °दृष्टिः] P_{ALM}, °दृष्टि $PR_B D_C$ **20a** स्वज्ञातिः] *corr.*, स्वज्ञाति $D_C P_{ALM}$, अज्ञाति PR_B **20a** सर्ववर्णानां] $PR_B D_C$, वर्ग्गधर्म्माणां P_{ALM} **20c** वातिकेन्द्रेण] PR_B, ⟦ज्ञ⟧वातिकेन्द्रेण P_{ALM}, वांतिकेद्रेणस् D_C **20d** दूताः] $D_C P_{ALM}$, दूतः PR_B **21a** मुक्त्वा] $PR_B P_{ALM}$, मुक्ता D_C **21a** स्वजनं] $PR_B P_{ALM}$, सजनं D_C **21a** गोत्रम्] $PR_B D_C$, गोत्र⟦मुक्त्वा तु स्वजनं गोत्र⟧म् P_{ALM} **21b** गोत्रं] $P_{ALM}^{\textit{pc sec. manu}}$, गात्रं च $P_{ALM}^{\textit{ac hyper}}$, गोत्र $PR_B D_C$ **21b** वर्जयेत्] P_{ALM}, कीर्त्तयेत् $PR_B D_C$ **21c** यथा] $PR_B D_C P_{ALM}^{\textit{ac}}$, यथा⌈दा⌉ $P_{ALM}^{\textit{pc sec. manu}}$ **21c** दूतः] *corr.*, दूतो Σ **21d** सततं] PR_B, सृतंतं D_C, मृतं तं P_{ALM} **22a** °लूकस्य युध्यं] $PR_B D_C$, °लूकश्चायु⟦ध्यं⟧⌈द्यं⌉ P_{ALM} **22d** °सूकरान्] P_{ALM}, °सूकरैः $PR_B D_C$ **23a** नटकाश्चैव] $PR_B D_C$, न⟦का⟧टकाषायी P_{ALM} **23b** पीता वा रक्तवाससं] $PR_B D_C$, पीतांवर⟦क्त⟧रक्तवाससां $P_{ALM}^{\textit{unmet.}}$ **23c** वैद्यः] *corr.*, वैद्यो Σ **23d** शकुनान्य्] P_{ALM}, शक्तुनान्य् $PR_B D_C$ **24b** तार्क्ष्यः] *corr.*, तार्क्ष्य P_{ALM}, तार्क्षः $PR_B D_C$ **24c** तु] $PR_B D_C$, च P_{ALM} **24d** न गृह्णेन्] *corr.*$^{\textit{aiśa}}$, न गृह्णे PR_B, न ⟦हृ⟧ गृह्णे P_{ALM}, न गृह्येन् D_C **25b** भग्नं] $PR_B D_C$, भक्तं P_{ALM} **25b** ध्वंसितम्] $PR_B D_C$, ⟦थं⟧⌈ध्वं⌉ सितं P_{ALM} **25c** विप्लुतं] $PR_B D_C$, वि⟦ष्णु⟧⌈श्रु⌉ तं $P_{ALM}^{\textit{sec. manu}}$ **25d** सुप्तं] $PR_B D_C$, सस्तं P_{ALM} **26b** पतित°] $PR_B D_C$, पतितं $P_{ALM}^{\textit{unmet.}}$ **26b** मूर्छितम्] $PR_B D_C$, मूर्छितं ⟦च⟧ P_{ALM}

20a *Cf. Yogaratnāvalī* folio 2^v: स्वजातिः सर्ववर्णानां दूतः कर्मसु सिद्धिदः । **25a** *Cf. Yogaratnāvalī* folio 2^v: हृतं नष्टं गतं भ्रष्टं वाक्यमिथ्यादि वर्जयेत् ॥

19b दूर्वा–चाक्षतपल्लवैः] The particle च is positioned to break the *sandhi*, but we should still read दूर्वा as compounded with अक्षतपल्लवैः. **24d** गृह्णेन् in the sense of गृह्णीयान्

विश्लिष्टं घातितं भिन्नं विलीनं त्यक्तमेव च ॥ २६ ॥

अशस्तानि च वाक्यानि वर्जयेद्वातिकोत्तमः ।

[शुभशकुनानि]

छत्रं सम्पूर्णकुम्भं च गजं वृषभवाजिनम् ॥ २७ ॥

राजानं मुदितं दृष्ट्वा विप्रो ऽथ शिवयोगिनम् । PR_{B} 10^{r}
†पृथ्वी हस्तो सुरा† वापि वितानं ध्वजचामरम् ॥ २८ ॥ P_{ALM} 8^{v}

सम्पूर्णाङ्गा शुभा नारी हेमरत्नसमौक्तिका ।
आममांसं मधुमांसं दधिं वा गोघृतं तथा ॥ २९ ॥

शुक्लपुष्पाक्षता दूर्वा सार्द्रचन्दनरोचना ।
मङ्गल्यानि निमित्तानि सर्वकार्यार्थसाधनैः ॥ ३० ॥

[शुभशब्दाः]

शङ्खशब्दस्तथा तूरं वीणावंशस्य निस्वनम् ।
मङ्गलं गीयते यत्र वेदध्वनि सुशोभनः ॥ ३१ ॥

पुण्याहजयशब्दं च सिद्धशास्त्रविचारणम् ।
प्रस्थितः शृणुते यस्तु तस्य सिद्धिर्न संशयः ॥ ३२ ॥

निदानैर्विविधैर्वत्स परीक्षेत तमातुरम् ।
तदा संग्रहणं कुर्यात्संग्रही न चिकित्सनम् ॥ ३३ ॥

निदानं संग्रहं चैव चिकित्सा शास्त्रचोदिता ।

26d विलीनं त्यक्तम्] *conj.*, विनीलं त्यक्तम् P_{ALM}, विकलोत्पत्तम् PR_{B}, विकलोत्त्यंतम् D_{C} **27a** अशस्तानि] $PR_{B}D_{C}$, अ[स]स्तानि $P_{ALM}^{\text{sec. manu}}$ **27b** वर्जयेद्] $PR_{B}D_{C}$, वर्ज्ज[ये]द् $P_{ALM}^{\text{sec. manu}}$ **27b** वातिकोत्तमः] P_{ALM}, वातिकोत्तमं $PR_{B}D_{C}$ **27c** छत्रं] $PR_{B}D_{C}$, छन्नं P_{ALM} **27c** च] $PR_{B}D_{C}$, तु P_{ALM} **27d** ०वाजिनम्] $PR_{B}D_{C}$, ०वाहनं P_{ALM} **28a** राजानं] $PR_{B}D_{C}$, राजान० P_{ALM} **28b** विप्रो ऽथ] P_{ALM}, विप्रां च $PR_{B}D_{C}$ **28b** शिवयोगिनम्] *em.*, शिवयोगिनाम् Σ **28c** हस्तो] $PR_{B}P_{ALM}$, ढस्तो D_{C} **29b** ०रत्नसमौक्तिका] *conj.*$^{\text{aiśa}}$, ०रक्तसमौक्तिका $PR_{B}D_{C}$, ०रत्नममौक्तिकं P_{ALM} **29c** मधुमांसं] $P_{ALM}^{\text{sa-vipulā}}$, तु मध्वाज्यं PR_{B}, तु मध्वाद्यं D_{C} **29d** दधिं वा] P_{ALM}, दधि वा $PR_{B}D_{C}$ **29d** गोघृतं] D_{C}, उद्धृतं P_{ALM}, चो⟨द्धृ⟩तं PR_{B} **30a** ०पुष्पाक्षता] $PR_{B}D_{C}$, ०पुष्पक्ष⟨तां⟩ P_{ALM} **30b** सार्द्र०] $PR_{B}D_{C}$, सार्द्रं P_{ALM} **30b** ०रोचना] $PR_{B}D_{C}$, ०रोचनां P_{ALM} **31b** निस्वनम्] D_{C}, निःस्वनं PR_{B}, *om.* P_{ALM} **31d** सुशोभनः] *em.*, सुशोभना⟨˙⟩ PR_{B}, सुशोभना D_{C}, *om.* P_{ALM} **32b** सिद्ध०] $PR_{B}D_{C}$, सिद्धि० P_{ALM} **33a** विविधैर्] P_{ALM}, विविधै $PR_{B}D_{C}$ **33c** कुर्यात्] *corr.*, कुर्या $PR_{B}D_{C}$, *om.* P_{ALM}

27c *Cf. Yogaratnāvalī* folio 2^{v}: संपूर्णाकलशं छत्रं गजोवृषभवाजिनौ । **28c** *Cf. Yogaratnāvalī* folio 2^{v}: वितानं चामरं नारी सपुत्रा हेमभूषणा ॥ **29c** *Cf. Yogaratnāvalī* folio 3^{r}: मद्यं मध्वामिषं दूर्वा रोचना दधि चन्दनम् । **31a** *Cf. Yogaratnāvalī* folio 3^{r}: सुश्वेतं पुष्पमित्यादि शङ्खशब्दादिकं शुभम् ॥

30c P_{ALM} omits, likely due to eyeskip of one line, 30c–31d (48 *akṣaras*). **31d** वेदध्वनि] The expected *visarga* is omitted *metri causa*. **33c** P_{ALM} omits, likely due to eyeskip of one line, last two *akṣaras* of 33c, 33d, all of 34, and first six *akṣaras* of 35a. (48 *akṣaras*).

परिच्छेदं यथार्थेन यो जानाति स वातिकः ॥ ३४ ॥ PR_B 10^v

निदानं लक्षणं प्रोक्तं परिच्छेदे च संग्रहे ।
निश्चिनोति यथार्थेन हेतुभिर्निश्चयेन तु ॥ ३५ ॥

निदानं तेन इत्याहुः संग्रहं ग्रहणं भवेत् ।
तदा चिकित्सा कर्तव्या बुद्ध्वा मन्त्रैस्तु तत्त्वतः ॥ ३६ ॥

अन्यथा परिच्छेदोक्तं संग्रहस्य विपर्ययात् । D_C 6^r
तन्त्रे ऽस्मिन्कथितं स्कन्द क्रियाकालगुणोत्तरे ॥ ३७ ॥

इति क्रियाकालगुणोत्तरे चतुर्थः पटलः

34c यथार्थेन] PR_B, यथार्थे⟦न हेतुभिर्निश्चयेन तु ॥ निदानं तेन इत्याहु⟧ D_C, *om.* P_{ALM} **34d** वातिकः] *corr.*, वातकः PR_BD_C, *om.* P_{ALM} **35b** परिच्छेदे] PR_BP_{ALM}, परिछेदं D_C **35c** निश्चिनोति] P_{ALM}, निश्चितोति PR_BD_C **36b** संग्रहं ग्रहणं] PR_BD_C, संग्रहे संहं P_{ALM} *hypo* **36c** तदा] PR_BD_C, यदा P_{ALM} **36d** बुद्ध्वा] P_{ALM}, बुद्धा PR_B, *om.* D_C *hypo* **37a—b** परिच्छेदोक्तं संग्रहस्य] PR_BD_C, पाछदो⟦⟨क्त सं ग्र⟩⟧⌈क्तं संग्र⌉हस्य P_{ALM} *sec. manu* **37b** विपर्ययात्] PR_BD_C, विपटयात् P_{ALM} *unmet.*

पञ्चमः पटलः

॥ कार्त्तिकेय उवाच ॥

त्वया देव पुरा प्रोक्तं देहस्थाः सप्त धातवः ।
कथं ज्ञायन्ति ते देहे विकारैस्तु महेश्वर ॥ १ ॥

॥ ईश्वर उवाच ॥

शृणुष्वेकमना भद्र विषं धातुगतं स्थितम् । P$_{ALM}$ 9^{r}
जलमध्ये यथा तैलं पतितं तु विसर्पते । PR$_{B}$ 11^{r}
एवं विषं शरीरस्थं शोणितं प्राप्य वर्धते ॥ २ ॥

तदेव द्विगुणं चर्मे मांसे चैव चतुर्गुणम् ।
पित्ते चाष्टगुणं ज्ञेयं श्लेष्मे षोडशधा पुनः ॥ ३ ॥

Σ = All MSS; β = PR$_{B}$D$_{C}$

1b देहस्थाः] *corr.*, देहस्था PR$_{B}$D$_{C}$, देहस्य P$_{ALM}$$^{unmet.}$ **1c** ज्ञायन्ति ते देहे] PR$_{B}$D$_{C}$^{aiśa}, ज्ञायति हे P$_{ALM}$^{hypo} **1d** महेश्वर] D$_{C}$P$_{ALM}$, महेश्वरः PR$_{B}$ **2a** वत्स] P$_{ALM}$, भद्र PR$_{B}$D$_{C}$ **2b** धातुगतं स्थितम्] *em.* H.I., धातुगतिस्थितं PR$_{B}$D$_{C}$, धातुगतस्थितं P$_{ALM}$ **2c** यथा] D$_{C}$, ⟨य⟩था P$_{ALM}$, तथा PR$_{B}$ **2d** विसर्पते] PR$_{B}$D$_{C}$, विपर्यये P$_{ALM}$ **2f** प्राप्य] P$_{ALM}$Mv, व्याप्य PR$_{B}$D$_{C}$ **3a** तदेव] *em.*, तमेव Σ, तदेतद् Mv **3b** चैव चतुर्गुणम्] PR$_{B}$D$_{C}$, वै चतुर्ग्गुणे P$_{ALM}$^{hypo} **3d** श्लेष्मे] Mv^{aiśa}, श्लेष्मा P$_{ALM}$, श्लेष्म PR$_{B}$D$_{C}$$^{unmet.}$ **3d** षोडशधा] PR$_{B}$P$_{ALM}$Mv, षोडशकं D$_{C}$

2c *Cf.* *Aṣṭāṅgahṛdaya* 6,36.14cd–15ab: विषं नाहेयमप्राप्य रक्तं दूषयते वपुः ॥ रक्तमण्वपि तु प्राप्तं वर्धते तैलमम्बुवत् ।. *Cf.* also, though in a differerent context, *Mahābhārata* 13,61.81ab: यथाप्सु पतितः शक्र तैलबिन्दुर्विसर्पति । **2e** About 20 verses from 5.2ef–36ab are quoted by Svarṇagrāma Vāsudeva in his *Mantravimarśinī* commentary to the *Nārāyaṇīya Tantrasārasaṃgraha*. He cites our text under the title *Kālakriyāguṇottara*, as part of his commentary to 2.71 of the *mūla* text. Where the testimonia has influenced the edited text, I cite it in the variants with the siglum "Mv".

1b The सप्त धातवः list we get here (शोणित, चर्म, मांस, पित्त, श्लेष्मन्, वात, मज्जन्) is somewhat different from the Āyurvedic norm (रस-रक्त-मांस-मेदस्-अस्थि-मज्जन्-शुक्र). It more closely resembles Suśruta's seven phases of envenomation (सप्त वेगाः, 5,4.39: शोणितं --> मांस --> मेदो --> कोष्ठ (त्रिदोषाः) --> अस्थि --> मज्जस् --> शुक्र), but it does not distinguish the phases by the type of snake, lacks मेदस्, अस्थि, and शुक्र as items, instead counting the three *doṣa*s as separate *dhātu*s, and it adds चर्म to the list. **1c** ज्ञायन्ति is a passive, despite the *parasmaipada* ending. This is a commonly encountered Middle Indic feature. *Cf.* OBERLIES 8.7. **1c** The odd hypometrical reading of P$_{ALM}$ is evidently from its exemplar rather than an error of P$_{ALM}$'s scribe, because as noted below, P$_{ALM}$ repeats this section and then deletes the repetition. This is important evidence for γ, as a separate transmission from β. **2a** शृणुष्वेकमना] GOUDRIAAN and SCHOTERMANN accept the form as *aiśa* Sanskrit (1988: 60, "8h"). *Cf.* *Tantrasadbhāva* 10.752d, 10.936b, 19.6d, 19.17d, 19.59b; *Niśisaṃcāra* f.13v, 14v, 15v; *Niśvāsamukha* (in the *Niśvāsatattvasaṃhitā*) 1.15d (emended in the Pondicherry etext), *Niśvāsaguhyasūtra* (in the *Niśvāsatattvasaṃhitā*) 1.35d, 13.39d; *Tvaritāmūlasūtra* 1.74d; *Kulapradīpa* 3.110b; and *Kubjikāmata* 7.52a, 8.49b. **2b** Following विषं, P$_{ALM}$ writes and deletes: ⟦कथं ज्ञायति हे विकारैस्तु महेश्वर ॥ ईस्वर उवाच ॥ सृणुष्वेकमना वत्स विषं⟧. **3a** चर्मे] *aiśa* locative singular. **3d** श्लेष्मे] in the sense of श्लेष्मणि. *Cf.* Rāghava's *Nānārthamañjarī*: कफः श्लेष्मे.

वाते विंशगुणं प्रोक्तं मज्जे त्रिंशगुणं भवेत् ।
मज्जास्थाने तु सम्प्राप्ते असाध्यं विषमुच्यते ॥ ४ ॥

विषं धातुगतं वत्स पृथक्त्वेनोपलक्षयेत् ।
न च दष्टमुपेक्षेत चिकित्सेद्वातिकोत्तमः ॥ ५ ॥

[त्वचगते विषे]

त्वचागते विषे स्कन्द रूपकाण्युपलक्षयेत् ।
अङ्गानि चिमिचिमायन्ते श्वसते च मुहुर्मुहुः ॥ ६ ॥

एतानि यस्य रूपाणि तस्य त्वचगतं विषम् ।
तत्रागदं प्रवक्ष्यामि येन सम्पद्यते सुखम् ॥ ७ ॥ P$_{ALM}$ 9^{v}

अर्कमूलमपामार्गं प्रियङ्गुं चन्दनं तथा ।
पानमालेपनं दद्यात्तेन सम्पद्यते सुखम् ॥ ८ ॥ PR$_{B}$ 11^{v}

[रक्तगते विषे]

अथ कर्मे कृते तस्मिन्यद्विषं न निवर्तते ।

4a विंशगुणं] PR$_{B}$D$_{C}$, विंशतिगुणं P$_{ALM}$^{hyper} **4b** मज्जे] PR$_{B}$D$_{C}$Mv^{aiśa}, मज्जा P$_{ALM}$ **4b** त्रिंशगुणं] P$_{ALM}$, तृंशद्गुणं PR$_{B}$D$_{C}$ **4c** मज्जास्थाने तु] PR$_{B}$P$_{ALM}$, मज्जास्थानेषु D$_{C}$ **4d** विषम्] P$_{ALM}$, विष PR$_{B}$D$_{C}$ **5b** ॰ओपलक्षयेत्] PR$_{B}$D$_{C}$, ॰आपि लक्षयेत् P$_{ALM}$ **5c** उपेक्षेत] PR$_{B}$D$_{C}$, उ[[खे]]क्षेत P$_{ALM}$ **5d** चिकित्सेद्] PR$_{B}$D$_{C}$, चिकित्सद् P$_{ALM}$ **6a** त्वचागते] D$_{C}$, गवागते Mv, त्वचगते PR$_{B}$P$_{ALM}$$^{unmet.}$ **6b** रूपकाण्य्] PR$_{B}$D$_{C}$, रूपकान् P$_{ALM}$ **6c** अङ्गानि चिमिचिमायन्ते] Σ^{hyper}, अंगान्यवशमायान्ति Mv **7c** प्रवक्ष्यामि] D$_{C}$P$_{ALM}$, प्रवक्षामि PR$_{B}$ **8a** अर्कमूलम्] PR$_{B}$D$_{C}$Mv, अर्कमूल P$_{ALM}$ **9a** कर्मे] *em.*^{aiśa}, कर्म Σ **9b** यद्] P$_{ALM}$, यदि PR$_{B}$D$_{C}$^{hyper}

4a विंशगुणं in the sense of विंशतिगुणं. This nonstandard form is also used widely in the *Svacchandatantra*, *Kubjikāmatatantra*, *Kularatnoddyota*, and the *Tantrasadbhāva*. **4b** मज्जे in the sense of मज्जनि or मज्जसि or मज्जने. *Cf. Niśvāsatattvasaṃhitā Nayasūtra* 2.24. Confusion about how to decline this word is widespread. **6b** त्वचागते *metri causa* for त्वचगते. **6c** P$_{ALM}$'s 6cd–7a is written over erased and now largely illegible words. The few visible elements suggest that it began–unmetrically–चिमिचिमायन्ते. **7c** Following 7d, P$_{ALM}$ wrote and erased the first six *akṣaras* of 8a, preferring to start fresh on the following verso side of the leaf. **8c** पानमालेपनं] This is a stock phrase in our text, used 25 times. The three main types of medicament in *viṣacikitsā* are पान, आलेपन, and नस्य. It is ambiguous whether we should supply a च or a वा, or whether the intention is something more obcure. *Cf.* KKGU 28.14c–f: एतानि समभागानि सलिलेन तु पीषयेत् । नश्यं चैव तु दातव्यं पानमालेपनं तथा ॥, where it seems all three should be employed. For a more obscure possibility, *cf. Īśānaśivagurudevapaddhati* 2,40.12: भूनागं नरतोयेन पिष्ट्वा पीत्वा प्रलेपयेत् । नस्याञ्जने तथा कृत्वा फणिनां गरलं हरेत् ॥. **9a** कर्मे] I emend to the thematic *aiśa* locative on the basis of 21b and 26b, where there is no variation in the manuscripts. Note that Mv here reads a consciously revised: कृते कर्मणि यस्मिंस्तु. **9b** यद्विषं] Here यद् must be taken in the sense of यदि. We get the same refrain in 21b and 26b without variant.

त्वचस्थानं ततो मुक्त्वा पुना रक्तेषु जायते ।
रक्तस्थानगते तज्ज्ञः रूपाणि उपलक्षयेत् ॥ ९ ॥

शिरसो वेदना तीव्रा अश्रुपूर्णे तु लोचने ।
दन्तमांसानि शीर्यन्ते पक्वजम्बूफलाकृतिः ॥ १० ॥

रूपाण्येतानि जानीयाद्विषे रुधिरसंस्थिते । D$_C$ 6^v
तस्य कुर्यात्प्रतीकारं न च दष्टमुपेक्षते ॥ ११ ॥

उशीरं चन्दनं चैव प्रियङ्गुं कुङ्कुमं नखम् ।
पानमालेपनं दद्यात्ततः सम्पद्यते सुखम् ॥ १२ ॥

[मांसगते विषे]

एवं चैव कृते कर्मे यद्विषं न निवर्तते ।
रक्तस्थानं परित्यज्य मांसस्थानस्थितं विषम् ॥ १३ ॥

तस्य रूपाणि वक्ष्यामि शृणु तत्त्वेन सुव्रत ।
पीतवर्णं जगत्सर्वं भ्रमन्तं तच्च पश्यति ॥ १४ ॥ PR$_B$ 12^r

अत्यन्तं दह्यते गात्रं छर्दते च पुनः पुनः । P$_{ALM}$ 10^r
एतानि यस्य रूपाणि तस्य मांसगतं विषम् ॥ १५ ॥

अगदं दापयेत्तस्य येन सम्पद्यते सुखम् ।
मधुसारं मधुहिङ्गु कुङ्कुमं रोहिणी तथा ।
पानमालेपनं दद्यात्ततः सम्पद्यते सुखम् ॥ १६ ॥

[पित्तगते विषे]

एतेनापि प्रकारेण यद्विषं न निवर्तते ।

9c °स्थानं] PR$_B$D$_C$, °स्थान P$_{ALM}$ **9c** मुक्त्वा] Mv, गत्वा Σ **9d** पुना रक्तेषु] Mv, पुनरक्तेषु P$_{ALM}$, पुनरुक्तेषु PR$_B$D$_C$ **9e** तज्ज्ञः] *corr.*, तज्ञः Σ **9f** उपलक्षयेत्] PR$_B$D$_C$, न ⟨च⟩ लक्षयेत् P$_{ALM}$ **10a** शिरसो] PR$_B$D$_C$Mv, शिरसि P$_{ALM}$ **10c** °मांसानि] P$_{ALM}$, °मासानि PR$_B$D$_C$ **11a** जानीयाद्] PR$_B$D$_C$, यानीयाद् P$_{ALM}$ **12b** प्रियङ्गुं] PR$_B$P$_{ALM}$Mv, प्रियंगं D$_C$ **12c** दद्यात्] PR$_B$D$_C$Mv, देयं P$_{ALM}$ **13a** चैव] PR$_B$D$_C$, पिहि P$_{ALM}$ **13a** कृते कर्मे] D$_C$ *aiśa*, [कृते] कर्मे PR$_B$, कृते वत्स P$_{ALM}$ **13b** यद्] P$_{ALM}$, यदि PR$_B$D$_C$ *hyper* **14b** सुव्रत] PR$_B$D$_C$, सुव्रतः P$_{ALM}$ **15b** छर्दते च] P$_{ALM}$Mv, छदीतव D$_C$, छर्दीभव PR$_B$ **16e** पानम्] PR$_B$P$_{ALM}$, पा∗नम् D$_C$ **16e** दद्यात्] D$_C$P$_{ALM}$, दद्या PR$_B$ **17a** प्रकारेण] PR$_B$D$_C$, प्रकारे P$_{ALM}$ *hypo* **17b** यद्] P$_{ALM}$, यदि PR$_B$D$_C$ *hyper*

9d There seems to be an inconsistency here, because in verses 2–3 we had the order *rakta, carma, māṃsa, pitta, śleṣman, vāta, majja*. The word पुनर् seems to be an attempt to account for it. **10d** °आकृतिः] We have to understand this in apposition with दन्तमांसानि, even though it is grammatically singular. **13b** यद्विषं] We get the same refrain in 21b and 26b without variant. **15b** D$_C$'s reading "छदीतव" is easily explainable as a corruption of an exemplar's छर्दते written with a *pṛṣṭhamātra ekāra* and an "*r*" that was continued slightly too far thus connecting to the *ekāra*. व and च are also easily confused. **17b** यद्विषं] We get the same refrain in 21b and 26b without variant.

मांसस्थानं परित्यज्य पित्तस्थाने तु वर्तते ।
पित्तस्थानस्थितस्यापि रूपकाण्युपलक्षयेत् ॥ १७ ॥

पीतवर्णौ भवेत्पादौ अथवा गौरवर्णकौ ।
पीते च लोचने तस्य जायते नात्र संशयः ॥ १८ ॥

विषे पित्तगते वत्स एतद्भवति रूपकम् ।
तत्रागदं तु दातव्यं येन सम्पद्यते सुखम् ॥ १९ ॥

त्रिफला चार्द्रकं कुष्ठं चन्दनं च तथा घृतम् । $\mathrm{PR_B}$ 12^v
पानमालेपनं दद्यात्ततः सम्पद्यते सुखम् ॥ २० ॥

[श्लेष्मगते विषे]

अथ तस्मिन्कृते कर्मे यद्विषं न निवर्तते ।
पित्तं च लङ्घयित्वा तु श्लेष्मे तिष्ठति तद्विषम् ॥ २१ ॥

तत्रापि रूपमाख्यामि येन ज्ञायन्ति वातिकाः । $\mathrm{P_{ALM}}$ 10^v
पूतिगन्धं मुखं चास्य लाला च वहते भृशम् ॥ २२ ॥

श्वासकासं तथा निद्रा अधिका तु प्रवर्तते ।
श्लेष्मस्थाने विषे प्राप्ते चिह्नान्येतानि लक्षयेत् ॥ २३ ॥

उपलक्ष्य यथार्थेन कफस्थं घोरदारुणम् ।
इमैर्द्रव्यैः समासेन चिकित्सां तस्य कारयेत् ॥ २४ ॥ $\mathrm{D_C}$ 7^r

कटुका सह पत्रैस्तु राजघोषातकी तथा ।
त्रिफला चार्द्रकं चित्रमिन्द्रवारुणि–म्–एव च ।

17f रूपकाण्य्] *corr.*, रूपकान्य् Σ **18a** पीतवर्णौ] Mv, पीतवर्णो Σ **18b** अथवा] $\mathrm{P_{ALM}}$, अथ[वा] $\mathrm{PR_B}$, अथ $\mathrm{D_C}^{\mathit{hypo}}$ **19a** विषे] $\mathrm{PR_BD_C}$, विष° $\mathrm{P_{ALM}}$ **19a** पित्तगते] $\mathrm{PR_B}$, पित्तं गते $\mathrm{D_C}$, पीतगते $\mathrm{P_{ALM}}$ **19c** दातव्यं] $\mathrm{P_{ALM}}$, दातव्य $\mathrm{PR_BD_C}$ **19d** येन सम्पद्यते सुखम्] $\mathrm{P_{ALM}}$, सखिन्नेन तु मंत्रिणा $\mathrm{PR_B}$, सप्तखिन्नेन तु मंत्रिणा $\mathrm{D_C}^{\mathit{hyper}}$ **20a** त्रिफला चार्द्रकं कुष्ठं] $\mathrm{PR_BD_C}$, कुष्ठं चार्द्रकं त्रिफला $\mathrm{P_{ALM}}^{\mathit{unmet.}}$ **20b** तथा घृतम्] $\mathrm{PR_BD_C}$, घृतं तथा $\mathrm{P_{ALM}}$ **20c** आलेपनं] $\mathrm{PR_BD_C}$, आलेनं $\mathrm{P_{ALM}}^{\mathit{hypo}}$ **20c** दद्यात्] $\mathrm{D_CP_{ALM}}$, दद्या $\mathrm{PR_B}$ **21b** यद्विषं] $\mathrm{PR_B}$, यद्वि⟦खं⟧[षं] $\mathrm{P_{ALM}}$, ध यद्विषं $\mathrm{D_C}^{\mathit{hyper}}$ **21c** लङ्घयित्वा] $\mathrm{P_{ALM}}$, [लं]घयित्वा $\mathrm{PR_B}$, ––यित्वा $\mathrm{D_C}$ **22a** आख्यामि] $\mathrm{D_CP_{ALM}}$, आस्थामि $\mathrm{PR_B}$ **22b** वातिकाः] $\mathrm{PR_BD_C}$, वा⟨ति⟩काः $\mathrm{P_{ALM}}$ **22c** °गन्धं] $\mathrm{PR_BD_C}$, °गं[⟨धं⟩] $\mathrm{P_{ALM}}^{\mathit{sec.\ manu}}$ **23a** श्वासकासं] $\mathrm{PR_BD_C}$, स्वासकाश $\mathrm{P_{ALM}}$ **23a** निद्रा] $\mathrm{D_CP_{ALM}}$, निंद्रा $\mathrm{PR_B}$ **23b** अधिका तु] $\mathrm{PR_BD_C}$, अधिकान्न $\mathrm{P_{ALM}}$ **23d** लक्षयेत्] $\mathrm{PR_BP_{ALM}}$, लक्षये $\mathrm{D_C}$ **24a** उपलक्ष्य] $\mathrm{PR_BD_C}$, उपल⟨क्ष्या⟩ $\mathrm{P_{ALM}}$ **24b** कफस्थं] $\mathrm{PR_BD_C}$, ख⟦प⟧[फ]स्थं $\mathrm{P_{ALM}}^{\mathit{sec.\ manu}}$ **24b** °दारुणम्] $\mathrm{P_{ALM}}$, °दारुणैः $\mathrm{PR_BD_C}$ **24c** इमैर्द्रव्यैः] $\mathrm{P_{ALM}}$, इमै द्रव्यै $\mathrm{PR_B}$, इमै द्रव्ये $\mathrm{D_C}$ **24c** समासेन] $\mathrm{PR_BP_{ALM}}$, समासे $\mathrm{D_C}^{\mathit{hypo}}$ **24d** तस्य] $\mathrm{PR_BD_C}$, तत्र $\mathrm{P_{ALM}}$ **25c** चार्द्रकं] $\mathrm{PR_BD_C}$, चाद्रकं $\mathrm{P_{ALM}}$ **25d** इन्द्रवारुणि–म्–] $\mathrm{P_{ALM}}^{\mathit{ai\acute{s}a}}$, इन्द्रवारुणम् $\mathrm{PR_BD_C}$

18d जायते in the sense of जायेते. As in Middle Indic, the dual is seldom used in this register of Sanskrit. **22b** ज्ञायन्ति, although passive (nonstandard) in form, is active. *Cf.* OBERLIES 8.7.1. **23d** $\mathrm{D_C}$'s चिह्नान्ये° is uncharacteristically written with *pṛṣṭhamātra-ekāra*. **24c** इमैर् in the sense of एभिर्. **25b** राजघोषातकी] may be a variant spelling of राजकोशातकी. **25d** इन्द्रवारुणि–म्–एव] *metri causa* for इन्द्रवारुणी–म्–एव.

पानमालेपनं दद्यात्ततः सम्पद्यते सुखम् ॥ २५ ॥

[वायुगते विषे]

अथ एवं कृते कर्मे यद्विषं न निवर्तते । PR$_{B}$ 13^{r}
श्लेष्मस्थानं परित्यज्य वायुस्थाने प्रवर्तते ॥ २६ ॥

लक्षणं तस्य वक्ष्यामि येन ज्ञायन्ति तत्त्वतः ।
संकुचन्ति च गात्राणि विवर्णं जायते मुखम् ॥ २७ ॥

श्वसते मूर्छमायाति बुद्धिभ्रंशश्च जायते ।
यस्यैतानि निमित्तानि तस्य वायुगतं विषम् ॥ २८ ॥

तत्रैव भेषजं कुर्याद्येन सम्पद्यते सुखम् । P$_{ALM}$ 11^{r}
पारावतस्य चाक्षीणि हरितालं मनःशिला ।
पानमालेपनं दद्यात्ततः सम्पद्यते सुखम् ॥ २९ ॥

अथवान्यानि द्रव्याणि सर्वं विषनिवारणम् ।
एतेषां चैव गन्धेन भुजंगा विषदर्पिताः ॥ ३० ॥

निर्विषां यान्ति ते सर्वे द्रव्यशक्तिविमोहिताः ।
समालभ्य सदात्मानं वातिको गृह्णते अहिम् ॥ ३१ ॥

क्रीडापयेद्यथा रोचेन्न स दश्यति पन्नगैः । PR$_{B}$ 13^{v}

26c परित्यज्य] P$_{ALM}$, परित्त्यक्त्ता D$_{C}$, परित्य∗[क्त्वा] PR$_{B}$ **27a** वक्ष्यामि] D$_{C}$P$_{ALM}$, वक्षामि PR$_{B}$ **27b** ज्ञायन्ति] PR$_{B}$P$_{ALM}^{\text{aiśa}}$, ज्ञायति D$_{C}$ **27c** संकुचन्ति] PR$_{B}$, ⟨ध्र⟩संकुचंति D$_{C}$, संकुच⟦ि⟧न्ति P$_{ALM}$ **28c** यस्यैतानि] PR$_{B}$P$_{ALM}$, पश्येतनि D$_{C}$ **28c** निमित्तानि] PR$_{B}$D$_{C}$, तु चिह्नानि P$_{ALM}$ **29a** तत्रैव] PR$_{B}$D$_{C}$, तस्येदं P$_{ALM}$ **29a** कुर्याद्] PR$_{B}$D$_{C}$, कुर्यात् P$_{ALM}$ **29c** पारावतस्य] PR$_{B}$D$_{C}$, ⟦पा⟧पारावतस्य P$_{ALM}$ **29c** चाक्षीणि] PR$_{B}$P$_{ALM}$, वाक्षीणि D$_{C}$ **29d** हरितालं] PR$_{B}$D$_{C}$, ह[रि]तालं P$_{ALM}^{\text{sec. manu}}$ **30a** ◦वान्यानि] D$_{C}$P$_{ALM}$, चान्यानि PR$_{B}$ **30b** विष◦] P$_{ALM}$, विषं निवारणम् PR$_{B}$D$_{C}^{\text{unmet.}}$ **31a** निर्विषां यान्ति] *conj.*$^{\text{aiśa}}$, निर्व्विषा⟦जा⟧[या]न्ति P$_{ALM}^{\text{sec. manu}}$, निर्विस्मृयांति PR$_{B}D_{C}$ **31b** द्रव्यशक्ति◦] P$_{ALM}$, द्रव्या शक्ति◦ PR$_{B}$D$_{C}$ **31d** वातिको] PR$_{B}$D$_{C}$, बालको P$_{ALM}$ **32a** क्रीडापयेद्] *corr.*, क्रीड⟨ा⟩पयेत P$_{ALM}$, क्रीडापये PR$_{B}$D$_{C}$ **32a** यथा] P$_{ALM}$, तथा PR$_{B}$D$_{C}$ **32a** रोचेन्] PR$_{B}$P$_{ALM}$, रौचेन् D$_{C}$ **32b** न स दश्यति] D$_{C}$P$_{ALM}^{\text{aiśa}}$, न द²स¹श्यति PR$_{B}$

26c It may be that the परित्यक्त्वा suggested by the β variants is a *difficilior* original. In many other cases all the manuscripts agree on परित्यज्य, so my case is not strong, but the text shows evidence of standardization elsewhere, so we cannot dismiss that possibility here. The form परित्यक्त्वा is also known to a handful of other texts of various genres. **28a** मूर्छम्] *metri causa* for मूर्छाम्. **29d** चाक्षीणि] for चाक्षिणी *metri causa*. **29f** Here ends the section on the movement of the poison through the tissues, and we are left without an explanation of what to do if it reaches the seventh *dhātu*, the bone marrow. The beginning of the chapter, however, says that the case is incurable if it goes that far, but the opening verse of chapter 34 appears to be meant as one last attempt to cure an advanced case using plant poisons. That the misplacement is original to the *Kriyākālaguṇottara* is supported by the quote in the *Nārāyaṇīya*'s *Mantravimarśinī* which parallels our incomplete version here in chapter 5. **30b** सर्वं for सर्व◦ *metri causa*. **31a** निर्विषां must be understood as निर्विषतां for my conjecture to stand. **31d** गृह्णते] *aiśa* third person singular. **32b** दश्यति] *metri causa* for दश्यते.

अथ दश्येत्प्रमादेन दष्टो ऽसौ नाभिभूयते ॥ ३२ ॥

शिरीषबीजं तगरं नक्तमाला किणी तथा ।
व्याधिघातं मधुसारं कुष्ठं चागरुमेव च ॥ ३३ ॥

गिरिकर्णिकमाक्षीकं पित्तानि च समाहरेत् ।
अजापित्तं च वाराहं नकुलस्य शिखिस्य च ॥ ३४ ॥

मार्जारपित्तसंयुक्तं द्रव्याण्येतानि भावयेत् ।
पानमालेपनं कृत्वा विषार्तस्य तु दापयेत् ॥ ३५ ॥

सर्वनागाः प्रणश्यन्ति नात्र कार्य विचारणात् ।
अगदो ऽयं महातेजो महावीर्यपराक्रमः ॥ ३६ ॥ P_{ALM} 11^{v}

यक्षरक्षग्रहाश्चोग्राः पिशाचाः शाकिनी तथा । D_{C} 7^{v}
चातुर्थका ज्वराश्चान्ये हेद्रव्यन्तरजातयः ॥ ३७ ॥

नश्यन्ति गरलाः सर्वे गरुडस्येव पन्नगाः ।
कालस्य च गतिं ज्ञात्वा ततः कर्म समारभेत् ॥ ३८ ॥ PR_{B} 14^{r}

॥ कार्त्तिकेय उवाच ॥

कालं कथय तत्त्वेन यथा ज्ञायति शङ्कर ।
नागानामुदयं देव उदयन्ति पृथक्पृथक् ॥ ३९ ॥

32c दश्येत्प्रमादेन] $P_{ALM}^{aiśa}$, दष्ट्येत्युमादेन PR_{B}, दष्टेत्त्युमादेन D_{C} **32d** ʼसौ] $PR_{B}P_{ALM}$, सो D_{C} **33b** नक्त°] $PR_{B}D_{C}$, रक्ता° P_{ALM} **33b** किणी] P_{ALM}, किनी $PR_{B}D_{C}$ **33d** चागरुमेव च] Mv, तगरमेव च P_{ALM}, नागकेसरम् PR_{B}, *om.* D_{C} **34a** कर्णिक°] $PR_{B}D_{C}$, कर्ण्णिका° P_{ALM}Mv$^{unmet.}$ **34a** °माक्षीकं] PR_{B}, °माक्षिकं $D_{C}P_{ALM}^{unmet.}$, कमाची Mv **34b** पित्तानि] PR_{B}, ⟦ए⟧तानि D_{C}, पीतानि P_{ALM}, पिकानि Mv **34c** च] $PR_{B}D_{C}$, *om.* P_{ALM} **34d** नकुलस्य] $PR_{B}P_{ALM}$, नकुलस्य च D_{C}^{hyper} **34d** शिखिस्य च] $PR_{B}D_{C}^{aiśa}$, शिखिनस्तथा P_{ALM} **35b** द्रव्याण्य्] P_{ALM}, द्रव्यान्य् $PR_{B}D_{C}$ **35c** कृत्वा] P_{ALM}, दद्या $PR_{B}D_{C}$, नस्यं Mv **35d** विषार्तस्य तु] *em.*, विषार्तस्य प्र° Mv, विषार्दस्य उ° $PR_{B}D_{C}$, एतत्त⌈⟨स्य⟩⌉तु $P_{ALM}^{sec. manu}$ **36a** प्रणश्यन्ति] PR_{B}, प्रणस्यन्ते P_{ALM}, प्रनश्यति $D_{C}^{unmet.}$ **36b** कार्यविचारणात्] *corr.*^{aiśa}, कार्य⟦कार्य⟧विचरणात् P_{ALM}, कार्यविचारणा PR_{B}, कार्या विचारणा D_{C} **36c** महातेजो] $PR_{B}D_{C}$, महातेजा P_{ALM} **37a** यक्ष°] $PR_{B}D_{C}$, य⟦र⟧क्ष° P_{ALM} **37a** °ग्रहाश्] $PR_{B}D_{C}$, महाश्° P_{ALM} **37a** चोग्राः] *corr.*, चोग्रा Σ **37b** पिशाचाः] *corr.*, पिशाचा Σ **37c** ज्वराश्] *corr.*, ज्वरा Σ **37d** हेद्र°] P_{ALM}, केचिद् $PR_{B}D_{C}$ **37d** व्यन्तरजातयः] $PR_{B}D_{C}$, व्यक्तरजातकाः P_{ALM} **38a** गरलाः] $D_{C}P_{ALM}$, गरला PR_{B} **38b** पन्नगाः] $PR_{B}D_{C}$, पन्न⟦का⟧गाः P_{ALM} **38c** कालस्य च] $PR_{B}D_{C}$, कालस्य⟦ ⟧च P_{ALM} **38c** गतिं] $PR_{B}P_{ALM}$, गति D_{C} **38d** ततः] *corr.*, ततो Σ **38d** समारभेत्] $PR_{B}D_{C}$, समाचरेत् P_{ALM} **39b** ज्ञायति] $D_{C}^{aiśa}$, ज्ञायन्ति $PR_{B}P_{ALM}$ **39b** शङ्कर] $PR_{B}D_{C}$, ⟦सं⟧संकर⟦:⟧ P_{ALM} **39c** नागानामुदयं] *corr.*, नागानांमुदयं $PR_{B}D_{C}$, नागा⌈ना⌉मुदयं $P_{ALM}^{sec. manu}$

33a *bha-vipulā*. **33c** *sa-vipulā*. Mv attempts to "fix" the *vipulā* by lengthening the vowel (unattested elsewhere). मधुसार is probably variant spelling of मधूकसार. **33d** D_{C} omits 33d. It has an insertion symbol following 33c, but no marginal words. **34d** शिखिस्य] *aiśa* for शिखिनश्. *Cf.* Edgerton's *Buddhist Hybrid Sanskrit Grammar* 10.78, which notes its basis in Pali and Prakrit *-issa*. **36c** महातेजा, the variant of P_{ALM}, is strictly correct, but the thematized variant is also common in the Tantras and Epics. **37a** °रक्ष° in the sense of °रक्षो°. **37b** शाकिनी] singular for plural *metri causa*.

॥ ईश्वर उवाच ॥

कालस्तु द्विविधः प्रोक्तः स्थूलसूक्ष्मविभागशः ।
ग्रहचारे स्थितः स्थूलः सूक्ष्मः †शम्भुवरोत्तरे† ।
ततो वक्ष्याम्यहं वत्स संक्षेपान्न तु विस्तरात् ॥ ४० ॥

[स्थूलकाल, नागग्रहप्रस्तार]

तिर्यगूर्ध्वगतै रेखैरष्टसंख्यैः प्रकल्पयेत् ।
कोष्ठानेकूनपञ्चाशत्समान्कुर्याद्विचक्षणः ॥ ४१ ॥

ग्रहचक्रं न्यसेत्तत्र ते नागानन्तपूर्वकाः ।
ये ग्रहास्ते तु वै नागा ये नागास्ते ग्रहाः स्मृताः ॥ ४२ ॥ P$_{ALM}$ 12^{r}

इन–म्–अनन्त–म्–इत्युक्तं सोमो वासुकिरुच्यते ।
तक्षकः क्ष्माजमित्याहुः कर्कोटः सौम उच्यते ॥ ४३ ॥ PR$_{B}$ 14^{v}

40a कालस्तु] PR$_B$D$_C$, कालं तु P$_{ALM}$ **40a** द्विविधः प्रोक्तः] *corr.*, द्विविधः प्रोक्त⟨ः⟩ PR$_B$, द्विविधः प्रोक्तंः D$_C$, द्विविधं प्रोक्तं P$_{ALM}$ **40c** °चारे] PR$_B$D$_C$, °बाल° P$_{ALM}$ **40c** स्थितः स्थूलः] PR$_B$D$_C$, स्थित स्थूल P$_{ALM}$ **40d** सूक्ष्मः] PR$_B$D$_C$, सूक्ष्म P$_{ALM}$ **40d** शम्भुवरोत्तरे] PR$_B$D$_C$, संभवोत्तमैः P$_{ALM}$$^{\text{hypo}}$ **40e** ततो] PR$_B$D$_C$, तंत्रे P$_{ALM}$ **40f** विस्तरात्] D$_C$P$_{ALM}$, विस्तरान् PR$_B$ **41a** रेखैर्] PR$_B$D$_C$$^{\text{aiśa}}$, रेखै P$_{ALM}$ **41b** संख्यैः] PR$_B$, संख्यै P$_{ALM}$, संस्थैः D$_C$ **41b** प्रकल्पयेत्] PR$_B$D$_C$, प्रकल्पितैः P$_{ALM}$ **41c** एकून°] PR$_B$D$_C$, एकोन° P$_{ALM}$ **41d** समान्] P$_{ALM}$, समा° PR$_B$D$_C$ **41d** कुर्याद्] PR$_B$D$_C$, कुर्यात् P$_{ALM}$ **42a** न्यसेत्] PR$_B$P$_{ALM}$, व्यसेत् D$_C$ **42b** नागानन्त°] PR$_B$, नांगानंत° D$_C$, नागा⟦न⟧⌈ग्रह⌉ P$_{ALM}$$^{\text{sec. manu}}$ **42d** ग्रहाः] PR$_B$, ग्रहा D$_C$P$_{ALM}$ **43a** अनन्तम्] PR$_B$D$_C$, ऐनन्तम् P$_{ALM}$ **43b** सोमो] P$_{ALM}$, जीवो PR$_B$, जीवा D$_C$ **43c** तक्षकः] *corr.*, तक्षको Σ **43c** क्ष्माजम्] *em.*, वाजम् P$_{ALM}$, क्षम् PR$_B$D$_C$$^{\text{hypo}}$ **43d** कर्कोटः] *corr.*, कार्कोटः P$_{ALM}$, कर्कोट PR$_B$D$_C$ **43d** सौम] *em.*, सोम Σ

40a For somewhat similar division of time into two types, *cf. Tantrasadbhāva* 24, *Svacchandatantra* 7th *paṭala* and *Kiraṇatantra* 59th *paṭala*, among others. **42c** *Cf. Svacchandatantra* 7.44, *Tantrasadbhāva* 24.38 (corrupt). **43a** This passage (43–44) is quoted by Kṣemarāja on *Svacchandatantra* 7.46 and also by Jayaratha on *Tantrāloka* 6.72. Both cite it simply as तदुक्तम्. It is also possible that they are quoting from a source text that the *Kriyākālaguṇottara* also draws on. It seems that we want the list to describe the planets/nāgas in order of the days of the week, which we find in the quotations, and I have edited accordingly. Note however, that three of the planet names or their correpondences are in doubt in the manuscripts: the β manuscripts read जीवो for सोमो in 43b, all read सोम in 43d, emended to सौम, and for स्फुजि in 44a there are problems with its spelling and which planets it refers to, discussed below.

41b रेखैर् masculine for the normally feminine noun रेखा. **41c** एकून° in the sense of एकोन°. *Cf. Niśvāsaguhyasūtra* 9.49, 84, etc.; *Brahmayāmala* 81.9, chapter colophons to nineteen, etc.; sometimes shortened to कून°. **42b** नागानन्तपूर्वकाः *aiśa* double *sandhi* (नागा + अनन्तपूर्वकाः). The syntax is also problematic, but we should take it as accusative in sense. More forced would be to take it with the next line. **43a** 43ab is supplied in the margin in P$_{ALM}$ in another hand. This hand uses *pṛṣṭhamātra* vowels and seems more archaic than the common "second hand." **43c** क्ष्माजम्] My emendation accounts for the variants of the manuscripts better than the easier reading of Kṣemarāja: तक्षकः कुज इत्युक्तः.

सरोजः स्फुजिः समाख्यातो महाब्जः शुक्र उच्यते ।
शङ्खपालः शनिर्ज्ञेयः सप्त नागा ग्रहाः क्रमात् ॥ ४४ ॥

अष्टमः कुलिको नाम राहुः क्रूरग्रहो भवेत् ।
स च कालः समाख्यातः कुलिको घोररूपिणः ॥ ४५ ॥

सप्त नागान्यसेत्कोष्ठे परिपाट्या पुनः पुनः ।
अनन्तादि यथास्थाने शङ्खपालान्त संस्थिताः ।
प्रहरार्धभुजः सप्त अहर्निशि विभागतः ॥ ४६ ॥

यमाक्रम्य च यामार्धं निरीक्षेत्कुलिकः क्वचित् ।
तं दहत्याशु–र्–उदयं द्वयसन्धिषु नित्यशः ॥ ४७ ॥

त्रिंशत्प्राणाः त्रिभिर्भक्ताः पुनर्भज्य त्रिभिः क्रमात् ।

44a सरोजः स्फुजिः] *em.*, सरोज स्युजि PR$_{B}$, सरोज स्फजि D$_{C}$, श्रज स्युजि P$_{ALM}$ **44a** समाख्यातो] PR$_{B}$P$_{ALM}$, समास्थातो D$_{C}$ **44b** महाब्जः शुक्र उच्यते] *em.*, महापद्मो सुक्र उच्यते P$_{ALM}^{hyper}$, महापद्मस्तु भार्गवः PR$_{B}$D$_{C}$ **44c** शङ्खपालः] *corr.*, संखपाल P$_{ALM}$, शंखपाला PR$_{B}$D$_{C}$ **44c** शनिर्] *corr.*, शनि Σ **44c** ज्ञेयः] *corr.*, ज्ञेयो PR$_{B}$D$_{C}$, ज्ञेयं P$_{ALM}$ **44d** सप्त नागा] PR$_{B}$P$_{ALM}$, सप्त ना D$_{C}^{hypo}$ **44d** ग्रहाः] PR$_{B}$D$_{C}$, ग्रहा P$_{ALM}$ **45a** अष्टमः] *corr.*, अष्टमो P$_{ALM}$, अष्टको PR$_{B}$D$_{C}$ **45a** नाम] PR$_{B}$D$_{C}$, नाग P$_{ALM}$ **45b** क्रूर°] PR$_{B}$D$_{C}$, क्रूरो P$_{ALM}$ **45c** कालः] PR$_{B}$D$_{C}$, काल P$_{ALM}$ **45c** समाख्यातः] *corr.*, समाख्यातो PR$_{B}$P$_{ALM}$, समास्थातो D$_{C}$ **46a** नागान्] *em.* H.I., नागा Σ **46a** कोष्ठे] PR$_{B}$D$_{C}$, कोष्ठैः P$_{ALM}$ **46b** परिपाट्या] P$_{ALM}$, परिपाद्या⌈ट्या⌉ PR$_{B}$, परिपाद्या D$_{C}$ **46d** शङ्खपालान्त] *em.*^{aiśa}, शंखपानांत PR$_{B}$D$_{C}$, सं⟦पा⟧खपाला तु P$_{ALM}$ **46f** अहर्निशि] D$_{C}^{aiśa}$, अहन्निश PR$_{B}$, असिराति P$_{ALM}$ **46f** विभागतः] PR$_{B}$D$_{C}$, चारिणः P$_{ALM}^{hypo}$ **47a** यमाक्रम्य च यामार्धं] *em.*, यमाक्रम्य च यासार्द्धं D$_{C}$, यथाक्रम्य च यासार्द्धं PR$_{B}$, यमाक्रम्यार्धयामं च P$_{ALM}$ **47b** निरीक्षेत्] *em.* H.I., निरीक्षे Σ **47c** तं] P$_{ALM}$, त PR$_{B}$D$_{C}$ **47d** द्वयसन्धिषु] D$_{C}$, द्वयसद्विषु PR$_{B}$, संधिषु P$_{ALM}^{hypo}$ **48a** त्रिंशत्प्राणाः] *em.*, त्रिंशान्प्राणाः PR$_{B}$D$_{C}$, त्रिंशत्प्राणस् P$_{ALM}$ **48a** त्रिभिर्भक्ताः] PR$_{B}$D$_{C}$, त्रिभिभ⟦⟨त्त्या⟩⟧⌈⟨त्ता⟩⌉ P$_{ALM}^{sec.\ manu}$ **48b** °भज्य] PR$_{B}$P$_{ALM}^{aiśa}$, °भक्ष्य D$_{C}$

46e Kṣemarāja cites a similar line–from the "*śrītotule*" (*Trottala*)–in his commentary to *Svacchandatantra* 7.42: प्रहरार्धभुजः सर्वे ऽहोरात्रं च चरन्ति ते ।

44a सरोजः] This should be pronounced स्रोजः for the meter, following P$_{ALM}$'s श्रज. The version quoted by Kṣemarāja adjusts the reading to: सरोजो गुरुराख्यातो. **44a** स्फुजिः] I emend with P$_{ALM}$'s reading at 5.53d: स्फुजिवारे. Now the meaning of स्फुजि is less straightforward. The text is enumerating the planets in the order of the days of the week, and so we need Jupiter in this position. Pingree, in his *The Yavanajataka of Sphujidhvaja* (1978: 5), suggests that *sphuji* may come from "*āsphujit*," a direct transliteration of the Greek Ἀφροδίτη (Aphrodite), and thus might be translated as "Śukradhvaja". However that doesn't fit here. Here is a diagnostic conjecture: in no cases that I am aware of, other than here, does the word स्फुजि occur without reference to the author Sphujidhvaja. Only आस्फुजि।त् occurs, referring to Venus. In almost every case, however, the word is compounded, and so we might also analyse it as अस्फुजि(त्). Now perhaps this was thought to be a negation of स्फुजि(त्), along the lines of असुरगुरु/सुरगुरु, and that might have given us the referent to Jupiter. **44b** महाब्जः शुक्र उच्यते] I emend following P$_{ALM}$ and the quote of Kṣemarāja. **44c** In PR$_{B}$ there is the *akṣara* लां in the margin over शनि, but there is no insertion marker and it is not clear where it is intended to go. **45a** अष्टमो] The *sandhi* of the manuscripts here and in the following verse suggests that they originally read the occasionally encountered variant spelling गुलिक. **45c** घोररूपिणः] *aiśa* nominative singular. **46d** The words अनन्तादि and शङ्खपालान्त I take as nominative plurals without their case-endings. Goudriaan and Schoterman have also noted this *aiśa* feature (1988: 69 (III.2a)). **47c** *na-vipulā*.

एतत्कालप्रमाणं तु यस्य यस्योदये स्थितम् ॥ ४८ ॥ D$_C$ 8^r

इनवारे सदा वत्स कर्कोटस्योदये स्थितम् ।
महासरोजयामार्धे कुलिकश्चरते सदा ॥ ४९ ॥ P$_{ALM}$ 12^v

शङ्खपालो महापद्म पद्मस्य उदये पुनः । PR$_B$ 15^r
भुञ्जते कुलिको घोरः त्रिषु वेलासु नित्यशः ॥ ५० ॥

कुजोदये पद्म यामार्धे शङ्खपालस्य एव तु ।
कुलिकस्योदये ह्येते एवमेतन्न संशयः ॥ ५१ ॥

बुधे च शङ्खयामार्धे कुलिकस्योदयं भवेत् ।
सा वेला सर्वकालेषु आशु प्राणापहारिणी ॥ ५२ ॥

पद्मस्य शङ्खपालस्य तक्षकस्यापि या भवेत् ।
कुलिको दूषयत्याशु स्फुजिवारे उदाहृता ॥ ५३ ॥

शुक्रस्यापि तथाख्यातं शङ्खपालोदयं तथा ।
एषु दष्टो न जीवेत कृमिकेनापि यो भवेत् ॥ ५४ ॥

शनिश्चरस्य यद्वत्स कुलिकस्योदयं द्विधा ।
शङ्खपालस्य वेला तु तथा कर्कोटकस्य तु ॥ ५५ ॥

दुष्टा वेलाः समाख्याता ग्रहचक्रे यथास्थिताः ।
कुलिकोदयेषु यो दष्टो न जीवेच्छस्त्रछिन्नपि ॥ ५६ ॥ PR$_B$ 15^v

कुशकण्टकविद्धश्च पतितस्त्वरितो ऽपि वा । P$_{ALM}$ 13^r
न विषं दापयेत्कश्चिद्भेषजानि न योजयेत् ॥ ५७ ॥

49a इनवारे] D$_C$, इनवारे⟦सरे⟧ PR$_B$, इनचारे P$_{ALM}$ **49b** ∘ओदये] PR$_B$D$_C$, ∘ओदयेद P$_{ALM}$ **49c** यामार्धे] P$_{ALM}$, यासार्द्धे PR$_B$D$_C$ **49d** कुलिकश्] *corr.*, कुलिको PR$_B$D$_C$, कुलिका P$_{ALM}$ **49d** चरते] PR$_B$P$_{ALM}$, वरते D$_C$ **50b** पद्मस्य उदये] PR$_B$D$_C$$^{\text{aiśa}}$, पद्मस्योदये P$_{ALM}$^{hypo} **50c** भुञ्जते] P$_{ALM}$, भुजन्ते PR$_B$D$_C$ **50c** कुलिको] PR$_B$P$_{ALM}$, कुलिके D$_C$ **51a** पद्म यामार्धे] PR$_B$D$_C$^{hyper}, पद्मयार्धे P$_{ALM}$ **51c** ∘दयं ज्ञेयं] P$_{ALM}$, ∘दये ह्येते PR$_B$, ∘दयें ह्येते D$_C$ **52a** बुधे] *corr.*, बुद्धे P$_{ALM}$, ब्रुवे PR$_B$D$_C$ **52a** सङ्खयामार्धे] P$_{ALM}$$^{\text{aiśa}}$, शङ्खपालार्धे PR$_BD_C$ **52c** ∘कालेषु] PR$_B$D$_C$, ∘काले⌈षु⌉ P$_{ALM}$$^{\text{sec. manu}}$ **52d** आशु प्राणा∘] *corr.*, आशुः प्राणा∘ D$_C$, आशुः प्राणा⟦ः⟧ PR$_B$, आयुः प्रा⌈णा⌉∘ P$_{ALM}$$^{\text{sec. manu}}$ **53c** कुलिको दूषयत्याशु] *corr.*, कुलिको दूषयत्याशुः PR$_B$D$_C$, कुलिके दूषितामेता P$_{ALM}$ **53d** स्फुजिवारे उदाहृता] *em.*, स्फुजिवारे–म्–उदाहृता P$_{ALM}$, स्फजिवारे उदाहृताः D$_C$, स्युजिवारे उदाहृताः PR$_B$ **54a** शुक्रस्यापि] P$_{ALM}$, शक्रस्यापि PR$_B$D$_C$ **54a** तथाख्यातं] PR$_B$, तथास्थानं D$_C$, च विख्यातं P$_{ALM}$ **54b** शङ्खपालोदयं] P$_{ALM}$^{pc}, संखपालोदये P$_{ALM}$^{ac}, शंखपाणोदयं PR$_B$D$_C$ **54b** तथा] PR$_B$D$_C$, ⟦त⟧यदा P$_{ALM}$ **54c** एषु] P$_{ALM}$, एष PR$_B$D$_C$ **54d** कृमिकेनापि] PR$_B$, कृ⟦भ⟧मिकेनापि D$_C$, कुलिकेनापि P$_{ALM}$ **54d** यो] PR$_B$D$_C$, यद् P$_{ALM}$ **55c** वेला तु] *corr.*, वेलां तु PR$_B$D$_C$, तु वेलायां P$_{ALM}$^{hyper} **56a** वेलाः] *corr.*, वेला Σ **56a** समाख्याता] PR$_B$P$_{ALM}$, समास्थाता D$_C$ **56b** ∘चक्रे] D$_C$P$_{ALM}$, ∘वक्रे PR$_B$ **56c** दष्टो] *corr.*, दष्ट PR$_B$D$_C$, दष्टः P$_{ALM}$ **56d** छिन्नपि] PR$_B$D$_C$, छिन्नो ऽपि P$_{ALM}$$^{unmet.}$ **57a** कुश∘] PR$_B$D$_C$, कुश्च∘ P$_{ALM}$ **57b** पतितस्] PR$_B$D$_C$, पतितः P$_{ALM}$ **57b** त्वरितो] PR$_B$, त्वलितो D$_C$, प्रस्खलितो P$_{ALM}$^{hyper} **57c** दापयेत्] PR$_B$D$_C$, दापये⟦तकये⟧त् P$_{ALM}$ **57d** न योजयेत्] P$_{ALM}$, नियोजयेत् PR$_B$D$_C$

50a Despite the grammar, I take शङ्खपालो and महापद्म as genitive in sense.

कालछाया तथा कालः चक्रगतिनिरीक्षणम् ।
त्रिंशत्प्राणान्तरे स्कन्द त्रयो वेलाः प्रकीर्तिताः ॥ ५८ ॥

यत्स्वरूपं भवेत्काले छायाया अपि तद्भवेत् ।
चक्रिते जीविते दष्टश्छायादष्टो ऽपि जीवति ॥ ५९ ॥

मध्यकाले तु यो दष्टस्तदन्तं तस्य जीवितम् ।
एष स्थूलं समाख्यातं सूक्ष्माचारं निबोध मे ॥ ६० ॥ D_C 8^v

[सूक्ष्मकाल]

स्वच्छन्दो वामदेवस्तु यदा वहति चात्मनि ।
तत्र भागस्थितं पृच्छेत्सिद्धिर्भवति निश्चिता ॥ ६१ ॥

अघोरं घोररूपाणि सौम्यं वामाक्षरेण तु ।
पृच्छते वागते दूते द्वाभ्यां च स्वार्थवाहिनीम् ।
तदा मृत्युं विजानीयान्नात्र कार्यं विचारणात् ॥ ६२ ॥

यत्र यत्र स्थितः पृच्छेद्वामदक्षिणसम्मुखे । PR_B 16^r
तत्र तत्र समावेशं संज्ञा तस्योदयेन तु ॥ ६३ ॥

अघोर पुरुषावेश्यं वामदेवेन चाङ्गना । P_{ALM} 13^v
वामघोरसमे काले वदेत्तच्च नपुंसकम् ॥ ६४ ॥

58b चक्रगति°] PR_BD_C, सुक्रपति° P_{ALM} **59a** यत्स्वरूपं] PR_BD_C, यच्च रूपं P_{ALM} **59a** काले] PR_BD_C, काल P_{ALM} **59c** चक्रिते] P_{ALM}, विक्रीते PR_BD_C **59c** जीविते] PR_BD_C, जीविते⟦ा⟧ P_{ALM} **59c** दष्टश्] *corr.*, दष्टो Σ **60a** दष्टस्] PR_BD_C, दष्टास् P_{ALM} **60c** एष] PR_BD_C *aiśa*, एषु P_{ALM} **60c** समाख्यातं] PR_BP_{ALM}, समास्थातं D_C **60d** सूक्ष्माचारं] PR_BD_C, सूक्ष्मे वारं P_{ALM} **61a** स्वच्छन्दो] *em.* H.I., स्वच्छन्दं Σ **61a** वामदेवस्] *em.* H.I., वामदेवं Σ **61b** यदा] *em.* H.I., तदा Σ **61c** तत्र भागस्थितं] PR_BD_C, न तत्र दुर्भागस्थितः P_{ALM} *hyper* **62a** अघोरं] *em.* H.I., अघोर° P_{ALM}, अघोरे PR_BD_C **62b** सौम्यं] PR_BP_{ALM}, सोम्यं D_C **62b** वामा°] PR_BD_C, वा° P_{ALM} *hypo* **62c** वागते दूते] D_C, वा⌈चा⌉गते दूते PR_B, यो ऽग्रतो भूत्वा P_{ALM} **62d** स्वार्थवाहिनीम्] P_{ALM}, सार्थवाहिनी PR_B, सार्द्धवाहिनि D_C **62e** विजानीयान्] D_CP_{ALM}, विजानीया PR_B **62f** कार्यविचारणात्] P_{ALM} *aiśa*, कार्यविचारणा PR_B, कार्या विचारणा D_C **63a** यत्र यत्र] P_{ALM}, यत्र तत्र PR_BD_C **63a** स्थितः] PR_BD_C, स्थिता⟦तः⟧ P_{ALM} **63c** समावेशं] PR_BD_C, समावेषं P_{ALM} **63d** संज्ञा] PR_BD_C, गत्वा P_{ALM} **64a** अघोर पुरुषावेश्यं] *conj.*, अघोरे पुरुषादेस्य PR_BD_C, अघोरपुरुषः आवेस्यं P_{ALM} *hyper* **64b** वामदेवेन] PR_BP_{ALM}, वामदेवन D_C **64b** चाङ्गना] PR_BD_C, चागमा P_{ALM} **64d** वदेत्] D_C, वदे P_{ALM}, पदे PR_B **64d** नपुंसकम्] PR_BD_C, ⌈न⌉पुंसकम् P_{ALM} *sec. manu*

61a *Garuḍapurāṇa* 1,67.21cd–25ab are genetically related to our verses 61–63. Evidently the *Garuḍapurāṇa* passage preserves more of the context of the source text than ours. There it is clearly a method of divination based on the movement of *prāṇa* in the body. Here the details are much more obscure. The opening verse of the *Garuḍapurāṇa* passage says that Hara told the knowledge to Gaurī, which I take as a citation of the source tantra where these were the interlocutors.

58d त्रयो वेलाः for तिस्रो वेलाः.

दष्टे नष्टे तथा लाभे जीविते मरणे तथा ।
देवस्य तु गतिं ज्ञात्वा तदा ज्ञेयं बलाबलम् ।
सौम्ये सौम्यानि कार्याणि अघोरे मध्यमानि च ॥ ६५ ॥

एषोदयं समाख्यातं गुह्याद्गुह्योत्तमं परम् ।
अथ अन्योदयं वक्ष्ये कलानां पञ्चकस्य तु ॥ ६६ ॥

[पञ्चकलानाम् उदय]

राजा संज्ञा तथोदासा पीडा मृत्युश्च एव च ।
पञ्च पञ्च च वाराणि गण्यते ऽथ स्वरोदये ॥ ६७ ॥

आ·ई·ऊ चैव ऐ·औ च एता नामेन कल्पयेत् ।
ऊर्ध्वतिर्यग्गतै रेखैः षड्भिः षड्भिः क्रमाद्गतैः ॥ ६८ ॥

तिथिपञ्चदशैः कोष्ठैरानुपूर्वेण कल्पयेत् । PR$_B$ 16^v
त्रयो राजा त्रयः संज्ञा उदासा पीडमेव च ।
त्रयो मृत्युस्तिथि ख्याता परिपाट्या यथाक्रमम् ॥ ६९ ॥

कुजसोमसुतं चैव स्फुजिशुक्रशनैश्चरः । P$_{ALM}$ 14^r
पञ्चैते तु कलानां च विज्ञेया कृत्तिकासुत ॥ ७० ॥

रेवत्यादिमृगान्ताश्च ऋक्षाश्च प्रथमाः कलाः ।
अन्येषां पञ्चमं चैव नक्षत्राः परिकीर्तिताः ॥ ७१ ॥

65d ज्ञेयं] *conj.* H.I., देयं Σ **66a** एषोदयं] PR$_B$D$_C$^{aiśa}, एषो वयं P$_{ALM}$ **66a** समाख्यातं] PR$_B$P$_{ALM}$, समास्थात D$_C$ **66b** गुह्याद्] P$_{ALM}$, गुह्या PR$_B$D$_C$ **67a** राजा] *em.*, राज Σ **67a** संज्ञा] D$_C$, संज्ञा⌈जा⌉ PR$_B$, सा⌈जा⌉ P$_{ALM}$$^{sec.\ manu}$ **67a** तथोदासा] PR$_B$D$_C$, तथोवासा P$_{ALM}$ **67c** च] PR$_B$D$_C$, ⟦पं⟧च P$_{ALM}$ **67d** 'थ] P$_{ALM}$, च PR$_B$D$_C$ **68a—b** आ ई ऊ चैव ऐ औ च एता नामेन कल्पयेत्] PR$_B$D$_C$^{aiśa}, आ·ई·ऊ चैव ऐ·औ पंचकं स्मृतं ॥ एतान्यक्षरदीर्घाणि क्रमेणैव तु कल्पयेत् P$_{ALM}$ **68c** तिर्यग्गतै] D$_C$, तिर्यग्ग⌈ग्ग⌉तै PR$_B$, तिर्यगतो P$_{ALM}$ **68d** क्रमाद्] *corr.*, क्रमा Σ **69a** कोष्ठैर्] *corr.*, कोष्ठैः Σ **69c** राजा] PR$_B$D$_C$, रा⟦सी⟧⌈जा⌉ P$_{ALM}$$^{sec.\ manu}$ **69c** त्रयः] *corr.*, त्रयो Σ **69c** संज्ञा] P$_{ALM}$, सज्ज PR$_B$D$_C$ **69d** उदासा] *em.*, उयसा PR$_B$D$_C$, गुवासा P$_{ALM}$ **69e** तिथि ख्याता] P$_{ALM}$, तिरिख्याता PR$_B$, तिरस्थाता D$_C$ **69f** परिपाट्या] *conj.*, प्रतिपदाद्या PR$_B$P$_{ALM}$^{hyper}, प्रतिपदाघा D$_C$^{hyper} **69f** यथाक्रमम्] PR$_B$D$_C$, यथाक्रमात् P$_{ALM}$ **70a** कुज°] D$_C$P$_{ALM}$, कुज⌈कर्म्म⌉° PR$_B$ **70b** स्फुजि°] P$_{ALM}$, स्फिज° PR$_B$D$_C$ **70b** °शनैश्] PR$_B$D$_C$, °⟦स⟧सनैश् P$_{ALM}$ **70c** कलानां च] *em.*, कलानाथ Σ **70d** कृत्तिकासुत] *corr.*, कृत्तिकासुतः Σ **71a** रेवत्यादिमृगान्ताश्च] PR$_B$D$_C$, रेवत्या⌈दि⌉मृगान्ता⌈श्च⌉ P$_{ALM}$$^{sec.\ manu}$ **71b** ऋक्षाश्च प्रथमाः कलाः] *corr.*, रिक्षाश्च प्रथमा कलाः PR$_B$D$_C$, ऋ⟨क्षा⟩द⟦प्र⟧थ⟦मा⟧ कालस्य तु P$_{ALM}$ **71c** पञ्चमं चैव] PR$_B$D$_C$, पंच पंचैव P$_{ALM}$

67a *Cf. Garuḍapurāṇa* 1,66.15cd: राजा सा(मा)जा उदासा च पीडा मृत्युस्तथैव च ॥, etc.

65d In support of the conjecture, *cf. Brahmayāmala* 82.72b: तथा ज्ञेय बलाबलं. **66a** एषोदयं] double-*sandhi* (एष + उदयं). **68b** नामेन] *aiśa* instrumental singular. **69c** त्रयः for तिस्रो.

चैत्रादि चोदयान्तानामेकैकस्य कलास्य तु । D_C 9^r
द्वादशाहं द्वयोर्मासा बोद्धव्याश्च पृथक्पृथक् ॥ ७२ ॥

आद्यक्षरं तु नामस्य या कलालिङ्ग्य तिष्ठति ।
तस्यादेशं ददत्याशु आतुरे ग्रहपीडिते ॥ ७३ ॥

कला तिथि तथा वारं नक्षत्रं मासमेव च ।
नाममुदयपूर्वं स्यात्तथ्यं भवति नान्यथा ॥ ७४ ॥

कालोदयमिति ख्यातमपूर्वं तु मया तव ।
न कस्यचिदिदं दद्याद्गोपनीयं प्रयत्नतः ॥ ७५ ॥ PR_B 17^r

माहेन्द्रा वारुणा वर्णा आग्नेया वायवास्तथा ।
चतुर्विधांशका ज्ञेयाः साध्यसाधनसाधके ॥ ७६ ॥

माहेन्द्रवारुणा वर्णा नामस्याद्यक्षरं यदा । P_{ALM} 14^v
स जीवेत्सर्पदष्टस्तु मृत्युर्वाय्वग्नि–र्–अक्षरैः ॥ ७७ ॥

सितपुष्पध्वजं छत्रं सितवस्त्रेण छादितम् ।
दूरस्थेन तु ज्ञातव्यं यथा जीवति दष्टकम् ॥ ७८ ॥

मङ्गले च यथा शब्दं रुदमाना तु योषिता ।
तूरं महोत्सवाकारं नदते मल्लनर्तके ॥ ७९ ॥

दूरस्थितेन ज्ञातव्यं जीविते अहिदंशितः ।
एवं परीक्षयेज्जन्तुं ततः कर्म समारभेत् ॥ ८० ॥

72a चोदयान्तानाम्] PR_BD_C, चोदयाता⌈सा⌉म् P_{ALM} *sec. manu* **72b** कलास्य] P_{ALM} *pc*, कालास्य P_{ALM} *ac*, कलस्य PR_BD_C **72c** मासा] PR_BD_C, मासौ P_{ALM} **73a** आद्यक्षरं] PR_BD_C, आद्यक्षं P_{ALM} **73a** नामस्य] P_{ALM}, नामास्य PR_BD_C **73c** तस्यादेशं] *em.*, तस्य देशं PR_BD_C, तस्यादेषं P_{ALM} **73d** आतुरे] PR_B, आरुरे D_C, –र्–आतुरे P_{ALM} **74d** तथ्यं] PR_BD_C, तथा P_{ALM} **75a** कालोदयम्] PR_BD_C, कोलोदर्यम् P_{ALM} **75c** कस्यचिदिदं] *corr.*, कस्य⌈चि⌉दिदं PR_B, कस्यदिदं D_C *hypo*, कस्य विदितं P_{ALM} **75c** दद्याद्] *corr.*, दद्यात् Σ **75d** प्रयत्नतः] D_CP_{ALM}, प्रयत्ननः PR_B **76a** माहेन्द्रा] P_{ALM}, महेन्द्रा PR_BD_C **76b** आग्नेया] PR_BD_C, आग्नेयो P_{ALM} **76b** वायवास्] *em.*, वायवो P_{ALM}, वारुणा PR_BD_C **76c** °आंशका] PR_BP_{ALM}, °आशका D_C **76c** ज्ञेयाः] *corr.*, ज्ञेया Σ **77a** माहेन्द्र°] PR_BD_C, महेन्द्रा° P_{ALM} **77a** वर्णा] P_{ALM}, मन्त्रा PR_BD_C **77b** नामस्याद्य°] PR_BD_C *aiśa*, नामा⌈द्य⌉° P_{ALM} *sec. manu hypo* **77b** यदा] PR_BD_C, सदा P_{ALM} **77c** जीवेत्] P_{ALM}, जीवे PR_BD_C **77c** सर्प°] PR_BD_C, स⟦र्व्व⟧र्प्प° P_{ALM} **77d** वाय्वग्नि–र्–] PR_B, वाद्यग्नि–र्– D_C, वाग्नि–र्– P_{ALM} *hypo* **78a** सित°] PR_BD_C, स्थितः P_{ALM} **78a** °ध्वजं छत्रं] PR_BD_C, °ध्वजा सर्व्वा P_{ALM} **78c** ज्ञातव्यं] PR_BD_C, ज्ञातव्या P_{ALM} **79c** तूरं] PR_BP_{ALM}, नूरं D_C **79c** °आकारं] PR_BD_C, °आचारं P_{ALM} **79d** नदते] P_{ALM}, न च ते PR_BD_C **80a** दूरस्थितेन] PR_BD_C *ma-vipulā*, दूरस्थेन P_{ALM} *hypo* **80b** जीविते] D_CP_{ALM} *aiśa*, जीवित PR_B *unmet.* **80c** परीक्षयेज्] D_CP_{ALM}, परीक्षये PR_B **80c** जन्तुं] PR_BD_C, जन्तु P_{ALM}

73a नामस्य *aiśa* genitive singular. **77b** नामस्य *aiśa* genitive singular. **80b** जीविते for जीवति *metri causa*.

कालचक्रं समाख्यातं येन ज्ञायन्ति तत्त्वतः ।
निरूप्य विविधाकारैर्निदानैस्तु शुभाशुभैः ॥ ८१ ॥

इति क्रियाकालगुणोत्तरे पञ्चमः पटलः

81a समाख्यातं] $\mathrm{PR_B P_{ALM}}$, समास्थातं $\mathrm{D_C}$ **81b** ज्ञायन्ति] $\mathrm{PR_B D_C}$ *aiśa*, ज्ञा⟦स्या⟧यन्ति $\mathrm{P_{ALM}}$ **81c** विविधाकारैर्] $\mathrm{P_{ALM}}$, विविधाकारैः $\mathrm{D_C}$, विधाकारैः $\mathrm{PR_B}$ *hypo* **81d** निदानैस्तु] $\mathrm{PR_B P_{ALM}}$, निदानैःस्तु $\mathrm{D_C}$ **81d** शुभाशुभैः] $\mathrm{PR_B D_C}$, ⌈शु⌉भासुभैः $\mathrm{P_{ALM}}$ *sec. manu*

षष्ठः पटलः

॥ ईश्वर उवाच ॥

अथान्यं सम्प्रवक्ष्यामि पञ्चतत्त्वं व्यवस्थितम् । PR$_B$ 17^v
पृथिव्यापस्तथा तेजो वायुराकाशमेव च ।
क्षिपादिपञ्चवर्णास्तु इत्येते मण्डलाधिपाः ॥ १ ॥

†हूं क्षूं यूं रूं जयविजयौ†वर्गान्तं शिववाचकम् । P$_{ALM}$ 15^r
दीर्घस्वरैर्विभिन्नं स्यान्नपुंसकविवर्जितम् ।
षडङ्गशिव प्रोक्तस्तु यथासंख्येन कल्पयेत् ॥ २ ॥ D$_C$ 9^v

हृच्छिरश्च शिखा वर्म नेत्रमस्त्रं तथैव च ।
स्वस्थानसंस्थितं न्यासं सर्वकर्मसु सिद्धिदम् ॥ ३ ॥

कालवह्नि अधोवायु षष्ठस्वरसमायुतम् ।
ऊर्ध्वेन्दुबिन्दु औयुक्तं परापरविभेदितम् ।

Σ = All MSS; β = PR$_B$D$_C$; The chapter is closely parallel to *Garuḍapurāṇa* 1,197. Where this testimonia has influenced choice of variants, I use the siglum GP. The parallel is helpful, but is clearly secondary to the *Kriyākālaguṇottara* or a common source and introduces many corruptions. Similar in many respects, but not word for word are *Nārāyaṇīya Tantrasārasaṃgraha* 3, *Agnipurāṇa* 294, *Garuḍapañcākṣarīkalpa* 5, *Īśānaśivagurudevapaddhati* 39.88–167, and *Bhairavapadmāvatīkalpa* 10.

1b ॰तत्त्वं व्यवस्थितम्] *em.* SANDERSON, ॰तत्त्वैर्यथा स्थितम् Σ **1d** आकाशम्] D$_C$P$_{ALM}$, आ⌈का⌉शम् PR$_B$ **1e** क्षिपादि] PR$_B$D$_C$, क्षि⟦प्पा⟧⌈त्या⌉दि P$_{ALM}$$^{sec.\ manu}$ **2a** हूं क्षूं यूं रूं] PR$_B$^{hyper}, हूं क्षूं यूं गूं D$_C$^{hyper}, युं युं ⟦या⟧ P$_{ALM}$ **2a** जयविजयौ] PR$_B$D$_C$, जायविजयो P$_{ALM}$ **2b** वर्गान्तं] *conj.*, वर्णान्तं PR$_B$D$_C$, ∗कथादि P$_{ALM}$ **2c** स्यान्] PR$_B$, ⟦स्था⟧स्यान् D$_C$, स्यात् P$_{ALM}$ **2d** नपुंसकविवर्जितम्] P$_{ALM}$, नपुंक२स१विवर्जितं PR$_B$, नपुंसकं D$_C$^{hypo} **2f** ॰संख्येन] D$_C$P$_{ALM}$, ॰संस्थेन PR$_B$ **3a** च] D$_C$, व PR$_B$P$_{ALM}$ **3a** शिखा] D$_C$, णि⌈शि⌉खा PR$_B$, शि⟨खा⟩⌈खा⌉ P$_{ALM}$$^{sec.\ manu}$ **3b** नेत्रम्] PR$_B$D$_C$, नेत्र P$_{ALM}$ **3c** स्वस्थान॰] PR$_B$D$_C$, स्व⟦ा⟧⌈स्था⌉न॰ P$_{ALM}$ **3c** न्यासं] P$_{ALM}$, न्यास PR$_B$D$_C$ **4a** कालवह्नि अधोवायु] PR$_B$, कालवह्नि अधावापु D$_C$, कलावह्निस्तथोवास्तु P$_{ALM}$ **4b** ॰समायुतम्] PR$_B$D$_C$, ॰युतेन च P$_{ALM}$ **4c** ॰बिन्दु॰] D$_C$P$_{ALM}$, ॰⌈बिन्दु⌉॰ PR$_B$ **4c** औयुक्तं] P$_{ALM}$, ओयुक्तं PR$_B$, ॰युक्तं D$_C$^{hypo} **4d** परापर॰] PR$_B$D$_C$, परापर⟦ा⟧॰ P$_{ALM}$

1a—d पञ्चतत्त्वं व्यवस्थितम्] *Cf. Dviśatīkālottara* 5.1: अथ दीक्षां प्रवक्ष्यामि पञ्चतत्त्व व्यवस्थितम् । पृथिव्यापस्तथा तेजो वायुराकाशमेव च ॥ **1e** क्षिपादि is common shorthand for the five syllables of Garuḍa: क्षिप ॐ स्वाहा. *Cf. Garuḍapañcākṣarīkalpa* 6.43b ≈ *Nārāyaṇīya Tantrasārasaṃgraha* 5.58b: उक्तो ऽयं स्यात्तार्क्ष्यमन्त्रः क्षिपादिः । **1e** *Cf.* KKGU 7.20cd: अनुलोमविलोमेन क्षिपादिपञ्चकेन तु ॥ **4c** *Cf.* the *prāsāda* mantra of the *Kālottara* system: HŪAUṂ/HAUŪṂ, whose *locus classicus* is *Sārdhatriśatīkālottara* 1.11. Reference provided by SANDERSON.

2b वर्गान्तं] **2c** दीर्घस्वरैर्] The "long vowels" commonly refer to आ, ई, ऊ, ऐ, औ, and अः, excluding the "neuter [long] vowels" (ॠ,ॡ). *Cf.* Kṣemarāja's commentary on *Svacchandatantra* 1.71 and Jayadratha's commentary to *Tantrāloka* 30.11. **2f** षडङ्गशिव प्रोक्तस्तु] the sense should be शिवस्य षडङ्गानि प्रोक्तानि. The lack of ending may be considered *metri causa* if we allow that semi-vowels do not always lengthen preceding vowels.

शिवस्योद्धारमेतद्धि अङ्गात्रेफेन भेदयेत् ॥ ४ ॥

हृदि पाणितले देहे न्यासं कृत्वा यथार्थतः ।
अजप्तः कुरुते कर्म जप्तश्च सर्वसिद्धिदः ॥ ५ ॥

चतुर्वज्रसमायुक्तां चतुरश्रां सुविस्तराम् ।
ध्यायते पीतवर्णां तु पृथिवीं वज्रिदेवताम् ॥ ६ ॥ PR_B 18^r

मध्ये पद्मसमायुक्तमर्धचन्द्रं तु शीतलम् ।
इन्द्रनीलद्युतिं सौम्यं ध्यायेद्वारुणमण्डलम् ॥ ७ ॥

त्रिकोणं स्वस्तिकैर्युक्तं ज्वालामालाकुलं सदा ।
आग्नेयमण्डलं ध्यायेत्स्तोभतापनदीपने ॥ ८ ॥ P_{ALM} 15^v

भिन्नाञ्जननिभाकारं सुवृत्तं बिन्दुभूषितम् ।
वायव्यमण्डलं ध्यायेत्तीक्ष्णवेगं भयंकरम् ॥ ९ ॥

क्षीरोर्मिसदृशाकारं शुद्धस्फटिकवर्चसम् ।
प्लावयन्तं जगत्सर्वं व्योमममृतवत्स्मरेत् ॥ १० ॥

वासुकिः शङ्खपालश्च स्थितौ पार्थिवमण्डले ।

4f एतद्धि अङ्गान्] *corr.*, एतद्धि अंगा P_{ALM}, एतद्धि ह्यंगा $PR_B D_C$ **5c** अजप्तः] $D_C P_{ALM}$, अजप्त PR_B **5d** जप्तश्च] P_{ALM}, जप्तं वै PR_B, जप्त वै D_C **5d** °सिद्धिदः] P_{ALM}, °सिद्धिदम् $PR_B D_C$ **6a** चतुर्वज्र°] $PR_B D_C$, चतु⟦र्व्वं⟧⌈र्थ⌉⟨ज्र⟩° $P_{ALM}^{sec. manu}$ **6a** °समायुक्तां] $PR_B D_C$, °समायुक्तं P_{ALM} **6b** सुविस्तराम्] PR_B, °शुविस्तरां D_C, °स्तु विस्तरां P_{ALM}^{pc}, स्तु वि⟨म⟩∗ P_{ALM}^{ac} **6c** °वर्णां] $PR_B D_C$, °वर्ण्णं P_{ALM} **6d** पृथिवीं] *em.* H.I., पृथिवी Σ **6d** वज्रि°] *em.* SANDERSON GP, वज्र° Σ **6d** देवताम्] $PR_B D_C$, °देवताः P_{ALM} **7a** °समायुक्तम्] P_{ALM}, °समायुक्ताम् $PR_B D_C$ **7c** °द्युतिं] *em.* SANDERSON, °द्युतिः Σ **8a** स्वस्तिकैर्] $PR_B D_C$, स्वस्तिकै P_{ALM} **8b** ज्वाला°] $PR_B D_C$, ज्वा⌈ज्वा⌉° $P_{ALM}^{sec. manu\ hypo}$ **8c** आग्नेय°] P_{ALM}, आग्नेयं $PR_B D_C$ **8c** ध्यायेत्] *corr.*, ध्याये Σ **8d** स्तोभ°] $PR_B D_C$, स्तोभस् P_{ALM} **9b** बिन्दुभूषितम्] $PR_B D_C$, इंदुनिभाकारं P_{ALM}^{ac}, इंदुभूषितं P_{ALM}^{pc} **9c** वायव्य°] P_{ALM}, वायव्यं $PR_B D_C$ **9c** °मण्डलं] $PR_B D_C$, मंलं P_{ALM}^{hypo} **9d** तीक्ष्णवेगं] *em.* H.I., तीक्ष्णवेग° Σ **10d** स्मरेत्] P_{ALM}, स्प⌈स्म⌉रेत् PR_B, स्परेत् D_C **11a** वासुकिः] $PR_B D_C$, वासुकिं⟦ः⟧ P_{ALM} **11b** स्थितौ] $PR_B P_{ALM}$, स्थितो D_C **11b** पार्थिव°] $D_C P_{ALM}$, पाव⌈क⌉° PR_B

5c A similar statement is made at 7.21. **6a** *Cf. Lakṣmītantra* 35.39cd–41cd: चतुरश्रं भवेद् बिम्बं वज्राङ्कं पार्थिवं महत् ॥ अर्धेन्दुसदृशं शुक्लं पद्माङ्कं पयसः स्मृतम् । त्रिकोणं स्वस्तिकाङ्कं च रक्तं तैजसम् उच्यते ॥ धूम्रं षड्बिन्दुसंयुक्तं वृत्तं वायव्यम् उच्यते । अञ्जनाभं तथाकाशं बिम्बमात्रं स्मृतं परम् ॥ **6d** *Cf. Nārāyaṇīya Tantrasārasaṃgraha* 3.9d, > *Agnipurāṇa* 294.5: पीतं वज्रि चतुष्कोणं पार्थिवं शक्रदैवतम्. **8d** स्तोभ] *Cf. Bhairavapadmāvatīkalpa* 10.1 and commentary where *stobha* is glossed as *daṣṭāveśakaraṇa*. **9a** *Cf. Parākhyatantra* 14.43cd–44ab: विधार्या धारणा वायोः सुवृत्तध्यानमण्डला । षड्बिन्दुलाञ्छना (*em.*; तद्° *cod.*) धूम्रा स्वबीजपरितोषिता । Cited and emended by VASUDEVA 2001, p.87. **10d** व्योमम्] *aiśa* accusative masculine.

5c कृत्वा. . . कुरुते] there is a grammatical ellipsis here because the subject of the gerund is the *sādhaka* whereas the subject of the main verb is the implied mantra. **6b** A section marker follows 6b in P_{ALM}. **7c** P_{ALM} omits 7cd without any gap, likely due to eyeskip from °लं of 7ab to °लं of 7cd in its exemplar. **9d** *Cf.* 7.16, where this verse is paraphrased.

कर्कोटं पद्मनागं च वारुणे भवने न्यसेत् ॥ ११ ॥

आग्नेये ऽनन्तकुलिकौ योजयेन्मन्त्रवित्सदा ।
तक्षकं च महापद्मं ध्यायेद्वायव्यमण्डले ॥ १२ ॥

पार्थिवाः क्षत्रिया ज्ञेया रक्ता वज्रेण लाञ्छिताः ।
कृष्णाश्च वारुणा नागा मूर्ध्नि पद्मविभूषिताः ॥ १३ ॥ PR$_{B}$ 18^{v}

श्वेतास्तु अग्निसम्भूता विप्राः स्वस्तिकलाञ्छिताः ।
वैश्यास्तु वायवा प्रोक्ता तिल—मूर्ध्नि—विभूषिताः ॥ १४ ॥

अङ्गुष्ठादिकनिष्ठान्तं पञ्च भूतानि विन्यसेत् ।
अनुलोमविलोमेन त्रिधा च पर्वसन्धिषु ॥ १५ ॥

जया च विजयाङ्गुष्ठे नागाश्च पुरसंस्थिताः । D$_{C}$ 10^{r}
हृदयादिशिवाङ्गाश्च कनिष्ठादिक्रमात्स्थिताः ।
शिवं च व्यापिनं पश्चात्करयोरुभयोरपि ॥ १६ ॥

प्रथमं त्रितत्त्वविन्यासमङ्गुष्ठाङ्गुलिपर्वसु ।
भूतानां च पुनर्न्यासं शिवाङ्गानि तथैव च ॥ १७ ॥

11c कर्कोटं] P$_{ALM}$, कर्कोट॰ PR$_{B}$D$_{C}$ **11c** पद्मनागं] *em.*, पद्मनाभश् Σ **11d** वारुणे] PR$_{B}$D$_{C}$, वारुण⟦ ⟧ P$_{ALM}$ *unmet.* **11d** भवने] PR$_{B}$D$_{C}$, भवते P$_{ALM}$ **12a** आग्नेये] PR$_{B}$D$_{C}$, आग्नेय P$_{ALM}$ **12a** ॰कुलिकौ] PR$_{B}$, कुलिको D$_{C}$P$_{ALM}$ **12c** तक्षकं च महापद्मं] *em.*, तक्षकश्च महापद्मौ P$_{ALM}$, महापद्म तथा तक्ष PR$_{B}$D$_{C}$ **12d** ध्यायेद्] *em.*, ध्यायो P$_{ALM}$, ध्येयो PR$_{B}$D$_{C}$ **12d** वायव्य॰] P$_{ALM}$, पार्थिव॰ PR$_{B}$D$_{C}$ **13a** पार्थिवाः] *corr.*, पार्थिवा Σ **13b** रक्ता] *em.*, रक्त॰ Σ **13b** लाञ्छिताः] D$_{C}$P$_{ALM}$, लाञ्छिता PR$_{B}$ **13c** कृष्णाश्] D$_{C}$P$_{ALM}$, कृष्णांश् PR$_{B}$ **13d** मूर्ध्नि] PR$_{B}$D$_{C}$, मूद्धिन P$_{ALM}$ **14a** श्वेतास्तु] PR$_{B}$D$_{C}$, स्वेनास्त्र P$_{ALM}$ **14b** विप्राः] *corr.*, विप्रा Σ **14c** वायवा] PR$_{B}$P$_{ALM}$, वा D$_{C}$ *hypo* **14d** तिल—मूर्ध्नि—विभूषिताः] PR$_{B}$D$_{C}$ *aiśa*, तिलके मूद्धिन भूषिताः P$_{ALM}$ **15a** ॰कनिष्ठान्तं] *em.* SANDERSON GP, ॰कनिष्ठान्ता Σ **15c** अनुलोम॰] PR$_{B}$D$_{C}$, अनुलोमे P$_{ALM}$ **15d** त्रिधा च] *conj.* SANDERSON, चतुर्धा Σ **15d** पर्व॰] P$_{ALM}$GP, पञ्च॰ PR$_{B}$D$_{C}$ **16a** जया च विजयाङ्गुष्ठे] *conj.* SANDERSON GP, जयति विजया चाङ्गुष्ठे PR$_{B}$D$_{C}$ *hyper*, जयजयं च अं⟦कु⟧गुष्ठे P$_{ALM}$ *unmet.* **16b** पुर॰] D$_{C}$P$_{ALM}$, पु⟨ल⟩ PR$_{B}$ **16c** ॰शिवाङ्गाश्] PR$_{B}$D$_{C}$, ॰शिवा⟦न्ता⟧⌈ङ्गा⌉श् P$_{ALM}$ *sec. manu* **16d** ॰क्रमात्स्थिताः] *corr.*, ॰क्रमास्थिताः D$_{C}$P$_{ALM}$, ॰क्रमस्थिता PR$_{B}$ **16e** शिवं च] P$_{ALM}$, शिवश्च PR$_{B}$D$_{C}$ **16e** व्यापिनं] PR$_{B}$D$_{C}$, व्यापितं P$_{ALM}$ **16f** करयोर्] P$_{ALM}$, कारयेर् PR$_{B}$D$_{C}$ **16f** उभयोर्] PR$_{B}$, उभये⟨ा⟩र् P$_{ALM}$, उभयेर् D$_{C}$ **17a** त्रितत्त्व॰] PR$_{B}$D$_{C}$ *hyper*, त्रित्व॰ P$_{ALM}$

12c *Cf. Bhairavapadmāvatīkalpa* 10.15–16: क्षत्रियकुलसम्भूतौ वासुकिशङ्खौ धराविषौ रक्तौ । कर्कोटकपद्मावपि शूद्रौ कृष्णौ च वारुणीयगरौ ॥ विप्रावनन्तकुलिकौ वह्निगरौ चन्द्रकान्तसंकाशौ । तक्षकमहासरोजौ वैश्यौ पीतौ मरुद्गरलौ ॥

12d Regarding *β*'s variant, we already had *pārthivamaṇḍala* in 11b, but there PR$_{B}$ reads *pāvaka*, which would again be repetitive for *āgneya*. **12d** None of the *nāga*s correlate with the Space-*maṇḍala* because there are only eight *nāga*s. In Bauddha Tantra, space is not considered a constituent element, only an empty substratum. **14d** तिल—मूर्ध्नि—विभूषिताः] It seems that तिल or the variant तिलके must be taken instrumentally. **15d** P$_{ALM}$ writes ॰मेन चतुर्धा पर्व्वसंधिषु in the lower margin in order to finish the verse on the same leaf. **17a** प्रथमं] It is not clear why we have the word प्रथमं, here. It is not the first rite. Or are we to assume that the author clumsily forgot to instruct us earlier to do the *tritattvanyāsa* before the *bhūtanyāsa*?

प्रणवादिनमश्चान्ते नामेन च समन्विताः ।
सर्वमन्त्रेषु कथितो विधिः स्थापनपूजने ॥ १८ ॥

आद्यक्षरं तु नामस्य मन्त्रं तु परिकीर्तितम् । PR_B 19^r
अष्टानां नागराजानां मन्त्रं सांनिध्यकारणम् ॥ १९ ॥

वर्गान्तेन त्रितत्त्वं तु आ·ई·औ·स्वरदीपितम् ।
त्रितत्त्वं तु भवेदेवं सर्वेषां मूर्ध्नि बिन्दुकम् ॥ २० ॥

क्षिप ॐ स्वाहा क्रमशः पञ्चभूतपुरोगतम् ।
एष साक्षाद्भवेत्तार्क्ष्यः सर्वकर्मप्रसाधकः ॥ २१ ॥ P_{ALM} 16^v

करन्यासं पुरा कृत्वा शरीरे विन्यसेत्ततः ।
ज्वलन्तं चिन्तयेत्प्रणवमात्मसंशुद्धिकारणम् ॥ २२ ॥

पबीजं चिन्तयेत्पश्चाद्वर्षन्तममृतात्मकम् । एवमाप्यायनं कृत्वा मूर्ध्नि संचिन्त्य–म्–आत्मनि ॥ २३ ॥

पृथिवीं पादयोर्दद्यात्तप्तकाञ्चनसप्रभाम् ।
अशेषभुवनाकीर्णा लोकालोकसुसंचिता ।
एषा भगवती पृथ्वी स्वदेहे विन्यसेद्बुधः ॥ २४ ॥

तत आपं नियुञ्जीत जानुनोर्नाभि चान्तरे ।

18b नामेन] $D_C^{aiśa}$, ना⟦थ⟧मेन $PR_B^{aiśa}$, वामेन P_{ALM} **18d** विधिः स्थापनपूजने] *em.*GP, विधिस्थापनपूजनम् PR_BD_C, विधिस्थापरपूजनम् P_{ALM} **19a** नामस्य] $P_{ALM}^{aiśa}$, नामास्य PR_BD_C **19b** परिकीर्तितम्] PR_BD_C, परिकल्पितं P_{ALM}^{ac}, परिकी⌈र्त्ति⌉तं $P_{ALM}^{pc\ sec.\ manu}$ **19c** मन्त्रं] *em.*, मन्त्र° Σ **19c** राजानां] PR_BP_{ALM}, राजांनां D_C **19d** मन्त्र] PR_BD_C, मन्त्र⟦ा⟧ P_{ALM} **20a** वर्गान्तेन] PR_BD_C, व⟦ण⟧र्ग्गान्तेन P_{ALM} **20a** त्रितत्त्वं तु] P_{ALM}, भृतंत्वं तु PR_B, भृतंतत्वं तु D_C^{hyper} **20b** औ] P_{ALM}, ओं PR_BD_C **20c** त्रितत्त्वं] PR_BP_{ALM}, नृतत्वं D_C **20d** बिन्दुकम्] PR_BD_C, ⟦पंचकं⟧⌈बिन्दुकं⌉ $P_{ALM}^{sec.\ manu}$ **21a** ॐ] PR_BD_C, ⟦ओ⟧⌈ॐ⌉ $P_{ALM}^{sec.\ manu}$ **21c** साक्षाद्] *corr.*, साक्षा PR_BD_C, साक्षात् P_{ALM} **21c** भवेत्] PR_B, भवे D_CP_{ALM} **21c** तार्क्ष्यः] PR_BD_C, तार्क्ष्य P_{ALM} **21d** प्रसाधकः] *em.*, प्रसाधकम् PR_BD_C, प्रसाधनं P_{ALM} **22a** करन्यासं पुरा] PR_BD_C, कर⟦ं⟧न्यासं पुरा⟦ं⟧ P_{ALM} **22b** विन्यसेत्] D_CP_{ALM}, षि⌈वि⌉न्यसेत् PR_B **22c—d** प्रणवमात्मसं°] $PR_BD_C^{hyper}$, प्राज्ञः । प्रणवं P_{ALM} **22d** °कारणम्] P_{ALM}, °कारणे PR_BD_C **23a** पबीजं] P_{ALM}, प⌈यं⌉बीजं PR_B, एबीजं D_C **23a** वर्षन्तम्] D_C, वर्षन्तंम् PR_B, वर्यन्तम् P_{ALM} **23c** मूर्ध्नि] PR_BD_C, मूध्नि P_{ALM} **24a** पृथिवीं] *em.*GP, पृथिवी Σ **24a** पादयोर्] P_{ALM}, पादयो PR_BD_C **24c** अशेष°] PR_BP_{ALM}, अशेश° D_C **24c** °आकीर्णा] P_{ALM}, °आकीर्णां PR_BD_C **24d** लोकालोक°] PR_BD_C, लोकोलोक° P_{ALM} **24d** सुसंचिता] P_{ALM}, सुसंचितं PR_BD_C **24e** पृथ्वी] PR_BD_C, पृ⟨थ्वी⟩ P_{ALM} **25a** तत] *corr.*, ततः Σ **25a** नियुञ्जीत] PR_BD_C, निंयुंजीत P_{ALM} **25b** जानुनोर्] *conj.*, जानुनौ PR_BD_C, जानुनै P_{ALM} **25b** नाभि] PR_BD_C, ना⟨भि⟩ P_{ALM}

18a प्रणवादिनमश्चान्ते…समन्विताः] *aiśa*, the sense is: प्रणवादिनमोन्तकानि…समन्वितानि. **18b** Following 18ab, P_{ALM} repeats 16ef with minor differences: शिवं च व्यापित पश्चात्करयोरुभयोभयोरपि. **19a** नामस्य] *aiśa* genitive singular. **22c—d** Two GP manuscripts (Chandra Shum Shere b.29 and NGMPP B207/2) confirm β's hypermetrical reading. **23a** It is not certain that the marginal यं is meant to be inserted here, because there is no insertion mark. **23c** आत्मनि] in the sense of आत्मनः. **24d** The nominative for accusative is allowable *aiśa* syntax and supported by the manuscript evidence.

श्यामवर्णमयं ध्यायेत्पृथिव्या द्विगुणं भवेत् ॥ २५ ॥ PR$_B$ 19^v

ज्वालामालाकुलं दीप्तमाब्रह्मभुवनान्तकम् ।
नाभिग्रीवान्तरे न्यस्य त्रिकोणं मण्डलं वरम् ॥ २६ ॥

भिन्नाञ्जननिभाकारं निखिलं व्याप्य संस्थितम् ।
आत्ममूर्ध्नि स्थितं ध्यायेद्वायव्यं तीक्ष्णभीषणम् ॥ २७ ॥

शिखाग्रावस्थितं दिव्यं शुद्धस्फटिकवर्चसम् । D$_C$ 10^v
अप्रमाणं महाव्योम व्यापकममृतोपमम् ॥ २८ ॥

भूतन्यासं पुरा कृत्वा नागानां च यथाक्रमम् ।
ल·व·र·य·ॐ·बिन्दुयुतास्तन्मात्राः क्रमेण तु ।
शिवबीजं ततो दद्यात्ततो ध्यायेत मण्डलम् ॥ २९ ॥

यद्यस्य रूपमाख्यातं मण्डलस्य विचक्षणः ।
तत्तस्य चिन्तयेद्वर्णं कर्मकाले विधानवित् ॥ ३० ॥

पाद†पक्ष†–तथा–चञ्चु–अष्टनागैर्विभूषितम् ।
तार्क्ष्यं ध्यायेत वै नित्यं विषे स्थावरजङ्गमे ॥ ३१ ॥ PR$_B$ 20^r

ग्रहभूत–तथा–यक्षै राक्षसैः शाकिनीषु च ।
नागैर्वियोजितं कृत्वा स्वदेहे विन्यसेच्छिवम् ॥ ३२ ॥

द्विधा न्यासं समाख्यातं भूतानां चैव पन्नगान् ।
एवं ज्ञात्वा यथार्थेन ततः कर्म समारभेत् ॥ ३३ ॥

आत्मतत्त्वं तथा विद्या शिवतत्त्वं क्रमेण तु ।

25c श्यामवर्णमयं] *conj.*GP, श्यामवर्णामपा P$_{ALM}$, श्यामावर्णामपां D$_C$, श्यामावर्णामपां PR$_B$ **25c** ध्यायेत्] P$_{ALM}$, ध्या⟦त्वा⟧ये D$_C$, ध्याये PR$_B$ **25d** पृथिव्या] PR$_B$D$_C$, पृथिव्य⟦ा⟧ P$_{ALM}$ **25d** द्विगुणं] PR$_B$D$_C$, द्विगुणां P$_{ALM}$ **26a** दीप्तम्] PR$_B$D$_C$, ⟦सर्व्वं⟧दीप्तम् P$_{ALM}$ **26b** आब्रह्म°] PR$_B$D$_C$, आब्रह्मा° P$_{ALM}$ **26b** °भुवनान्तकम्] *em.* Sanderson, °भुवनात्मकम् PR$_B$D$_C$, °भुवनात्मनात्मकं P$_{ALM}^{hyper}$ **26c** नाभि°] D$_C$P$_{ALM}$, नाभी° PR$_B$ **27c** °मूर्ध्नि स्थितं] PR$_B$D$_C$, °मूद्धिन ⌈स्थि⌉तं P$_{ALM}^{sec.\ manu}$ **27c** ध्यायेद्] P$_{ALM}$, न्या⌈ध्या⌉येद् PR$_B$, न्यायेद् D$_C$ **27d** वायव्यं] PR$_B$D$_C$, वावव्यं P$_{ALM}$ **27d** °भीषणम्] PR$_B$D$_C$, °भी⟦क्ष⟧⌈ष⌉णं P$_{ALM}^{sec.\ manu}$ **28a** °आवस्थितं] PR$_B$D$_C$, आधस्थितं ⟦स⟧ P$_{ALM}$ **28c** अप्रमाणं] PR$_B$D$_C$, प्रामाणं च P$_{ALM}$ **28c** °व्योम] PR$_B$D$_C$, °व्योमं P$_{ALM}$ **29a** भूतन्यासं] PR$_B$D$_C$, कृतन्यासं P$_{ALM}$ **29b** च] P$_{ALM}$, तु PR$_B$D$_C$ **29c** ल] PR$_B$D$_C$, ⟦उ⟧ल P$_{ALM}$ **29c** ॐ] PR$_B$D$_C$, ⟦ओं⟧⌈ॐ⌉ P$_{ALM}^{sec.\ manu}$ **29c** °युतास्] *corr.*, °युता Σ **29d** तन्मात्रा] PR$_B$, तन्मांत्रा D$_C$, तन्मा⌈⟦*⟧⌉⌈त्रा⌉ P$_{ALM}^{sec.\ manu}$ **29e** दद्यात्] P$_{ALM}$GP, विद्यां PR$_B$D$_C$ **31a** पादपक्ष] PR$_B$D$_C$, पादपक्षं P$_{ALM}$ **31c** तार्क्ष्यं] P$_{ALM}$, तार्क्ष्य PR$_B$D$_C$ **31c** ध्यायेत] PR$_B$D$_C$, ध्यायेद् P$_{ALM}^{hypo}$ **32a** तथा] PR$_B$P$_{ALM}$, यथा D$_C$ **32b** राक्षसैः] PR$_B$D$_C$, रा⟦का⟧⌈⟨क्ष⟩⌉सैः P$_{ALM}^{sec.\ manu}$ **32c** नागैर्वि°] PR$_B$D$_C$, नागै व्वि P$_{ALM}$ **32d** छिवम्] PR$_B$P$_{ALM}$, छिव D$_C$ **33b** पन्नगान्] PR$_B$D$_C$, पन्न⟦क⟧गान् P$_{ALM}$ **34a** आत्म°] PR$_B$D$_C$, आत्मा° P$_{ALM}$ **34b** शिवतत्त्वं] PR$_B$D$_C$, सिवत⟨त्त्व⟩ P$_{ALM}$ **34b** तु] PR$_B$P$_{ALM}$, *तु D$_C$

26b °भुवनान्तकम्] Sanderson's emendation is supported by 47cd: ज्वालामालाभिर्वितत आब्रह्मभुवनान्तकम् and by GP. **33b** पन्नगान्] *aiśa* shorthand for पन्नगानां.

त्रितत्त्वं प्रथमं दत्त्वा शिवमन्त्रं ततोपरि । P$_{ALM}$ 17^{v}
यथा देहे तथा देवे अङ्गुलीनां तु पर्वसु ॥ ३४ ॥

[अन्तःस्थयजनम्]

देहन्यासं पुरा कृत्वा अन्तःस्थं यजनं तथा ।
कन्दनालं तथा पद्मं धर्मज्ञानादिमेव च ॥ ३५ ॥

द्वितीयस्वरभिन्नेन वर्गान्तेन तु पूजयेत् ।
क्षौमिति कर्णिका वत्स मूर्ध्नि रेफेण संयुतम् ॥ ३६ ॥

अ·क·च·ट·त·पाश्चैव य·श·वर्गे तथाष्टमे ।
पूर्वादिईशपर्यन्ते वर्गाः पत्राष्टके क्रमात् ॥ ३७ ॥

द्वौ द्वौ पूर्वादि–म्–आरभ्य केसरैः षोडश स्वरान् । PR$_{B}$ 20^{v}
वामाद्याः शक्तयः प्रोक्तास्त्रितत्त्वं विन्यसेत्ततः ॥ ३८ ॥

मूर्तिमावाहयेत्तत्र शिवं साङ्गं ततोपरि ।
कर्णिकायां यजेद्देवं साङ्गं तत्त्वपुरःसरम् ॥ ३९ ॥

पृथिवीं पश्चिमे पत्रे आपं चोत्तरतः स्थितम् ।
तेजं दक्षिणपत्रे तु वायुं पूर्वेण योजयेत् । D$_{C}$ 11^{r}
खबीजं मूर्तिरूपं तु प्रागुक्तं परिकल्पयेत् ॥ ४० ॥

34c त्रितत्त्वं] P$_{ALM}$, तृतत्व PR$_{B}$D$_{C}$ **34d** ॰मन्त्रं] *conj.* H.I., ॰मन्त्रा PR$_{B}$, ॰मन्त्री P$_{ALM}$, ॰मन्त्र D$_{C}$ **34f** अङ्गुलीनां] PR$_{B}$D$_{C}$, अंगुलीना P$_{ALM}$ **35a** ॰न्यासं] PR$_{B}$P$_{ALM}$, ॰न्यास D$_{C}$ **35a** पुरा] P$_{ALM}$, विधिं PR$_{B}$D$_{C}$ **35b** अन्तःस्थं] *corr.*, अन्तस्थं Σ **35b** यजनं] PR$_{B}$D$_{C}$, ⌈य⌉जनं P$_{ALM}$ *sec. manu* **35b** तथा] P$_{ALM}$, तदा PR$_{B}$D$_{C}$ **35c** कन्दनालं] PR$_{B}$P$_{ALM}$, कन्दलानं D$_{C}$ **36c** क्षौम्] PR$_{B}$, क्ष्वौम् P$_{ALM}$, क्षोम् D$_{C}$ **36c** कर्णिका] PR$_{B}$D$_{C}$, कर्मिका P$_{ALM}$ **36d** मूर्ध्नि] PR$_{B}$D$_{C}$, मूध्नि P$_{ALM}$ **37a** पाश्] *em.* SANDERSON, पश् Σ **37b** श] PR$_{B}$D$_{C}$, स P$_{ALM}$ **37d** वर्गाः] *corr.* SZÁNTÓ, वर्गा Σ **38b** षोडश] D$_{C}$, षोडशः PR$_{B}$P$_{ALM}$ **38c** वामाद्याः] PR$_{B}$D$_{C}$, वामाद्या P$_{ALM}$ **38c** प्रोक्तास्] *corr.*, प्रोक्ताः PR$_{B}$P$_{ALM}$, प्रोक्ता D$_{C}$ **39a** आवाहयेत्] PR$_{B}$D$_{C}$, आवायेत् P$_{ALM}$ *hypo* **39b** शिवं साङ्गं] PR$_{B}$D$_{C}$, सिवांगं P$_{ALM}$ *hypo* **39c** कर्णिकायां] PR$_{B}$D$_{C}$, कर्ण्णियां P$_{ALM}$ **39d** तत्त्वपुरःसरम्] *conj.* SANDERSON, तत्र पुरःसरम् PR$_{B}$D$_{C}$, तत्र पुरस्सरम् P$_{ALM}$ **40a** पृथिवीं] *corr.*, पृथिवी Σ **40c** दक्षिण॰] PR$_{B}$D$_{C}$, दक्षि⌈ण⌉॰ P$_{ALM}$ *sec. manu* **40c** ॰पत्रे] D$_{C}$P$_{ALM}$, ॰पत्रं PR$_{B}$ **40d** वायुं] PR$_{B}$D$_{C}$, वायूं P$_{ALM}$ **40e** खबीजं] PR$_{B}$D$_{C}$, ख⟦ा⟧बीजं P$_{ALM}$ **40e** मूर्ति॰] *em.*GP, मूर्ध्नि Σ **40f** प्रागुक्तं] D$_{C}$P$_{ALM}$, प्रागुप्तं PR$_{B}$ **40f** परिकल्पयेत्] PR$_{B}$D$_{C}$, परिकल्प⟦कल्प⟧⌈येत्⌉ P$_{ALM}$ *sec. manu*

34f *Cf. Pūrvakāmika* 4.349ab: यथा देहे तथा देवे मन्त्रन्यासं प्रकल्पयेत् । ≈ *Pādmasaṃhitā* 3.125. **36c** *Garuḍa-pañcākṣarīkalpa* 5.70: क्षौं बीजं विन्यसेन्मध्ये केसरेषु स्वरान् लिखेत् । कादिवर्गान् लिखेत् सप्त पत्रे चान्त्ययुतं परम् ॥

34d ततोपरि] Double-*sandhi*. **38b** केसरैः] in the sense of केसरेषु. SANDERSON notes the collapse of the instrumental and locative cases in late Middle Indic. **38c** वामाद्याः] The nine *śakti*s are named in 26.55–57: Vāmā, Jyeṣṭhā, Raudrā, Kālī, Vikaraṇī, Balavikiraṇī, Balapramathanī, Sarvabhūtadamanī, and Manonmanī. According to SANDERSON, their names are based on the masculine datives in the *Mahānārāyaṇa Upaniṣad* 18. **39b** ततोपरि] Double-*sandhi*. **40a** पृथिवीं] The correction comes with some doubt due to the *aiśa* tendency to mix nominatives and accusatives. **40b** आपं] *aiśa* thematicization. **40c** तेजम्] thematicization. **40f** प्रागुक्तं] should refer to either verse 10 or 28 of this chapter.

यं वायुस्थं लं नैर्ऋत्ये रकारं चानले स्थितम् । P_{ALM} 18^r
वमीशे तु सदा पूज्यं ओं मूर्तिस्थं पुनर्यजेत् ॥ ४१ ॥

तन्मात्रान्भूतमात्रान्तान् तत्रस्थैव हि पूजयेत् ।
शिवाङ्गानि ततः पश्चाद्†धाम्नां†पूज्येत साधकः ॥ ४२ ॥

आग्नेय्यां हृदयं पूज्य शिरश्चैशानगोचरे ।
नैर्ऋत्यां तु शिखां दद्याद्वायव्यां कवचं यजेत् ॥ ४३ ॥

अस्त्रं तु बाह्यतो देयं नेत्रं चोत्तरतः स्थितम् ।
पत्रेषु कर्णिकाग्रे तु बीजानि पूजयेत्सदा ॥ ४४ ॥ PR_B 21^r

अनन्तादिकुलिकान्ता अष्टौ नागाः क्रमे स्थिताः ।
पूर्वादिईशपर्यन्ते यजेत तु विधानवित् ॥ ४५ ॥

हृदिपद्मे विधिरेष कराब्जे अग्निमण्डले ।
एतत्काम्ये समुद्दिष्टं नित्यनैमित्तिकेषु च ॥ ४६ ॥

[भैरवध्यानम्]
आत्मानं द्विविधं ध्यायेत्काामरूपमनोपमम् ।
व्यापयन्तं जगत्सर्वं सृष्टिसंहारकारकम् ।

41a यं वायुस्थं लं] $P_{ALM}^{unmet.}$, यं वायुं स्थल PR_BD_C **41a** नैर्ऋत्ये] PR_BD_C, नैऋत्ये P_{ALM} **41b** रकारं चानले स्थितम्] *em.*, रेफं चानले स्थिते P_{ALM}^{hypo}, नकारं जलसंस्थिते PR_BD_C **41c** वमीशे] *corr.*^{aiśa}, ⟨ध⟩मीसे P_{ALM}, वामीशं PR_BD_C **41c** सदा पूज्यं] PR_BD_C, ससदा पू[ज्यो]⟦*न तु पूजयेत्⟧ $P_{ALM}^{sec.\ manu}$ **42a** तन्मात्रान्] *corr.*^{aiśa}, तन्मात्रा Σ **42a** भूतमात्रान्तान्] PR_BD_C, ⟨नून⟩पात्रान्ता P_{ALM} **42b** तत्रस्थैव] *conj.*, तत्र छैव P_{ALM}, तव स्थैव PR_BD_C **42d** धाम्नां] P_{ALM}, धृस्तां PR_B, वृस्तां D_C **42d** पूज्येत] $PR_BD_C^{aiśa}$, पूजयेत् $P_{ALM}^{unmet.}$ **43a** आग्नेय्यां] PR_B, आग्नेयां D_C, आग्नेयं P_{ALM} **43b** चैशान°] P_{ALM}, °चैषान PR_BD_C **43c** नैर्ऋत्यां] PR_BD_C, नैऋत्यां P_{ALM} **43c** शिखां] PR_B, शिखा D_CP_{ALM} **43d** यजेत्] PR_BD_C, जयेत् P_{ALM} **44c** पत्रेषु] *conj.*, पत्राणाम् PR_BD_C, पत्रा[णा]म् $P_{ALM}^{sec.\ manu}$ **44c** कर्णिकाग्रे तु] *conj.*GP, अणिकाग्रेषु Σ **44d** बीजानि] P_{ALM}GP, बीजैश्च PR_BD_C **45b** नागाः] *corr.*, नागा Σ **45c** ईश°] PR_BD_C, ऐश° P_{ALM} **45d** यजेत] *em.* H.I., यजते P_{ALM}, यजंते PR_BD_C **46a** विधिरेष] *em.*$^{sa\text{-}vipulā}$, विधिर्ह्येष P_{ALM}, विधि ह्येष PR_BD_C **46b** कराब्जे] P_{ALM}, कराब्जे ह्य् PR_BD_C **46c** काम्ये] *em.* SANDERSON, कार्यं Σ **47a** द्विविधं] P_{ALM}, विविधं PR_BD_C **47c** व्यापयन्तं] PR_BD_C, ध्याय⟦ओ⟧ंतं च P_{ALM}

42d धाम्नां] SANDERSON offered two possible conjectures, but without confidence: धाम्ना in the sense of "with the *mūlamantra*" or न्यस्त्वा corrupted from β's variant. **42d** पूज्येत] *metri causa* in the sense of पूजयेत्. **44c** पत्रेषु कर्णिकाग्रे तु] These are mere diagnostic conjectures, but because of the similar language seen in chapter 26, this seems to be referring to placement of the *śakti*s with Manonmanī on the tip of the pericarp: केसराग्रे न्यसेदेता अष्टौ पूर्वाद्यनुक्रमात् ॥ पुष्करा कर्णिकाग्रे तु तस्योर्ध्वे तु मनोन्मनी । (26.56cd–57ab). Might the verses be out of order? At verse 38 we had instructions to install the *śakti*s, but without mention of location. **46b** अग्निमण्डले] SANDERSON suggests taking this in the sense of अग्नौ च मण्डले, giving us a list of four substrates of worship: heart, hand, fire, and external *maṇḍala*. **47b** अनोपमम् is a common *aiśa* variant of अनुपमम्, *metri causa*. It is also seen in Pali and Prakrit. **47c** From 47c–55, we can compare with DYCZKOWSKI's translation (1988: 40–41) of the corresponding *Garuḍapurāṇa* passage.

ज्वालामालाभिर्विततमाब्रह्मभुवनान्तकम् ॥ ४७ ॥ P$_{\mathrm{ALM}}$ 18^{v}

दशभुजं चण्डवदनं पिङ्गाक्षं शूलपाणिनम् ।
दंष्ट्राकरालमत्युग्रं त्रिनेत्रं शशिशेखरम् ॥ ४८ ॥

कर्मकाले सदात्मानं भैरवं भूतनाशने ।
नागानां नाशनार्थाय तार्क्ष्यं वै भीमविक्रमम् ॥ ४९ ॥

[तार्क्ष्यध्यानम्]

पादौ पातालसंस्थौ च दिशः पक्षैस्तु व्यापिताः ।
सप्त स्वर्गा उरे तस्य ब्रह्माण्डं कण्ठमाश्रितम् ॥ ५० ॥ PR$_{\mathrm{B}}$ 21^{v}

रुद्रादिईशपर्यन्तं शिरस्तस्य विचिन्तयेत् ।
सदाशिवं शिखान्तस्थं शक्तित्रितयमेव च ॥ ५१ ॥

परापरं स्वयं साक्षात्तार्क्ष्यं भुवनव्यापकम् । D$_{\mathrm{C}}$ 11^{v}
त्रिनेत्रमुग्ररूपं तु विषनागक्षयंकरम् ॥ ५२ ॥

ग्रसन्तं भीमवक्त्रं तु गरुत्मामन्त्रविग्रहम् ।
कालाग्निरिव दीप्यन्तं चिन्तयेत्साधकोत्तमः ॥ ५३ ॥

एवं न्यासविधिं कृत्वा यां यां मनसि चिन्तयेत् ।
तां तस्यैव भवेत्सत्यं वाचा वै गरुडायते ॥ ५४ ॥

प्रेतभूतास्तथा यक्षा नागा गन्धर्वराक्षसाः ।

47e °मालाभिर्विततं] *corr.*, °मालाभिर्वितत PR$_{\mathrm{B}}$D$_{\mathrm{C}}$, °माल⟨ा⟩⌈वृत्तं⌉ सर्व्वं P$_{\mathrm{ALM}}$$^{\textit{sec. manu}}$ **47f** आब्रह्म°] PR$_{\mathrm{B}}$, आब्रह्मं P$_{\mathrm{ALM}}$, अब्रह्म° D$_{\mathrm{C}}$ **47f** °भुवनान्तकम्] PR$_{\mathrm{B}}$D$_{\mathrm{C}}$, °भुवनान्तिकं P$_{\mathrm{ALM}}$ **48c** दंष्ट्रा°] PR$_{\mathrm{B}}$D$_{\mathrm{C}}$, दष्ट्रा° P$_{\mathrm{ALM}}$ **49a** सदात्मानं] PR$_{\mathrm{B}}$D$_{\mathrm{C}}$, सदात्माने P$_{\mathrm{ALM}}$ **49b** भूतनाशने] PR$_{\mathrm{B}}$D$_{\mathrm{C}}$, भूतनाशनं P$_{\mathrm{ALM}}$ **49d** तार्क्ष्यं] D$_{\mathrm{C}}$P$_{\mathrm{ALM}}$, तार्क्षं PR$_{\mathrm{B}}$ **49d** वै] PR$_{\mathrm{B}}$D$_{\mathrm{C}}$, चेद् P$_{\mathrm{ALM}}$ **50a** पाताल°] PR$_{\mathrm{B}}$D$_{\mathrm{C}}$, ⟦क⟧पाल° P$_{\mathrm{ALM}}$ **50a** च] PR$_{\mathrm{B}}$D$_{\mathrm{C}}$, तु P$_{\mathrm{ALM}}$ **50b** दिशः पक्षैस्तु] P$_{\mathrm{ALM}}$, दिशा यक्षैश्च PR$_{\mathrm{B}}$D$_{\mathrm{C}}$ **50b** व्यापिताः] *corr.*, व्यापिता Σ **50c** उरे तस्य] *corr.*$^{\textit{aiśa}}$, उरे तस्य⟦ा⟧ P$_{\mathrm{ALM}}$$^{\textit{aiśa}}$, □ntare tasya PR$_{\mathrm{B}}D_{\mathrm{C}}$ **51a** ईश°] PR$_{\mathrm{B}}$D$_{\mathrm{C}}$, ऐश° P$_{\mathrm{ALM}}$ **51c** सदाशिवं] *corr.*, सदाशिव Σ **51c** °शिखा°] PR$_{\mathrm{B}}$D$_{\mathrm{C}}$, °शि⟦षा⟧⌈ख⟨ा⟩⌉° P$_{\mathrm{ALM}}$$^{\textit{sec. manu}}$ **52a** परापरं] PR$_{\mathrm{B}}$D$_{\mathrm{C}}$, परापर P$_{\mathrm{ALM}}$ **52a** साक्षात्] *corr.*, साक्षा PR$_{\mathrm{B}}$D$_{\mathrm{C}}$, साक्षार्त P$_{\mathrm{ALM}}$ **52b** तार्क्ष्यं] PR$_{\mathrm{B}}$D$_{\mathrm{C}}$, तार्क्ष्य P$_{\mathrm{ALM}}$ **52d** विष°] *em.*, विषं Σ **53a** ग्रसन्तं] *em.* SANDERSON GP, प्रमत्तं PR$_{\mathrm{B}}$D$_{\mathrm{C}}$, प्रशस्तं P$_{\mathrm{ALM}}$ **53a** भीमवक्त्रं] *corr.*, भीम⟦रूपं⟧⌈वक्त्रं⌉ P$_{\mathrm{ALM}}$, भी⌈सी⌉मवक्त्रं PR$_{\mathrm{B}}$, सीमवक्त्रं D$_{\mathrm{C}}$ **53b** मन्त्र°] PR$_{\mathrm{B}}$D$_{\mathrm{C}}$, नाम P$_{\mathrm{ALM}}$ **53d** साधको°] PR$_{\mathrm{B}}$D$_{\mathrm{C}}$, सा⟦*मु⟧⌈धको⌉ P$_{\mathrm{ALM}}$$^{\textit{sec. manu}}$ **54a** न्यासविधिं] P$_{\mathrm{ALM}}$, न्यासविधि D$_{\mathrm{C}}$, न्यासं विधिं PR$_{\mathrm{B}}$ **54c** सत्यं] *corr.*, स⟦⟨ध्यं⟩⟧⌈त्यं⌉ P$_{\mathrm{ALM}}$, साध्यं PR$_{\mathrm{B}}$D$_{\mathrm{C}}$ **54d** गरुडायते] PR$_{\mathrm{B}}$P$_{\mathrm{ALM}}$, गरु।डायते D$_{\mathrm{C}}$

53b *Cf. Nārāyaṇīya Tantrasārasaṃgraha* 3.29: तत्तत्कर्म नयेन्मन्त्री गरुडीकृतविग्रहः ।

47f Following 47d, P$_{\mathrm{ALM}}$ writes and deletes: त्रिनेत्रमुग्ररूपं. This is an eyeskip from the end of 47d to the end of 52b, both ending in °कं. The skip consists of three lines (144 *akṣaras*) of P$_{\mathrm{ALM}}$'s examplar, elsewhere consistently having 48 *akṣaras* per line. **48a** The *pāda* is hypermetrical. We could read *caṇḍavaktraṃ* following GP's *caturvaktraṃ*. **50c** उरे] Thanks to Péter-Dániel SZÁNTÓ for catching my misreading of P$_{\mathrm{ALM}}$ here.

नश्यन्ति दर्शनात्तस्य ज्वराश्चातुर्थकादयः ॥ ५५ ॥ P_ALM 19^r

इति क्रियाकालगुणोत्तरे षष्ठः पटलः

55c दर्शनात्] D_C P_ALM, दर्शनां PR_B **55d** ज्वराश्] *corr.*, ज्वरा PR_B D_C, ज्वरश् P_ALM

सप्तमः पटलः

॥ ईश्वर उवाच ॥

अतःपरं प्रवक्ष्यामि विषे स्थावरजङ्गमे ।
शरीरे चिह्नमालोक्य आतुरस्य शुभाशुभम् ॥ १ ॥ PR$_{B}$ 22^{r}

दर्पणे सलिले खड्गे घृततैले तथैव च ।
आत्मछायां न पश्येत तं त्यजेदातुरं सदा ॥ २ ॥

सर्पदष्टे त्विदं वत्स दृष्ट्वा चैव विकल्पयेत् ।
शीतोदकेन सिक्तस्य रोमाञ्चं न भवेत्तदा ॥ ३ ॥

दण्डेन ताड्यमानस्य दण्डराजी न जायते ।
न छेदे रुधिरं तस्य लुप्यन्ते च शिरोरुहः ॥ ४ ॥

एतानि यस्य रूपाणि तं ज्ञेयं कालचोदितम् ।
शोभनानि च लिङ्गानि ज्ञायन्ते समुदायतः ॥ ५ ॥

मनो वा उत्सहेद्यत्र तत्र सिद्धिर्न दूरतः ।
शुभैस्तु आगतं दृष्ट्वा शुभं वा दूरसंस्थितम् ॥ ६ ॥

Σ = All MSS; β = PR$_{B}$D$_{C}$

1b विषे स्थावरजङ्गमे] PR$_{B}$D$_{C}$, विषं स्थ⟨ा⟩वरजंगमं⟦ ̀⟧ P$_{ALM}$ **2a** दर्पणे] PR$_{B}$D$_{C}$, दर्पले P$_{ALM}$ **2a** सलिले] *corr.*, शलिले P$_{ALM}$, शशिले PR$_{B}$D$_{C}$ **2a** खड्गे] PR$_{B}$P$_{ALM}$, ख⟦ ̀⟧ड्गे D$_{C}$ **2b** घृततैले] *em.*, घृततैल PR$_{B}$D$_{C}$, घृततैल⟨ा⟩⟦त⟧ P$_{ALM}$ **2d** तं] PR$_{B}$D$_{C}$, ⌈तं⌉ P$_{ALM}$ **2d** त्यजेद्] D$_{C}$P$_{ALM}$, तेजेद् PR$_{B}$ **3a** सर्प°] PR$_{B}$D$_{C}$, सर्व्व° P$_{ALM}$ **3a** वत्स] PR$_{B}$D$_{C}$, ⟦व⟧वत्स P$_{ALM}$ **3b** दृष्ट्वा] P$_{ALM}$, दृष्टौ PR$_{B}$, दृष्टो D$_{C}$ **3d** भवेत्] D$_{C}$P$_{ALM}$, भवे PR$_{B}$ **3d** तदा] PR$_{B}$D$_{C}$, ⟨य⟩दा P$_{ALM}$ **4c** न] *em.*, तच् PR$_{B}$D$_{C}$, मच् P$_{ALM}$ **4d** लुप्यन्ते च] P$_{ALM}$, लुपान्ते च PR$_{B}$, उलुपांतेव D$_{C}$ **4d** शिरोरुहः] *em.*, शिरोरुह P$_{ALM}$, शिरोरुहाम् PR$_{B}$D$_{C}$ **5a** यस्य] PR$_{B}$D$_{C}$, पश्य P$_{ALM}$ **5d** ज्ञायन्ते] P$_{ALM}$, जायन्ते PR$_{B}$D$_{C}$ **5d** समुदायतः] P$_{ALM}$, सुसदायतः PR$_{B}$D$_{C}$ **6a** उत्सहेद्] *corr.*, उत्सहे PR$_{B}$D$_{C}$, उत्स⟦वे⟧ह⟦ ̀⟧⌈ते⌉ P$_{ALM}$ **6b** सिद्धिर्] D$_{C}$P$_{ALM}$, सिद्धि PR$_{B}$ **6b** न दूरतः] P$_{ALM}$, न संशयः PR$_{B}$D$_{C}$ **6c** आगतं] PR$_{B}$D$_{C}$, आगतं आगतं P$_{ALM}$ **6d** शुभं वा] *corr.*, सुभं वा ⟦रू⟧ P$_{ALM}$, युतं वा PR$_{B}$D$_{C}$

2a For this type of prognostication of death, often involving *svasthāveśa* possession, *cf. Tantrasadbhāva* 24, especially 24.203–353, *Tvaritāmūlasūtra* folio 30^{r}, *Bhairavapadmāvatīkalpa* 8.1–10, *Guṇabharaṇī* 118, *Mahābhārata* 12,305, and so on. For a general discussion of *svasthāveśa*, *cf.* Smith 2005: 421–432. **4c** The sense of my emendation is confirmed by *Īśānaśivagurudevapaddhati* 2,39.47cd: अरोमाञ्चो जलैः सिक्ते छेदे नास्ति च लोहितम् ॥ and *Garuḍapañcākṣarīkalpa* 4.58: गात्रे शस्त्रक्षतं दद्यात् क्षतजक्षरणं नहि ॥.

1b The grammar in this verse is either confused or very elliptical. The phrase विषे स्थावरजङ्गमे also occurs in 6.31, 7.13, and 7.138, and in each of these cases a locative singular is the clearly intended. It could be taken as accusative dual, but the dual is very uncommon in *aiśa* Sanskrit. Perhaps the word आलोक्य is corrupt and we should take चिह्नं as the object of प्रवक्ष्यामि. **1c** चिह्नमिति जातावेकवचनम् । **2c** As in *Tantrasadbhāva* 24.253, we should supply यः. **3a** त्विदं] should we conjecture त्विमां?

[जीवरक्षा]

जीवरक्षां पुरा कृत्वा ततः कर्म समारभेत् । P$_{ALM}$ 19^{v}
हृदिमध्ये शितं पद्ममष्टपत्रं सुशोभनम् ॥ ७ ॥

ठकारान्तर्गतं जीवं नामाक्षरसमन्वितम् ।
एकारमध्यगं पद्ममर्धचन्द्रपुटोदरे ॥ ८ ॥ PR$_{B}$ 22^{v}

न्यसेत्कण्ठे ठकारं तु ऊर्ध्वे च अमृतात्मकम् ।
पुनर्दद्यादधोर्ध्वं च चतुश्रा पीतवज्रिणी ॥ ९ ॥

बन्ध बन्ध पदोच्चार्य आदौ जीवस्य रक्षणे । D$_{C}$ 12^{r}
लिखितं चिन्तितं वाथ रक्षेयं नात्र संशयः ॥ १० ॥

[हस्ते पञ्च महाभूतानि]

ऊर्ध्वमङ्गुष्ठकं कृत्वा पृथ्वीं कनकसप्रभाम् ।
ध्यायते स्तम्भकाले तु कुलिशाक्रान्तनिश्चलाम् ॥ ११ ॥

7a °रक्षां] PR$_{B}$D$_{C}$, °रक्षा P$_{ALM}$ **7c** हृदिमध्ये शितं] P$_{ALM}$[aiśa], हृत्पद्मे च स्थितं PR$_{B}$D$_{C}$ **8a** ठ°] P$_{ALM}$, च° PR$_{B}$D$_{C}$ **8a** °आन्तर्गतं] PR$_{B}$P$_{ALM}$, °आंतगतं D$_{C}$ **8a** जीवं] P$_{ALM}$, बीजं PR$_{B}$D$_{C}$ **8b** °समन्वितम्] PR$_{B}$D$_{C}$, °सुसंयुतं P$_{ALM}$ **9a** तु] PR$_{B}$D$_{C}$, च P$_{ALM}$ **9b** ऊर्ध्वे] PR$_{B}$D$_{C}$, जद्ध्वे P$_{ALM}$ **9c** दद्याद्] *corr.*, दद्या PR$_{B}$D$_{C}$, ऊर्ध्वे P$_{ALM}$ **9c** अधोर्ध्वं] PR$_{B}$D$_{C}$, अधोखे P$_{ALM}$ **9d** चतुश्रा] P$_{ALM}$, चतुरश्रा PR$_{B}$D$_{C}$[hyper] **10a** पदो°] P$_{ALM}$, पटो⌈दो⌉° PR$_{B}$, पटो° D$_{C}$ **10b** जीवस्य] *em.* H.I., बीजस्य Σ **10b** रक्षणे] P$_{ALM}$, लक्षणे PR$_{B}$D$_{C}$ **10d** संशयः] PR$_{B}$P$_{ALM}$, संशश्यः D$_{C}$ **11a** ऊर्ध्वम्] PR$_{B}$D$_{C}$, ऊर्ध्व P$_{ALM}$ **11b** पृथ्वीं] *em.* H.I., पृथ्वी° PR$_{B}$D$_{C}$, पृथिवी° P$_{ALM}$[hyper] **11d** कुलिशाक्रान्तनिश्चलाम्] PR$_{B}$D$_{C}$, कुलि⟦का⟧साक्रान्तश्च⌈नि⌉लां P$_{ALM}$

7a This जीवरक्षा procedure (7–10) is given in *Nārāyaṇīya Tantrasārasaṃgraha* 3.1–2. The commentaries of the two editions are quite helpful, but they interpret variously, in part due to variant readings. Vāsudeva expands the mantra thus: ओं लं ठं सं देवदत्तस्य जीवतत्त्वं बन्ध बन्ध सं ठं वं वं ।. The syllable लं represents the Earth *maṇḍala* in between the eyebrows, ठं is the aforementioned moon syllable dripping nectar onto the lotus in the heart, and the syllable सं is again the patient's soul, followed by the patient's name, the words "bind bind", and then the syllables in reverse order with वं वं instead of लं. **8a** *Cf.* the unattributed verse cited by Vāsudeva commenting on *Nārāyaṇīya Tantrasārasaṃgraha* 3.2.

8a जीवं] *Cf.* 7.140. There too I follow P$_{ALM}$ in reading जीवम्, although बीजम् is also possible and in any case the patient's जीव is represented by the बीज SAṂ in the parallels: *Nārāyaṇīya Tantrasārasaṃgraha* 3.1ab: भृगौ दण्डिनि जीवाख्ये साध्यहृत्पद्मकोशगे । and *Īśānaśivagurudevapaddhati* 2,39.83. **8c** एकारमध्यगं पद्मम्] This literally means a lotus inside a triangle, but we should probably take it as a triangle inside the lotus because that is the ubiquitous convention. **9b** जद्ध्वे] P$_{ALM}$'s initial ऊ does resemble ज, but here it is clearly miswritten as ज. Also, the ligature for ध्व is identical, in P$_{ALM}$, with the ligatures for both द्ध and द्व. A second hand has added a व् below the ligature here and in several instances on this folio. I silently emend to appropriate interpretation of the ligature in all cases. **9d** चतुश्रा पीतवज्रिणी] The words are feminine to agree with an implied पृथिवी. Although nominative, we have to take them as accusative. **9d** चतुश्रा] This is a permissible short-form of चतुरश्रा. *Cf.* *Sūkṣmāgama* TS1003-08, ln.168: कुर्यान्मण्डपं चतुश्रकम् । and *Arthaśāstra* 2.2.3, etc.: वृत्तं दीर्घं चतुश्रं वा translated "circle, rectangular, or square."

प्लावयन्तं जगत्सर्वं द्वितीयं वारुणाक्षरम् ।
अर्धचन्द्रगतं ध्यायेत्पद्मोदरसुसंस्थितम् ॥ १२ ॥

तर्जनीं बीजसंयुक्तां चालयेत सकृत्सकृत् ।
तेन निर्विषता सर्वं विषे स्थावरजङ्गमे ॥ १३ ॥

रकाराष्टसमन्तं तु त्रिकोणं स्वस्तिकावृतम् । P_{ALM} 20^r
तृतीयं स्तोभकाले तु मध्यमाङ्गुलिसंस्थितम् ॥ १४ ॥

ज्वालामालाकुलं रक्तं पृथिव्याधस्तु दीपितम् ।
निदहेद्भुवनान्सर्वान्किं पुनर्विषदूषितान् ॥ १५ ॥ PR_B 23^r

चतुर्थं वायवं बीजं संस्थितं स्वपुरोदरे ।
सुवृत्तं बिन्दुभिर्युक्तं चण्डवेगं भयंकरम् ॥ १६ ॥

ध्येयमाकर्षणे नित्यं क्षेपे धावनवल्गने ।
संग्रामे विषग्रहादीनां यत्र तत्रावरोचते ॥ १७ ॥

शुद्धस्फटिकसंकाशं पञ्चमं परमाक्षरम् ।
वर्षन्तममृताधारास्त्रिषु स्थानेषु चिन्तयेत् ॥ १८ ॥

मूर्ध्निहृद्देशनाभिस्थं व्यापयन्तं समन्ततः ।
निर्विषं कुरुते सर्वं त्रैलोक्यं सचराचरम् ॥ १९ ॥

12a प्लावयन्तं] PR_BD_C, प्रावयंतं P_{ALM} **12b** ◦आक्षरम्] PR_BD_C, ◦आक्षरं⟦ा⟧ P_{ALM} **12d** पद्मोदर◦] $D_CP_{ALM}^{pc}$, पद्मेदर◦ P_{ALM}^{ac}, पद्मोदल◦ PR_B **12d** ◦सुसंस्थितम्] P_{ALM}, ◦गतः स्थितं PR_BD_C **13a** तर्जनीं] P_{ALM}, तर्जनी◦ PR_BD_C **13a** ◦संयुक्तां] P_{ALM}, ◦संयुक्तं PR_BD_C **14a** रकाराष्टसमन्तं] *conj.*, रकाराष्ट⟦क⟧शतंता P_{ALM}, रकाराष्टकसमन्ता PR_BD_C *hyper* **14b** ◦आवृतम्] P_{ALM}^{ac}, ◦आवृतिं P_{ALM}^{pc}, ◦आकृतिं PR_BD_C **14c** ◦काले] $PR_BD_CP_{ALM}^{pc}$, ◦कालोक P_{ALM}^{ac} *hyper* P_{ALM} **14d** ◦संस्थितम्] PR_BD_C, ◦संज्ञितं P_{ALM} **15c** निदहेद्] PR_BD_C, ⌈निर्द्दहेद्⌉ P_{ALM} **15c** भुवनान्सर्वान्] PR_BD_C, ⌈भुवनात्सर्व्वां⌉ P_{ALM} **16a** वायवं बीजं] PR_BP_{ALM}, वायुबीजं तु D_C **16b** ◦स्थितं स्व◦] PR_BD_C, स्थितं⟦ा⟧ ⌈स्व⌉ P_{ALM} **16c** सुवृत्तं बिन्दुभिर्] PR_BD_C, शोषणं बिंदुकैर् P_{ALM} **16d** चण्ड◦] D_CP_{ALM}, चंद्र◦ PR_B **17a** ध्येयम्] *corr.*, ⟦म⟧ध्ये⌈य⌉म् P_{ALM}, ध्येयम् PR_BD_C **17b** क्षेपे धावनवल्गने] P_{ALM}, क्षिपेद्धावनवल्गने PR_BD_C **17d** तत्रा◦] PR_BD_C, तवा◦ P_{ALM} *unmet.* **18c** वर्षन्तम्] PR_BP_{ALM}, वार्षन्तम् D_C **18c** अमृताधारास्] PR_BD_C, अमृतं धारा P_{ALM} **19a** हृद्देशनाभिस्थं] PR_BD_C, च हृदि नाभिस्थं P_{ALM} *unmet.* **19b** व्यापयन्तं] PR_B, स्थापयंतं D_C, ध्यायन्तं र◦ P_{ALM}

14a Kenichi Kuranishi pointed out the following parallel cited by Kṣemarāja regarding *Netratantra* 16.32: तद्वाह्ये वह्निभवनं रेफाष्टकविभूषितम् ॥

12d पद्मोदरसुसंस्थितम्] I treat this reading as the *difficilior* because outside of the tantras, the prefix सु- is generally not used within compounds. **15b** In P_{ALM}, a second hand writes 15bcd and the first three *akṣara*s of 16a in margin. **15b** My tentative understanding is that we have double *sandhi* and shortening *metri causa* for an intended पृथिव्या अधस्ताद् **15c** भुवनान् masculine for the expected neuter. **15d** D_C omits 15d without any dashes or blank space. **17c** hypermetrical in all MSS. **18c** अमृताधारास्] *metri causa* for अमृतधारास्. **19a** मूर्ध्नि◦ It is not uncommon to have the word मूर्ध्नि or हृदि in compound despite being the declined form.

[पञ्चाक्षरकर्माणि]
अथ कर्म यथातथ्यं सुखं येन भवेन्नृणाम् ।
अनुलोमविलोमेन क्षिपादिपञ्चकेन तु ॥ २० ॥

जपेन तु विना सिद्धिर्विषे भूतज्वरेषु च ।
स्मरणात्कुरुते कर्म वैनतेयं महौजसम् ॥ २१ ॥

[क्षि प ॐ स्वा क्षि]
आदि–म्–अन्ते च प्रथमं पञ्चमं तु विलोपितम् ।
धरित्र्या सम्पुटं कृत्वा दशवज्रसमन्ततः ॥ २२ ॥ P$_{ALM}$ 20^{v}

नामेनान्तरिता सर्वे अचलाश्च नगोपमाः । PR$_{B}$ 23^{v}
स्तम्भनं–म्–एतदुद्दिष्टं नान्यश्चालयितुं क्षमः ॥ २३ ॥ D$_{C}$ 12^{v}

[प क्षि ॐ स्वा हा]
विलुप्तमादिमं बीजं द्वितीयस्थानसंस्थितम् ।
द्वितीयमादिमे स्थाने शेषान्ये तु स्वभावतः ॥ २४ ॥

कमले इन्द्रभवने मूर्ध्नि जीमूतरूपिणम् ।
वर्षन्तं च महौघेन शीतलं प्राणधारिणम् ॥ २५ ॥

अपमार्ज्य करस्थेन प्रयोगेण विषातुरम् ।
कुरुते निर्विषं शीघ्रं तक्षकेनापि दंशितम् ॥ २६ ॥

20b सुखं येन भवेन्] *conj.*, सुखेन भवते P$_{ALM}$, मु⟨षे⟩न भवते PR$_{B}$, मुखेन तवते D$_{C}$ **20d** ◦पञ्चकेन] PR$_{B}$D$_{C}$, ◦पंचमेन P$_{ALM}$ **21a** जपेन तु] PR$_{B}$D$_{C}$, जपेन⟦ा⟧ ⌈तु⌉ P$_{ALM}$ **21a** सिद्धिर्] PR$_{B}$D$_{C}$, सिद्धि⌈र्⌉ P$_{ALM}$ **21b** विषे] *em.*, विष◦ PR$_{B}$D$_{C}$, विषं P$_{ALM}$ **21c** कर्म] P$_{ALM}$, मंत्र PR$_{B}$D$_{C}$ **21d** महौजसम्] PR$_{B}$P$_{ALM}$, महोजसम् D$_{C}$ **22b** पञ्चमं तु विलोपितम्] *em.*, पञ्चमं तु विलेपितम् PR$_{B}$D$_{C}$, शेषाण्ये तु स्वभावतः P$_{ALM}$ **22d** ◦वज्र◦] PR$_{B}$D$_{C}$, ◦वज्रान् P$_{ALM}$ **23a** सर्वे] PR$_{B}$D$_{C}$, सर्वा P$_{ALM}$ **23b** अचलाश्च नगोपमाः] *conj.*, अचलां च नगोपमाम् PR$_{B}$D$_{C}$, अचला च⟦न⟧⌈ल⌉गोपमां P$_{ALM}^{sec.\ manu}$ **23c** स्तम्भनं–म्–एतद्] PR$_{B}$D$_{C}^{aiśa}$, स्तं⟨भ⟩⌈मे⌉ तत् सम्◦ P$_{ALM}^{sec.\ manu}$ **24d** शेषान्ये तु स्वभावतः] *corr.*, शेषाण्ये तु स्वभावतः PR$_{B}$D$_{C}$, शेषाणामन्तस्वभालुस्थं P$_{ALM}^{hyper}$ **25a** कमले इन्द्रभवने] PR$_{B}$D$_{C}$, बिंदुभूते⟦बिदुभूते⟧ P$_{ALM}^{hypo}$ **25c** वर्षन्तं] P$_{ALM}$, विषंतं PR$_{B}$D$_{C}$ **25d** ◦धारिणम्] PR$_{B}$D$_{C}$, ◦चारिणं P$_{ALM}$ **26a** अपमार्ज्य] PR$_{B}$D$_{C}$, अपमाजी◦ P$_{ALM}$ **26b** प्रयोगेण] PR$_{B}$D$_{C}$, प्रय⟨ोगे⟩ण P$_{ALM}$ **26c** निर्विषं] D$_{C}$P$_{ALM}$, विर्^{2}नि^{1}षं PR$_{B}$

22b *Cf. Nārāyaṇīya Tantrasārasaṃgraha* 3.21cd–22ab: आकाशदेशभूबीजः पञ्चार्णो विपतिर्मनुः ॥ संस्तम्भयेति वीप्सातो भाषणात्स्तम्भयेद्विषम् ।

20b सुखं येन भवेत्] I offer this reading as a mere diagnostic conjecture. **22b** The variant of P$_{ALM}$ is the right reading in the wrong place. It belongs in 24d. Harunaga Isaacson suggested that it may be the result of a marginal correction in an exemplar of P$_{ALM}$ which was misincorporated. P$_{ALM}$'s confused variant at 24d supports this theory. **22c** सम्पुटं कृत्वा should be understood in the sense of सम्पुटीकृत्वा. **26b** प्रयोगेण] The reading is in doubt. In verses 38–39 it seems that a *daṇḍa* is being referred to.

सप्तजप्तजलेनैव तूरं सम्प्रोक्ष्य मन्त्रवित् ।
ध्वनिना निर्विषं कृत्वा उत्थापयति निश्चितम् ॥ २७ ॥

वापीकूपतडागानि शतवाराभिमन्त्रितम् ।
स्नानपानावगाहेन निर्विषं भवते क्षणात् ॥ २८ ॥

[ॐ प क्षि स्वा हा]
विलुप्तं वह्निबीजं तु पार्थिवं तत्र संस्थितम् ।
वह्निं चैवादितः कृत्वा दह पच द्वयं जपेत् ॥ २९ ॥ PR_B 24^r

स्तोभयेत्†पादसहस्राणि† ग्रहज्वरविषातुरम् । P_{ALM} 21^r
स्वपुरस्थफडन्तेन कुर्याद्धावनवल्गनम् ॥ ३० ॥

[स्वा प ॐ क्षि हा]
चतुर्थं स्थानभ्रष्टं तु स्थाने पार्थिवं संस्थितम् ।
आदिमं वायवं कृत्वा गच्छ गच्छेति भाषयेत् ॥ ३१ ॥

राजीवषट्पदाकारं यत्रतत्रस्थं चिन्तयेत् ।
संक्रामयति तत्रैव ज्वरग्रहविषाणि च ॥ ३२ ॥

धावने पातनाकर्षे जलस्थापनबन्धने ।
कुरुते साधको नित्यं यं यं मनसि गोचरे ॥ ३३ ॥

[हा प ॐ स्वा क्षि]
पञ्चमं लोपयित्वा तु आदिमं तत्र स्थापयेत् ।

27b तूरं] PR_BP_{ALM}, नूरं D_C **27b** सम्प्रोक्ष्य] PR_BD_C, संक्षोभ्य P_{ALM} **27c** ध्वनिना निर्विषं कृत्वा] *conj.* H.I., ध्वनिना तु विषं कृत्वा PR_BD_C, वर्धनी वा घटं वापि P_{ALM} **28b** शतवाराभि॰] PR_BD_C, शतवाराणि P_{ALM} **28c** स्नान॰] P_{ALM}, स्नानं PR_BD_C **29c** वह्निं चैवादितः] *em.* H.I., वह्निं चैवादितं PR_B, वह्निं वै वादितं D_C, वह्निन्यैपादितः P_{ALM} **29d** द्वयं जपेत्] *conj.* SANDERSON, दह पच एवं लपेत् $P_{ALM}^{unmet.}$, तदहमेव लक्षयेत् $PR_BD_C^{unmet.}$ **30a** स्तोभयेत्पादसहस्रं] P_{ALM}, स्तोभेपात्रसहस्राणि PR_BD_C **30b** ग्रहज्वर॰] PR_BD_C, गुडक्षार॰ P_{ALM} **30c** स्वपुर॰] PR_BD_C, स्वपुरे॰ P_{ALM} **30c** ॰फडन्तेन] P_{ALM}, फटान्तेन PR_B, पटांतेन D_C **30d** कुर्याद्] PR_BD_C, कुरुते P_{ALM}^{hyper} **31a** चतुर्थं स्थान॰] *em.* H.I., चतुर्थस्थान॰ PR_BD_C, चतुर्थस्नान॰ P_{ALM}^{pc}, चतुर्स्वस्नान॰ P_{ALM}^{ac} **31b** पार्थिवं संस्थितम्] *em.*, पार्थिवसंस्थिते Σ **31c** आदिमं] P_{ALM}, आदिस्थं PR_BD_C **31c** वायवं] PR_BD_C, वाय[[̇]]वं P_{ALM} **31d** भाषयेत्] PR_BD_C, भावयेत् P_{ALM} **32a** राजीवषट्] D_C, राजी च षट् PR_B, *om.* P_{ALM} **32b** यत्रतत्रस्थं] *em.* H.I., यत्र तत्रस्थ PR_BD_C, *om.* P_{ALM} **32c** संक्रामयति] PR_B, संक्राम ायति D_C, *om.* P_{ALM} **33b** ॰स्थापन॰] PR_B, ॰स्थापनं $D_C^{unmet.}$, *om.* P_{ALM} **34a** लोपयित्वा] P_{ALM}, लोमयित्वा PR_BD_C

29a *Cf. Garuḍapañcākṣarīkalpa* 5.6: व्यत्ययादेव विपतेर्मेदिनीवह्निबीजयोः । दहपचद्वयाभ्यासाज्जप्त्वा संस्तम्भयेद्विषम् ॥.

30c This line seems out of place. It should go with the Wind operations coming next, but cannot come in this position. **31a** The fifth syllable may be considered short before भ्र by poetic license. **32a** P_{ALM} omits all of 32 and 33 without any gaps left in the MS. **33d** मनसि गोचरे *metri causa* for मनसः गोचरे.

आदिस्थं पञ्चमं बीजं प्लावयन्तं विचिन्तयेत् ।
विषार्तानां तु जन्तूनां विषाक्षेपकरः स्मृतः ॥ ३४ ॥

दाघं ज्वरं तथा शूलं मूर्छना च शिरोरुजा ।
नाशयेत्सर्वरोगाणि गरलं विविधं तथा ॥ ३५ ॥ D_C 13^r

[दण्डस्थानि मन्त्राणि]
पृथिव्यापद्वयान्तस्थं नाम्ना तु सहितं भवेत् । PR_B 24^v
उर्वी तेजस्तथा वायुर् †नामेकत्र तु संस्थितम्†।
स्तोभनं पञ्चदण्डस्थं कुरुते नात्र संशयः ॥ ३६ ॥

पृथिव्यानिलमाकाशं स्वकीयपुरसंस्थितम् ।
शताभिमन्त्रितं दण्डं भूतार्तं तेन ताडयेत् ।
आगच्छेच्छरवेगेन दूतसम्प्रेषितेन च ॥ ३७ ॥

पृथिव्याकाशसंयुक्तं दण्डं शताभिमन्त्रितम् । P_{ALM} 21^v
स्पृशेद्दूतकरस्थेन दूरस्थो मोचयेद्ग्रहम् ॥ ३८ ॥

लूतागर्दभविस्फोटा वृश्चिकाद्याश्च वेदना ।
अपमार्ज्य अनेनैव सुखीत्याशु भविष्यति ॥ ३९ ॥

[ह्लें ह्लों ह्लः?, fire emphasized]
क्षमान्तं वह्निमारुढं ए ओ अः त्रिस्वरान्वितम् ।
अनिलाग्निपुरान्तस्थः युगान्ताग्निसमप्रभम् ।
पादौ हृदि शिरे न्यस्तं भृशं स्तोभति आतुरम् ॥ ४० ॥

34c आदिस्थं] PR_BD_C, आदि⟨स्था⟩ P_{ALM} *sec. manu* **35a** दाघं ज्वरं] *corr.*, दाघज्वर Σ **35b** मूर्छना] P_{ALM}, मूर्छनां PR_BD_C **35b** शिरोरुजा] PR_BP_{ALM}, शिरोरुजां D_C **36a—b** पृथिव्यापद्वयान्तस्थं नाम्ना तु] PR_BD_C, पृथ्वी आपः द्वयो संस्थ⟨ा⟩नानेन P_{ALM} **36c** उर्वी] *corr.*, उर्वीस् P_{ALM} *pc*, ऊर्वीस् P_{ALM} *ac*, मूर्ध्ने PR_BD_C **36c** तेजस्] P_{ALM}, तेजं PR_BD_C **36d** नामेकत्र तु] *conj.*, नामेकत्र P_{ALM} *hypo*, नामेकत्रं तु PR_BD_C **36f** नात्र] P_{ALM}, न च PR_BD_C **37a** आकाशं] PR_BD_C, ⟨आ⟩कासं⟦ा⟧ P_{ALM} **37c** °मन्त्रितं] PR_BD_C, ⌈°मन्त्रितं⌉ P_{ALM} **37c** दण्डं] PR_BD_C, दंडितंमं P_{ALM} *ac*, दंडं P_{ALM} *pc sec. manu* **37d** भूतार्तं] PR_BD_C, चूवार्त्तस् P_{ALM} **37e** आगच्छेच्] PR_BD_C, आगच्छ P_{ALM} **37f** दूतसम्प्रेषितेन] *corr.*, दूतसंप्रेशितेन P_{ALM}, दूतं सम्प्रेक्षतेन PR_BD_C **38a** पृथिव्याकाश°] D_C, पृथिव्या कोश° PR_B, पृथिव्या कोकोस° P_{ALM} **38b** दण्डं] PR_BD_C, दं P_{ALM} **38c** स्पृशेद्] *em.*, स्पृशे Σ **38c** °करस्थेन] P_{ALM}, °करस्थे त PR_BD_C **38d** दूरस्थो] P_{ALM}, दूरस्थे PR_BD_C **38d** मोचयेद्ग्रहम्] PR_BP_{ALM}, मौवयेद्गृहम् D_C **39a** लूतागर्दभ°] PR_BP_{ALM}, लूतागर्भभ° D_C **39a** विस्फोटा] PR_BD_C, विस्फोटां P_{ALM} **39b** वृश्चिकाद्याश्] D_CP_{ALM}, वृश्चिकायाश् PR_B **39c** अपमार्ज्य] *conj.*, अपमार्ज्ज P_{ALM}, अममाद्यं PR_BD_C **39d** आशु] *corr.*, आ⌈शु⌉र् P_{ALM}, आसुर् PR_BD_C **40a** क्षमान्तं] PR_BD_C, क्षसान्तं P_{ALM} **40b** ए] PR_BD_C, ⌈ए⌉ P_{ALM} **40b** अः] PR_BP_{ALM}, अ D_C **40b** °स्वरा°] PR_BD_C, °स्व⟦ा⟧रा° P_{ALM} **40c** °आग्नि°] P_{ALM}, °आग्निः PR_BD_C **40c** पुरान्तस्थः] PR_BD_C, पुरांभस्थः P_{ALM} **40e** शिरे] P_{ALM} *aiśa*, शिरो PR_BD_C **40e** न्यस्तं] P_{ALM}, न्यस्त PR_BD_C

39b P_{ALM} has an X mark over the द्या *akṣara* of वृश्चिकाद्याश्. **40e** शिरे] *aiśa* locative singular.

ग्रहैश्चातुर्थकैर्नागैः शाकिनीभिस्तु पीडितम् ।
स्तुभ्यते नात्र संदेहो अब्रह्मण्यं रटन्ति ते ॥ ४१ ॥ PR$_B$ 25^r

पुरं चैव गृहं वाथ ग्रहैरुग्रैश्च दूषितम् ।
ज्वालामालावृतं ध्यात्वा योगेनानेन दीपितम् ।
तं दृष्ट्वा नश्यते भीतो ग्रहो वा यदि पन्नगः ॥ ४२ ॥

[क्षें क्षों क्षः?, water/space emphasized]
ए ओ रेफविहीनं तु आद्ये द्वे बिन्दुभूषिते ।
पुनरेव विसर्गेण तृतीयं तदवस्थितम् ॥ ४३ ॥

पद्मस्थे बिन्दुभवने शिवं अमृतरूपिणम् । P$_{ALM}$ 22^r
ध्यायेन्मूर्ध्नि स्थितं देवं प्लावयन्तं तमातुरम् ॥ ४४ ॥

आक्षेपं कुरुते शीघ्रं मुष्टिना गरलस्य तु ।
लूतादाघज्वराश्चैव विस्फोटाकीटगर्दभाः ॥ ४५ ॥

शूलाक्षिवेदना या तु वृश्चिकानां तु वेदना ।
स्मरणाद्धरते व्याधिं विषाणि त्रिविधानि च ॥ ४६ ॥

एष प्रयोगः सततं यः स्मरेत्साधकोत्तमः ।
न मृत्युर्जायते तस्य न जरा व्याधिरेव च ॥ ४७ ॥ D$_C$ 13^v

हृदि वक्त्रे तथा मूर्ध्नि त्रिषु स्थानेषु चिन्तितम् । PR$_B$ 25^v
हरते सर्वरोगाणि विषार्तेषु च का कथा ॥ ४८ ॥

[वायुना नाम]?
तदेव वायुबीजस्थं वायुना परिवेष्टितम् ।
भृङ्गवर्णसमोपेतं विषभुक्तस्य चिन्तयेत् ॥ ४९ ॥

41a ग्रहैश्] PR$_B$D$_C$, गृहैश् P$_{ALM}$ **41a** चातुर्थकैर्] D$_C$P$_{ALM}$, चातुकै[2]र्थ[1] PR$_B$ **41a** नागैः] *corr.*, नागै Σ **41b** शाकिनीभिस्तु] PR$_B$D$_C$, साकिनीभि⌈स्तु⌉ P$_{ALM}$ **41c** स्तुभ्यते] PR$_B$D$_C$, स्तम्भये P$_{ALM}$ **41d** अब्रह्मण्यं] PR$_B$D$_C$, अब्रह्मण्य P$_{ALM}$ **41d** रटन्ति ते] PR$_B$D$_C$, रडन्ति ये⟦त⟧ P$_{ALM}$ **42a** गृहं] PR$_B$P$_{ALM}$, ग्रहं D$_C$ **42d** योगेना°] PR$_B$D$_C$, प्रयोगेना° P$_{ALM}$^{hyper} **42e** नश्यते] PR$_B$P$_{ALM}$, नश्य⌈ते⌉ D$_C$ **43a** ए ओ] P$_{ALM}$, एष PR$_B$D$_C$ **43a** तु] P$_{ALM}$, वा PR$_B$D$_C$ **43b** आद्ये द्वे] PR$_B$, आधोर्द्धे D$_C$, अ⟨ा⟩द्ये P$_{ALM}$^{hypo} **43c** विसर्गेण] PR$_B$D$_C$, विशेषेण P$_{ALM}$ **44a** पद्मस्थे] PR$_B$D$_C$, पद्मस्थं P$_{ALM}$ **44a** बिन्दुभवने] *em.* H.I., बिन्दुभुवने PR$_B$D$_C$, विवभवते P$_{ALM}$ **44b** शिवं] PR$_B$D$_C$, शितम् P$_{ALM}$$^{unmet.}$ **44c** ध्यायेन्] *corr.*, ध्याये PR$_B$D$_C$, ध्यायेत् P$_{ALM}$ **44c** स्थितं] P$_{ALM}$, सितं PR$_B$D$_C$ **45a** आक्षेपं] P$_{ALM}$, आपेपं PR$_B$D$_C$ **45b** तु] PR$_B$D$_C$, च P$_{ALM}$ **45c** °ज्वराश्] *em.*, °ज्वरश् PR$_B$D$_C$, °ज्वश् P$_{ALM}$^{hypo} **45d** °कीटगर्दभाः] *corr.*, °कीटगर्दभा PR$_B$D$_C$, °कीगर्द्दभा P$_{ALM}$^{hypo} **46a** शूला°] P$_{ALM}$D$_C$, लूला PR$_B$ **46a** या] P$_{ALM}$, पा PR$_B$D$_C$ **46c** स्मरणाद्धरते] P$_{ALM}$, स्मरणा ज्वरते PR$_B$D$_C$ **46d** विषाणि त्रि°] PR$_B$D$_C$, विषा नित्य P$_{ALM}$ **47a** प्रयोगः] P$_{ALM}$, प्रयोग PR$_B$D$_C$ **47b** यः स्मरेत्] PR$_B$D$_C$, स्मस्मरते P$_{ALM}$ **47d** न] D$_C$P$_{ALM}$, ⌈न⌉ PR$_B$ **48d** च का] D$_C$P$_{ALM}$, का[2] च[1] PR$_B$ **49b** वायुना] PR$_B$D$_C$, वायुनो P$_{ALM}$ **49d** विषभुक्तस्य] PR$_B$D$_C$, विषभुक्तस्तु P$_{ALM}$

44b It is metrically necessary to read शिवं अमृत° rather than शिवममृत°.

यस्मिन्नङ्गे न्यसेत्तं तु आतुरे वातिकोत्तमः ।
तदङ्गं चलते तस्य अर्धं वा यदि वा स्थितम् ॥ ५० ॥

धावने वल्गने सर्वे पातनोत्थापने तथा ।
जल्पापयति पात्राणि अनेनैव विधानवित् ॥ ५१ ॥ P$_{\text{ALM}}$ 22^{v}

एतच्छ्चूर्यपरं वर्णमनेकाश्चर्यकारकम् ।
ग्रहज्वरविनाशश्च सर्वपापक्षयंकरम् ॥ ५२ ॥

[अहिदष्टस्य साध्यस्य विधिः]

अहिदष्टस्य साध्यस्य विधिरन्यो सुखावहः ।
उत्तानप्रगुणीकृत्य वस्त्रेणाछाद्य–म्–आतुरम् ॥ ५३ ॥

अन्तस्थमादिमं बीजं चतुर्थस्वरभेदितम् ।
वायव्यमण्डलोपेतं बिन्दुकेन समन्वितम् ॥ ५४ ॥

अभिमन्त्र्य पटं पूर्वं वर्धन्या उदकं तथा । PR$_{\text{B}}$ 26^{r}
धाराभिप्लावितं सर्वं विषभुक्तं विचिन्तयेत् ॥ ५५ ॥

पुनरेव पटान्तस्थं जनस्यास्ये तु विन्यसेत् ।
आतुरस्य हृदि वक्त्रे पद्भ्यां च वायुरूपिणम् ॥ ५६ ॥

मुष्ट मुष्टेति वचना जने च भाषितेन च ।
आशु चोत्तिष्ठते दष्टः पटस्य हरणेन तु ॥ ५७ ॥

[चतुर्णां भूतानां वर्णाः]

50a यस्मिन्नङ्गे] P$_{\text{ALM}}$, यस्मिंन्यंगे PR$_{\text{B}}$, यस्मिन्यंगे D$_{\text{C}}$ **50a** न्यसेत्] D$_{\text{C}}$P$_{\text{ALM}}$, न्यसे PR$_{\text{B}}$ **50b** वातिकोत्तमः] *em.*, वार्त्तिकोत्तमः P$_{\text{ALM}}$, बालकोत्तमः PR$_{\text{B}}$D$_{\text{C}}$ **50c** तस्य] P$_{\text{ALM}}$, यस्य PR$_{\text{B}}$D$_{\text{C}}$ **50d** अर्धं वा यदि वा] PR$_{\text{B}}$D$_{\text{C}}$, अर्धेन च यदा P$_{\text{ALM}}$ **51a** धावने वल्गने] *em.*, धावते वल्गते D$_{\text{C}}$, धातवे वल्गतेत् PR$_{\text{B}}$, [धावते] वल्गते P$_{\text{ALM}}^{\textit{sec. manu}}$ **51a** सर्वे] PR$_{\text{B}}$D$_{\text{C}}$, अन्वे P$_{\text{ALM}}$ **51b** पातनो°] *corr.*, पा[त]नो° P$_{\text{ALM}}^{\textit{sec. manu}}$, पततो° PR$_{\text{B}}D_{\text{C}}$ **52a** एतच्छ्चूर्यपरं वर्णम्] PR$_{\text{B}}$D$_{\text{C}}$, एतच्छ्छपरमं बीजं P$_{\text{ALM}}^{\textit{pc sec. manu}}$, तच्छ्छपपरं बीजं P$_{\text{ALM}}^{\textit{ac}}$ **52b** अनेकाश्चर्य°] PR$_{\text{B}}$, अने⟦र्⟧काश्चर्य° D$_{\text{C}}$, अनेका⟦र्⟧श्चर्य° P$_{\text{ALM}}$ **52b** °कारकम्] PR$_{\text{B}}$D$_{\text{C}}$, °कारकारकं P$_{\text{ALM}}^{\textit{hyper}}$ **52c** °विनाशश्च] PR$_{\text{B}}$D$_{\text{C}}$, °विनाश्च P$_{\text{ALM}}^{\textit{hypo}}$ **53a** अहिदष्टस्य] *em.*, अहिदंशितस्य $\Sigma^{\textit{hyper}}$ **53b** अन्यो] PR$_{\text{B}}$D$_{\text{C}}$, अन्या P$_{\text{ALM}}$ **53b** सुखावहः] *em.*, सुखावहा P$_{\text{ALM}}$, सुखावहम् PR$_{\text{B}}$D$_{\text{C}}$ **53c** °प्रगुणीकृत्य] P$_{\text{ALM}}$, °प्रगुणीकृत्वा PR$_{\text{B}}$D$_{\text{C}}$ **53d** °आछाद्य–म्] D$_{\text{C}}$P$_{\text{ALM}}$, आच्छास्त्रम् PR$_{\text{B}}$ **54c** मण्डलो°] PR$_{\text{B}}$D$_{\text{C}}$, मंडले⟨ो⟩° P$_{\text{ALM}}$ **54d** बिन्दुकेन] PR$_{\text{B}}$D$_{\text{C}}$, इंदुकोणे P$_{\text{ALM}}$ **55a** पटं] PR$_{\text{B}}$D$_{\text{C}}$, पुट° P$_{\text{ALM}}$ **55b** वर्धन्या] PR$_{\text{B}}$D$_{\text{C}}$, पर्धन्या P$_{\text{ALM}}^{\textit{ac}}$, पर्वन्या P$_{\text{ALM}}^{\textit{pc}}$ **55b** उदकं] PR$_{\text{B}}$D$_{\text{C}}$, उ⟦कं⟧दकं P$_{\text{ALM}}$ **55d** विषभुक्तं] PR$_{\text{B}}$D$_{\text{C}}$, विषभक्तं P$_{\text{ALM}}$ **56a** पटान्तस्थं] P$_{\text{ALM}}$, पुटान्तस्थं PR$_{\text{B}}$D$_{\text{C}}$ **56b** जनस्यास्ये] D$_{\text{C}}$, ज[न]स्यास्ये P$_{\text{ALM}}$, जनस्यास्य PR$_{\text{B}}$ **56c** हृदि वक्त्रे] *corr.*, हृदिर्वक्त्रे PR$_{\text{B}}$D$_{\text{C}}$, हृतिचक्रे P$_{\text{ALM}}$ **57b** जने च भाषितेन च] *conj.*, ज⟨नै⟩ च भाषितेन च P$_{\text{ALM}}$, जनपदे भाषिते वरेत् PR$_{\text{B}}^{\textit{hyper}}$, जनपदे भाषिते चरेत् D$_{\text{C}}^{\textit{hyper}}$ **57c** आशु चोत्°] D$_{\text{C}}$, आशु वो PR$_{\text{B}}$, असुरि P$_{\text{ALM}}$ **57c** दष्टः] *corr.*, दष्ट° Σ **57d** पटस्य] PR$_{\text{B}}$D$_{\text{C}}$, पटलस्य P$_{\text{ALM}}^{\textit{hyper}}$

50d D$_{\text{C}}$ has a line over the य of यदि and P$_{\text{ALM}}$ has an X under °न च. **52b** शूर्य° is a variant spelling of सूर्य.

अथ वायव्य चाग्नेया माहेन्द्रा वारुणा तथा ।
वर्णाः पुरगताः सर्वे विपक्षविषनाशनाः ॥ ५८ ॥ P$_{ALM}$ 23^{r}

अनेन विधिना सर्वे सर्वकार्येषु सिद्धिदाः ।
तान्वर्णान्सम्प्रवक्ष्यामि यथा ज्ञायन्ति तत्त्वतः ॥ ५९ ॥

अकारादिक्षकारान्ताः शतार्धाक्षरसंख्यया ।
मातृकां प्रस्तरेत्पूर्वं पश्चादंशं प्रकल्पयेत् ॥ ६० ॥

[त्रयोदश वायव्या वर्णाः]
अ·उ·स्वरसमायुक्तं ए·ऐ·ओ·पदसंयुतम् । D$_{C}$ 14^{r}
य·ग·ठो ढ·फ·धश्चैव ब·भं·एवं पदान्वितम् । PR$_{B}$ 26^{v}
वायव्या अक्षरा ह्येते वायुकार्यांशके स्थिताः ॥ ६१ ॥

[त्रयोदश आग्नेया वर्णाः]
आ·ऊ·ऋ·ॠ·औ·संयुक्ता घ·ख·प·ड·त·थस्तथा ।
हकारं च रकारं च आग्नेयाः सम्प्रकीर्तिताः ॥ ६२ ॥

[एकादश माहेन्द्रा वर्णाः]
इ·ई·ऌ·ॡ·चु·लश्चैव ङ·ञ·ण·न·म एव तु ।
माहेन्द्रा अक्षरा ह्येते वारुणाश्च निबोधतः ॥ ६३ ॥

58c वर्णाः] PR$_{B}$D$_{C}$, वर्णा P$_{ALM}$ **58c** पुरगताः सर्वे] PR$_{B}$D$_{C}$, स्वपुरमध्यस्थं P$_{ALM}$ **58d** ॰नाशनाः] PR$_{B}$P$_{ALM}$, ॰नाशना D$_{C}$ **59a** विधिना] PR$_{B}$D$_{C}$, विधि⟦ा⟧ना P$_{ALM}$ **59b** सिद्धिदाः] *corr.*, सिद्धिदा Σ **59c** तान्वर्णान्] PR$_{B}$D$_{C}$, ते वर्णा P$_{ALM}$ **59d** ज्ञायन्ति] PR$_{B}$D$_{C}$, जायंति P$_{ALM}$ **60a** अकारादि॰] P$_{ALM}$, आकारादि॰ PR$_{B}$D$_{C}$ **60a** ॰आन्ताः] *corr.*, ॰आन्ता Σ **60b** शतार्धाक्षर॰] PR$_{B}$D$_{C}$, सतार्द्धक्षर॰ P$_{ALM}$ **60b** ॰संख्यया] P$_{ALM}$, संक्षया PR$_{B}$D$_{C}$ **60c** पूर्वं] PR$_{B}$D$_{C}$, [स]र्व्वं P$_{ALM}$ **60d** अंशं] PR$_{B}$D$_{C}$, दिशां P$_{ALM}$ **61b** ओ] PR$_{B}$D$_{C}$, तु P$_{ALM}$ **61c** य·ग·ठो ढ·फ·धश्] *conj.*, य·ग·ठ·ढ·फ·धश् PR$_{B}$D$_{C}$ *unmet.*, ज·ग·ठ·ध·ढ·फश् P$_{ALM}$ *unmet.* **61d** ब·भं एवं] PR$_{B}$, ब·भं पवं D$_{C}$, ⟨म⟩·भ·ज·⟦श्चै⟧व॰ P$_{ALM}$ **61e** अक्षरा] PR$_{B}$, ॰क्षरा D$_{C}$P$_{ALM}$ *hypo* **61e** एते] PR$_{B}$P$_{ALM}$, एता D$_{C}$ **61f** वायु॰] PR$_{B}$D$_{C}$, काचु॰ P$_{ALM}$ **61f** स्थिताः] P$_{ALM}$, स्थिता PR$_{B}$D$_{C}$ **62a** ऊ] PR$_{B}$P$_{ALM}$, उ D$_{C}$ **62a** औ] P$_{ALM}$, ओ PR$_{B}$D$_{C}$ **62a** संयुक्ता] *em.*, संयुक्तां PR$_{B}$D$_{C}$, संप्रयुक्ता P$_{ALM}$ *hyper* **62b** घ·ख·प·ड] *conj.*, घ·ख·∗·ड P$_{ALM}$, घ·वे·ऋ·डं PR$_{B}$D$_{C}$ **62b** तथस्] *em.*, तपस् PR$_{B}$P$_{ALM}$, त एस् D$_{C}$ **62c** रकारं] PR$_{B}$D$_{C}$, भकारं P$_{ALM}$ **62d** आग्नेयाः] PR$_{B}$D$_{C}$, आग्नेयः P$_{ALM}$ **63a** ऌ·ॡ] PR$_{B}$P$_{ALM}$, *om.* D$_{C}$ **63a** च] *conj.*, व Σ **63a** लश्] PR$_{B}$D$_{C}$, लाश् P$_{ALM}$ **63b** तु] PR$_{B}$D$_{C}$, च P$_{ALM}$ **63c** एते] PR$_{B}$P$_{ALM}$, एता D$_{C}$ **63d** वारुणाश्] P$_{ALM}$, वारुणं PR$_{B}$D$_{C}$ **63d** निबोधतः] P$_{ALM}$, निबोधत PR$_{B}$D$_{C}$

58a वायव्य] ends in a short vowel in all manuscripts *metri causa*. **59d** ज्ञायन्ति for ज्ञायन्ते *metri causa*. **61b** The list in *Īśānaśivagurudevapaddhati* 2,39.61a supports reading ओ here as a *vāyavya* vowel. **62a** P$_{ALM}$ has no distinct *akṣara* for initial *au*, so it could likewise be read as *o*. **62a** *ma-vipulā* **62a** The list in *Īśānaśivagurudevapaddhati* 2,39.61c supports reading औ here as an *āgneya* vowel. P$_{ALM}$ does not distinguish initial vowel ओ from औ, and where the β manuscripts read ओ as a *vāyavya* vowel, P$_{ALM}$ had a variant, so it is not possible to decide if P$_{ALM}$ intended ओ or औ here. **62b** The list in *Īśānaśivagurudevapaddhati* 2,39.61c supports reading प here as an *āgneya* consonant. **63a** I conjecture च for व because the latter occurs in the water category too and is designated a water syllable in verse 81. The two syllables are often confused by the scribes.

[त्रयोदश वारुणा वर्णाः]

अं·अः·क·व·छ·जो वर्णाः ट·झश्च पुनरुद्धरेत् ।
श·ष·सः स·द·कारं तु क्षकारं चैव तत्त्ववित् ।
वर्णास्तु वारुणाः ख्याताः शुभकर्मसु सिद्धिदाः ॥ ६४ ॥

विषदूषितसत्त्वस्य आद्यनामाक्षरं च यत् । P_{ALM} 23v
तं गृहीत्वा विकल्पे तु साध्यसाधकमेव च ।
एवं निरूप्य बहुधा अंशकां सिद्धिकर्मदाम् ॥ ६५ ॥

[वर्णैः कर्म]

अथान्यं तु परं गुह्यं कर्म सर्वार्थसिद्धिदम् ।
एकैकस्य क्रमात्कर्म अक्षरस्य निबोधतः ॥ ६६ ॥

[अकारेण कर्म]

स्वस्थानपुरमध्यस्थं स्वनामपरिवेष्टितम् । PR_B 27r
अकारं ध्यायते धूम्रं संक्रामेद्यत्र रोचते ॥ ६७ ॥

[आकारेण कर्म]

वाय्वग्निमण्डलस्थं तु आकारं हुतभुक्प्रभम् ।
आवेशयेन्निरुजांश्च सरुजेषु च का कथा ॥ ६८ ॥

[इकारेण कर्म]

इ वायुपुरमध्यस्थं रक्ताभं बिन्दुसंयुतम् ।
ज्वरः शिरोरुजार्तो वा अपमार्ज्य सुखी भवेत् ॥ ६९ ॥

[एकारेण कर्म]

64a व] PR_BD_C, च P_{ALM} **64a** जो] *conj.*, ज $\Sigma^{unmet.}$ **64b** ट·झश्च] *conj.*, टमथश्च $PR_BD_C^{hyper}$, टसथ $P_{ALM}^{unmet.}$ **64c** सः] *conj.*, स $\Sigma^{unmet.}$ **64c** स·द] PR_BD_C, दा P_{ALM}^{hypo} **64c** तु] PR_BD_C, च P_{ALM} **64d** क्षकारं] PR_BD_C, क्षकार P_{ALM} **64e** वर्णास्तु] PR_BD_C, वर्णाश्च P_{ALM} **64e** वारुणाः ख्याताः] *corr.*, वारुणाख्याता Σ **64f** सिद्धिदाः] *corr.*, सिद्धिदा Σ **65a** विषदूषितसत्त्वस्य] *em.*, विषदूषितसर्वस्य PR_BD_C, विषदूषितस्य सत्वस्य P_{ALM}^{hyper} **65b** आद्य°] D_C, आद्य⟦स्य⟧ P_{ALM}, आ⟦*⟧द्य° PR_B **65c** तं] PR_BP_{ALM}, तं⟦तृ⟧ D_C **65c** विकल्पे तु] PR_BD_C, विकल्पेन P_{ALM} **65d** च] PR_BD_C, तु P_{ALM} **65e** बहुधा] PR_BD_C, ⌈ब⌉हुधा $P_{ALM}^{sec.\ manu}$ **65f** सिद्धि°] PR_BD_C, सिद्धि°⟦दां⟧ P_{ALM} **66a** तु परं] P_{ALM}, त्वपरं PR_BD_C **66b** सर्वा°] P_{ALM}, सिद्धा° PR_BD_C **66c** क्रमात्] *em.*, क्रमा PR_BD_C, क्रर्म्मात् P_{ALM} **66d** निबोधतः] P_{ALM}, निबोधत PR_BD_C **67a** स्वस्थान°] P_{ALM}, श्व⟨स⟩न° PR_B, श्वसन° D_C **67a** °मध्य°] PR_BD_C, °म⟦स्थ⟧ध्य° P_{ALM} **67c** अकारं] *em.* H.I., आकारं Σ **67c** धूम्रं] PR_BP_{ALM}, धूमं D_C **67d** संक्रामेद्] PR_BD_C, संक्रामे P_{ALM} **68b** °प्रभम्] PR_BD_C, °⌈प्र⌉भं $P_{ALM}^{pc\ sec.\ manu}$, °श्रुतं P_{ALM}^{ac} **68c** आवेशयेन्] *em.*$^{sa\text{-}vipul\bar{a}}$, आवेशये $P_{ALM}^{sa\text{-}vipul\bar{a}}$, आवेशायति $D_C^{unmet.}$, आवेशयति $PR_B^{unmet.}$ **68c** निरुजांश्च] P_{ALM}, निरुजां $PR_BD_C^{hypo}$ **68d** सरुजेषु] PR_BD_C, स्वरुचेषु P_{ALM} **69a** इ वायुपुर°] D_C, ई वायुपुर° P_{ALM}, इ वापुयुर° PR_B **69a** °स्थं] P_{ALM}, °स्था PR_BD_C **69b** रक्ताभं बिन्दुसंयुतम्] *corr.*, रक्ताभं बिदुसंयुतं P_{ALM}, रक्ताभा बिन्दुभिर्युता PR_BD_C **69c** ज्वरः शिरोरुजार्तो वा] *corr.*, ज्वरो शिरोरुजार्तो वा PR_BD_C, ज्वरिते शिरोरुजार्त्ते च P_{ALM}^{hyper} **69d** अपमार्ज्य] PR_BD_C, अमार्ज्य P_{ALM}^{hypo}

64b The list in *Īśānaśivagurudevapaddhati* 2,39.60d supports reading झ here as a *vāruṇa* consonant.

एकारं धूम्रवर्णं तु वह्नेः पुरवरे स्थितम् ।
बाह्यतो वायुभवनं धरित्र्या सम्पुटीकृतम् ।
गृहीत्वा विष भूतं वा वस्त्रान्ते ग्रन्थितं धरेत् ॥ ७० ॥

[ककारेण कर्म]

ककारं सर्वगात्रेषु कृष्णाञ्जनसमप्रभम् । P_{ALM} 24^r
संक्रमे गरलभूतानां यत्र यत्रावरोचते ॥ ७१ ॥

[चकारेण कर्म]

वह्निगोचरमध्यस्थं विद्युज्ज्वालासमप्रभम् । D_C 14^v
चकारोच्चाटने क्षिप्रं पिशाचोरगमानुषम् ॥ ७२ ॥

[ठकारेण कर्म]

ठकारोदरमध्यस्थं कलशं मुखसंयुतम् ।
व चतुर्थं सितां ध्यायेद्बिन्दुना मूर्ध्नि भूषितम् । PR_B 27^v
अर्धेन्दुसम्पुटीकृत्वा वामहस्ते विचिन्तयेत् ॥ ७३ ॥

तेनाभिमन्त्रितं तोयमातुरस्याभिषेचनम् ।
कारयेत्सर्वरोगेषु ज्वरदाघविषूचिकैः ॥ ७४ ॥

विस्फोटकुक्षिशूलेषु अजीर्णे विषदूषिते ।
कर्णाक्षिगणरोगेषु लूतानां गर्दभेषु च ।
कुरुते चित्रकर्माणि साक्षाद्देवः सदाशिवः ॥ ७५ ॥

[यकारेण कर्म]

यकारं वायवं वर्णं ध्यायते कृष्णरूपिणम् ।
दण्डेनाकृष्य भूतानि संक्रामयति तत्पुनः ॥ ७६ ॥

हुतभुक् कठिनान्तस्थं मयुक्तं रक्तवर्णकम् ।. P_{ALM} 24^v

70a एकारं] P_{ALM}, इकारं PR_B, ईकारं D_C **70e** गृहीत्वा] PR_BD_C, गृहीत्व P_{ALM} **70f** वस्त्रान्ते ग्रन्थितं] PR_BD_C, वस्त्रांतरे ग्रथितं P_{ALM} **70f** धरेत्] P_{ALM}, वरेत् PR_BD_C **71c** संक्रमे गरलभूतानां PR_BD_C $^{hyper\ aiśa}$, संग्रामे करारलभूतानां P_{ALM} ^{hyper} **72a** वह्निगोचर॰] PR_BD_C, वह्निर्गोचर॰ P_{ALM} **72b** विद्युज्॰] *corr.*, विद्यु॰ Σ **72b** ॰ज्वालासम॰] PR_BP_{ALM}, ॰ज्वालां समं D_C **72c** चकारोच्चाटने॰] D_C, चकारोचाटने PR_B, यकारोच्चाटने P_{ALM} **73a** ठ॰] D_CP_{ALM}, ॰ठ[व] PR_B **73b** कलशं] *corr.*, कलस P_{ALM}, कलासं PR_BD_C **73c** व चतुर्थं सितां] PR_BD_C, चतुर्थसितं P_{ALM} ^{hypo} **73c** ध्यायेद्] P_{ALM}, ध्याये PR_BD_C **74a** तोयम्] PR_BD_C, ⟦कृत्वा⟧तोयं P_{ALM} **74b** आतुरस्या॰] PR_BD_C, पानमस्या॰ P_{ALM} **74d** ॰विषूचिकैः] *em.*, ॰विशूचिकैः PR_BD_C, ॰विसूचिकैः P_{ALM} **75a** विस्फोट॰] PR_BP_{ALM}, विस्फोटे D_C **75a** ॰शूलेषु] D_CP_{ALM}, ॰शूषु२ले१ PR_B **75c** कर्णाक्षिगण॰] *corr.*, [कर्णाक्षि]गण॰ D_C, कर्णाक्षिण२ग१ [ल] PR_B, कर्णाक्षि च P_{ALM} ^{hypo} **75f** देवः] *corr.*, देवो Σ **75f** सदाशिवः] PR_BD_C, सदाशिव P_{ALM} **76b** कृष्णरूपिणम्] $PR_BD_CP_{ALM}^{pc}$, कर्णरूपितं P_{ALM}^{ac} **76d** संक्रामयति तत्] P_{ALM}, संक्रामन्ति यथा PR_BD_C **77a—b** ॰स्थं मयुक्तं] *conj.*, ॰स्थं अयुक्तं PR_BD_C, ॰स्थं अयु अयुक्तं P_{ALM} **77b** रक्तवर्णकम्] D_CP_{ALM}, र२[व]र्ण्णक्त१कं PR_B

72b In D_C, the text of this *pāda* is written over erased and now illegible syllables.

ज्वालामालाकुलं दीप्तं ध्यात्वा च विनिवेशयेत् ।
आवेशयति पृथिवीं ग्रहभूतेषु का कथा ॥ ७७ ॥

अष्टाष्टकशिखोपेतं स्वपुरे देहव्यापकम् ।
ध्यायेदावेशकाले तु मन्दाग्निविनिवृत्तये ॥ ७८ ॥

कुष्ठव्याधिविनाशाय नागोद्धारे च सर्वदा । PR$_{B}$ 28^{r}
मारणे शत्रुवर्गस्य एतद्ध्यानं हि सिद्धिदम् ॥ ७९ ॥

[लकारेण कर्म]
कूर्मसंस्थं लकारं तु शुद्धकाञ्चनसप्रभम् ।
समन्ताद्वज्रमालाभिर्भूषितं त्रिदशाधिपम् ।
स्तम्भार्थे चिन्तयेन्नित्यं सर्वोपद्रववारणम् ॥ ८० ॥

[वकारेण कर्म]
वकारं हिमसंकाशं जलमण्डलमध्यगम् ।
धाराभिः सितवर्णाभिः पूरयन्तं नभस्तलम् ।
विचिन्तयेत्सदा देवमात्मनः शान्तकर्मणि ॥ ८१ ॥

ग्रहकृतान्तसंतप्तः त्रिदुःखार्तो ऽपि पीडितः ।
एतदेव सदा ध्यायेद्विषनाशे च नित्यशः ॥ ८२ ॥

[सकारेण कर्म]
सौम्यरूपं सकारं तु सोममण्डलमध्यगम् । P$_{ALM}$ 25^{r}
षष्ठस्वरसमायुक्तं प्लावयन्तं समन्ततः ॥ ८३ ॥ D$_{C}$ 15^{r}

रुजां तु नाशयेत्सर्वां विषाणि त्रिविधानि च ।
संहारशान्तकर्माणि समासाच्छृणु षण्मुख ॥ ८४ ॥ PR$_{B}$ 28^{v}

77d च विनिवेशयेत्] PR$_{B}$D$_{C}$, वेसे निवेसयेत् P$_{ALM}$ **78b** स्वपुरे] *em.*, स्वपुरं PR$_{B}$D$_{C}$, स्वपुर॰ P$_{ALM}$$^{unmet.}$ **78d** मन्दाग्नि॰] P$_{ALM}$, मदाग्नि॰ PR$_{B}$D$_{C}$ **79a** कुष्ठ॰] P$_{ALM}$, कुष्ठे PR$_{B}$D$_{C}$ **79a** ॰विनाशाय] D$_{C}$P$_{ALM}$, ॰विनाश⟨ा⟩[य] PR$_{B}$ **79b** नागोद्धारे च] PR$_{B}$D$_{C}$, नागोद्धारेण P$_{ALM}$ **79c** मारणे] PR$_{B}$D$_{C}$, सारणा P$_{ALM}$ **79c** शत्रुवर्गस्य] D$_{C}$, शक्रवर्गस्य PR$_{B}$P$_{ALM}$ **79d** ध्यानं] P$_{ALM}$, व्याप्तं PR$_{B}$D$_{C}$ **80c** समन्ताद्वज्र॰] P$_{ALM}$, समन्ताद्वक्र॰ PR$_{B}$^{pc}, समन्ताज्वक्र॰ PR$_{B}$^{ac}D$_{C}$ **80e** चिन्तयेन्] PR$_{B}$D$_{C}$, चिन्तये P$_{ALM}$ **80f** ॰वारणम्] *em.*, ॰वारिणा PR$_{B}$D$_{C}$, ॰कारणात् P$_{ALM}$^{pc}, ॰कारणं P$_{ALM}$^{ac} **81c** धाराभिः] D$_{C}$P$_{ALM}$, धात्राभिः PR$_{B}$ **81d** पूरयन्तं] PR$_{B}$D$_{C}$, पूरयंत P$_{ALM}$ **81e** देवं] *corr.*, दे⟨वम्⟩ P$_{ALM}$, एनम् D$_{C}$, प⟨ा⟩नं PR$_{B}$ **81f** शान्तकर्मणि] PR$_{B}$D$_{C}$, सान्तिकर्म्मणि P$_{ALM}$ **82a** ग्रहकृतान्तसंतप्तः] PR$_{B}$D$_{C}$, ग्रहभूता तु संतप्ता P$_{ALM}$ **82b** त्रिदुःखार्तो ऽपि] PR$_{B}$D$_{C}$, तृषार्त्तापि हि P$_{ALM}$ **82b** पीडितः] D$_{C}$P$_{ALM}$, पीडिताः PR$_{B}$ **83a** सकारं] P$_{ALM}$, सदाकारं PR$_{B}$D$_{C}$^{hyper} **83d** प्लावयन्तं] PR$_{B}$D$_{C}$, प्लावयंत P$_{ALM}$ **84a** तु नाशयेत्सर्वां] PR$_{B}$D$_{C}$, नाशयतेर्व्वां P$_{ALM}$^{hypo} **84b** च] P$_{ALM}$, तु PR$_{B}$D$_{C}$ **84c** संहारशान्त॰] P$_{ALM}$, संघारस्य तु PR$_{B}$D$_{C}$ **84d** समासाच्छृणु] D$_{C}$, समासात्शृणु P$_{ALM}$, समासान् शृणु PR$_{B}$ **84d** षण्मुख] PR$_{B}$, षण्मुखः P$_{ALM}$, ष D$_{C}$^{hypo}

82b त्रिदुःख] probably corresponds to the usage in *Sāṃkhyakārikā* 1.1. The commentary *Yuktidīpikā* explains the three to be *adhyātma*, *adhidaiva*, and *adhibhūta*.

[कलकर्माणि]

द्वादशैस्तु कलैर्युक्तः पृथक्कर्माणि कारयेत् ।
प्रथमस्वरसम्भिन्नं वह्निस्थं स्तोभयेत्तदा ॥ ८५ ॥

द्वितीयेन तु सम्भिन्नमावेशं कुरुते नृणाम् ।
तृतीयेन तु संयुक्तं कुरुते बन्धपातनम् ॥ ८६ ॥

चतुर्थेन तु सम्भिन्नमुत्थापयति पातितम् ।
पञ्चमेन तु संयुक्तं बन्धापयति †वामनम्† ॥ ८७ ॥

षष्ठस्वरसमायुक्तं जल्पापयति निश्चितम् ।
एकादशेन सम्भिन्नं वर्णान्संस्तम्भयेत्तदा ॥ ८८ ॥

धावनं वल्गनं चैव नृत्यनं जल्पनं तथा । P_{ALM} 25^{v}
द्वादशस्वरसम्भिन्नं कुरुते वायुमध्यगम् ॥ ८९ ॥

त्रयोदशस्वराक्रान्तं तत्रैव पुरसंस्थितम् ।
संक्रामयति तत्रस्थं वर्णराजेन बुद्धिमान् ॥ ९० ॥

चतुर्दशस्वरोपेतं संहारं कुरुते सदा ।
प्लुतेन निर्विषं कुर्यात्सविसर्गेण विग्रहम् ॥ ९१ ॥ PR_{B} 29^{r}

अजप्तानां तु वर्णानामेतत्कर्म प्रकीर्तितम् ।
ज्ञात्वा मण्डलरूपाणि कलानामुदयं तथा ॥ ९२ ॥

[स्थावरविषस्य विधानम्]

स्थावरस्य विषस्याहं विधानं कथयामि ते ।
आतुरमीक्षयेत्पूर्वं साध्यासाध्यमथापि वा ॥ ९३ ॥

विषग्रन्थि करे दत्त्वा प्राङ्मुखो मण्डलोपरि ।

85c प्रथम॰] P_{ALM}, प्रथमं $PR_{B}D_{C}$ **85d** वह्निस्थं] P_{ALM}, वह्निसं॰ $PR_{B}D_{C}$ **85d** स्तोभयेत्] $PR_{B}D_{C}$, सोभयेत् P_{ALM} **85d** तदा] P_{ALM}, सदा $PR_{B}D_{C}$ **86a** तु सम्भिन्नम्] *corr.*, सम्भिन्नो $PR_{B}D_{C}$, ⟨तु सं⟩भिन्नोP_{ALM} **86b** आवेशं] P_{ALM}, आवेश $PR_{B}D_{C}$ **86b** नृणाम्] D_{C}, नृणम् PR_{B}, भृशं P_{ALM} **86c** संयुक्तं] $PR_{B}D_{C}$, सं⟨ि⟩भिन्नं P_{ALM} **87d** वामनम्] $PR_{B}D_{C}$, चासनं P_{ALM} **88a** ॰समायुक्तं] P_{ALM}, ॰समायुक्ते $PR_{B}D_{C}$ **88c** एकादशेन] P_{ALM}, एकदे⌈काद⌉शेन PR_{B}, एकदेशेन D_{C} **88c** संभिन्नं] P_{ALM}, संभिन्नो $PR_{B}D_{C}$ **88d** वर्णान्संस्तम्भयेत्तदा] *em.* H.I., वर्णा संस्तम्भयेत्तदा $PR_{B}D_{C}$, ⟦कु⟧स्वरैस्तंभय⟦ ⟧ते सदा P_{ALM} **89b** जल्पनं] PR_{B}, जल्पनं जल्पनं D_{C} *hyper*, जल्पं P_{ALM} *hypo* **89d** वायुमध्यगम्] P_{ALM}, वायुहन्यगं $PR_{B}D_{C}$ **90a** स्वराक्रान्तं] *em.*, स्वा⌈रा⌉क्रान्तं P_{ALM} *sec. manu*, स्वराक्रान्तो $PR_{B}D_{C}$ **90c** तत्रस्थं] $PR_{B}D_{C}$, त⌈त्र⌉स्थं P_{ALM} *sec. manu* **91c** प्लुतेन] PR_{B}, प्लवते D_{C}, ⟦प्लु⟧⌈प्लु⌉तेन P_{ALM} **91d** सविसर्गेण] *corr.*, सविसर्ग्गे⟦न⟧⌈ण⌉ P_{ALM}, सविसर्पेण $PR_{B}D_{C}$ **91d** विग्रहम्] P_{ALM}, निग्रहं $PR_{B}D_{C}$ **92a** अजप्तानां] $PR_{B}P_{ALM}$, अजन्मानां D_{C} **92c** ॰रूपाणि] $PR_{B}D_{C}$, ॰रूपा⌈णि⌉ P_{ALM} *sec. manu* **93b** कथयामि ते] $D_{C}P_{ALM}$, कथयाते²मि¹ PR_{B} **93c** आतुरमीक्षयेत्] *corr.*, आतुरंमीक्षयेत् $PR_{B}D_{C}$, आतुरं परीक्षयेत् P_{ALM} *hyper* **93d** साध्यासाध्यम्] $PR_{B}P_{ALM}$, साध्यसाध्यम् D_{C}

पादजानुकटिहृत्स्थं प्रणवं अग्निवर्चसम् । P$_{ALM}$ 26^{r}
वक्त्रे चास्य ततो न्यासं पठेत्प्रणवपञ्चकम् ॥ ९४ ॥

ज्वालामालाकुलं ध्यात्वा विग्रहं चातुरस्य तु । D$_{C}$ 15^{v}
भ्रमरीति ततो विद्यां पश्चादुच्चार्य स्तम्भयेत् ॥ ९५ ॥

भ्रूमध्ये कम्पते यस्य गात्रकं पञ्च जायते ।
लोचने च भवेद्रक्ते विषं तस्य न दापयेत् ।
कदा स्यात्कालसंयोगो मृत्युस्तेनैव हेतुना ॥ ९६ ॥

अष्टवर्षात्परे देयमाशीतिकाश्च वर्जयेत् । PR$_{B}$ 29^{v}
ब्राह्मणं दीयते रोगे क्षत्रियं विषभक्षणे ।
वैश्यं सर्वेषु रोगेषु शूद्रं सर्पेण दंशिते ॥ ९७ ॥

पद्मवर्णसुवर्णाभं मध्ये पद्मसुगन्धिनम् ।
रूक्षं तु वातुलं चैव तं विद्याद्ब्राह्मणं विषम् ॥ ९८ ॥

रक्तवर्णं भवेद्यस्य मध्ये ऽगरुसुगन्धिनम् ।
तन्तुकं बहुवीर्यं च तं विद्यात्क्षत्रियं विषम् ॥ ९९ ॥

पीतवर्णं भवेद्यस्य मध्ये तगरुगन्धिनम् ।
रूक्षं तु वातुलं चैव तं विद्याद्वैश्यजं विषम् ॥ १०० ॥

अञ्जनागिरिनाभं च अजाशृङ्गसमप्रभम् । P$_{ALM}$ 26^{v}
कटुकं मद्यगन्धं च तं विद्याच्छूद्रजं विषम् ॥ १०१ ॥

[विषनामानि]

94c पादजानुकटिहृत्स्थं] *em.*$^{\text{sa-vipulā}}$, पादजामुकटिदूस्थं PR$_{B}$D$_{C}$$^{\text{sa-vipulā}}$, बाहुजानुकटि⟨हृ⟩स्थं P$_{ALM}$$^{\text{sa-vipulā}}$ **94f** पठेत्प्रणव-पञ्चकम्] PR$_{B}$D$_{C}$, पंचव्रत उदाहृतं P$_{ALM}$ **95a** ज्वालामालाकुलं] PR$_{B}$D$_{C}$, ज्वालामालाकुलं ज्वालामालाकुलं P$_{ALM}$ **95b** विग्रहं] *em.*, विग्रहे PR$_{B}$D$_{C}$, निग्रहं P$_{ALM}$ **95c** भ्रमरीति] PR$_{B}$D$_{C}$, भ्रामरी तु P$_{ALM}$ **95c** विद्यां] P$_{ALM}$, विद्या PR$_{B}$D$_{C}$ **96a** कम्पते] PR$_{B}$D$_{C}$, काम्पते P$_{ALM}$ **96a** यस्य] PR$_{B}$D$_{C}$, यस्तु P$_{ALM}$ **96b** पञ्च] PR$_{B}$D$_{C}$, पश्च P$_{ALM}$ **96c** च] PR$_{B}$D$_{C}$, न P$_{ALM}$ **96c** रक्ते] PR$_{B}$D$_{C}$, उक्ते P$_{ALM}$ **96d** विषं] PR$_{B}$D$_{C}$, विषं यं P$_{ALM}$$^{\text{hyper}\,pc}$, विषं ⟦यं⟧ P$_{ALM}$^{pc}, विषयं P$_{ALM}$^{ac} **96e** कदा] D$_{C}P_{ALM}$, कदा⟨चि⟩ PR$_{B}$$^{\text{hyper}}$ **97b** आशीतिकाश्] PR$_{B}$D$_{C}$, सासीतिकाश् P$_{ALM}$ **97d** क्षत्रियं] PR$_{B}$P$_{ALM}$, क्षत्रिय॰ D$_{C}$$^{\text{unmet.}}$ **97d** विषभक्षणे] P$_{ALM}$, विषलक्षणे PR$_{B}$D$_{C}$ **97e** वैश्यं] *em.*, वैश्यः Σ **97f** शूद्रं] *em.*, शूद्रः Σ **97f** सर्पेण] PR$_{B}$D$_{C}$, सर्पेन P$_{ALM}$ **97f** दंशिते] *em.*, दंशितः D$_{C}$P$_{ALM}$, दंशिनः PR$_{B}$ **98a** ॰सुवर्णाभं] *conj.*, ॰स्तु वर्णाभं P$_{ALM}$, ॰सवर्णाभं PR$_{B}$D$_{C}$ **98b** ॰सुगन्धिनम्] P$_{ALM}$, ॰सुगन्धितं PR$_{B}$D$_{C}$ **98c** रूक्षं तु] *conj.*, ⟦⟨ब्रू⟩⟧⌈रु⌉क्षं ⟨तु⟩ P$_{ALM}$, ब्रूक्षयं D$_{C}$, द्रू[त्रू]क्षयं PR$_{B}$ **98c** वातुलं] PR$_{B}$D$_{C}$, वातलं P$_{ALM}$ **98d** विद्याद्] PR$_{B}$, विंद्याद् D$_{C}$, विंद्यात् P$_{ALM}$ **99a** यस्य] P$_{ALM}$, यस्तु PR$_{B}$D$_{C}$ **99b** ’गरु॰] PR$_{B}$D$_{C}$, ⟦तत्र ⌈**⌉⟧⌈अगरु⌉ P$_{ALM}$ **99c** तन्तुकं] PR$_{B}$D$_{C}$, तत्र कं P$_{ALM}$ **99d** विद्यात्] *corr.*, विद्या PR$_{B}$, विंद्यात् D$_{C}$P$_{ALM}$ **100a** पीतवर्णं] PR$_{B}$P$_{ALM}$, पीतवर्णं भवार्णं D$_{C}$ **100b** मध्ये] D$_{C}$P$_{ALM}$, मथि॰ PR$_{B}$ **100b** तगरु॰] PR$_{B}$D$_{C}$, तत्र सु॰ P$_{ALM}$ **100c** वातुलं] PR$_{B}$D$_{C}$, वातलं P$_{ALM}$ **100d** विद्याद्] P$_{ALM}$, विद्या PR$_{B}$, विंद्याद् D$_{C}$ **100d** वैश्यजं] PR$_{B}$D$_{C}$, वैस्यं⌈जं⌉ P$_{ALM}$ **101b** अजाशृङ्ग॰] PR$_{B}$D$_{C}$, अजासृं⌈ग ⌉॰ P$_{ALM}$$^{\text{sec. manu}}$ **101c** मद्य॰] PR$_{B}$D$_{C}$P$_{ALM}$$^{pc\,\text{sec. manu}}$, मध्यमं P$_{ALM}$$^{ac\,\text{hyper}}$ **101d** विद्याच्छू॰] *corr.*, विद्यात्शू॰ PR$_{B}$, विंद्याच्छू॰ D$_{C}$, ⌈वि⌉द्यात्शू॰ P$_{ALM}$

94c प्रणवं *metri causa* for प्रणवम्. **96e** कदा] I tentatively take this as short for कदाचित्.

अथान्यं सम्प्रवक्ष्यामि विषस्य वर्णसंज्ञकाः ।
कालकूटं मयूराभं बिन्दुकं सक्तुकं तथा ॥ १०२ ॥

सुनाभं वत्सनाभं च शङ्खनाभं सुमङ्गलम् ।
शृङ्गी कर्कटकं मुस्तं मायूरं पुष्करं शिखा ॥ १०३ ॥ PR$_{B}$ 30^{r}

हरिद्रं हरितं चक्रं विषं हालाहलं तथा ।
एते ऽष्टादशभेदास्तु कालकूटस्य निर्गताः ॥ १०४ ॥

[ग्रन्थिभेदाः]

ग्रन्थिभेदान्प्रवक्ष्यामि चातुर्वर्ण्यविषस्य तु ।
ब्राह्मणं क्षत्रियं वैश्यं शूद्रं चैव यथाविधि ॥ १०५ ॥

विषस्य यस्य भग्नस्य श्वेता दृश्यन्ति बिन्दुकाः ।
ब्राह्मणं तं तु विज्ञेयं शिरोरोगनिवारणम् ॥ १०६ ॥

विषस्य यस्य भग्नस्य रक्ता दृश्यन्ति बिन्दुकाः । D$_{C}$ 16^{r}
क्षत्रियं तं तु विज्ञेयं शोधने तु नियोजयेत् ॥ १०७ ॥

पीतास्तु बिन्दुका यस्य दृश्यन्ते च प्रतिष्ठिताः ।
तं तु वैश्यं विजानीयाच्छस्तं तच्च रसायने ॥ १०८ ॥ P$_{ALM}$ 27^{r}

श्यामबिन्दु भवेच्छूद्रं सर्वकर्मसु साधकम् ।
विषं कटुकस्वादेन सर्वकर्मसु योजयेत् ॥ १०९ ॥

ये रोगा न प्रमुञ्चन्ति विषं तेषां प्रयोजयेत् ।

102b विषस्य] PR$_{B}$D$_{C}$P$_{ALM}^{pc}$, ⟦विषस्य वर्ण्ण⟧ विषस्य P$_{ALM}^{ac}$ **102b** °संज्ञकाः] PR$_{B}$D$_{C}$, °संज्ञिका P$_{ALM}$ **102c** मयूराभं] P$_{ALM}$, मयूरांगं PR$_{B}$D$_{C}$ **102d** सक्तुकं] PR$_{B}$D$_{C}$, संज्ञकं P$_{ALM}$ **103a** वत्स°] PR$_{B}$D$_{C}$, व[त्स]° P$_{ALM}$ **103c** शृङ्गी कर्कटकं] D$_{C}$, शृंगीकर्कक᳚ट᳙ PR$_{B}$, सृंगिकं कर्क्कटे P$_{ALM}$ **103d** शिखा] *em.* H.I., शिखाम् PR$_{B}$D$_{C}$, सिखं P$_{ALM}$ **104c** एते ऽष्टादशभेदास्तु] PR$_{B}$D$_{C}$, अष्टादश भवेद्भेदा P$_{ALM}$ **104d** निर्गताः] P$_{ALM}$, निर्गता PR$_{B}$D$_{C}$ **105a** °भेदान्] PR$_{B}$D$_{C}$, °भेदात् P$_{ALM}$ **105b** °वर्ण्यविषस्य] PR$_{B}$D$_{C}$, °वर्ण्णवि[ष]स्य P$_{ALM}^{sec.\ manu}$ **106c** तं तु] D$_{C}$P$_{ALM}$, मं तु PR$_{B}$ **107b** बिन्दुकाः] P$_{ALM}$, बिन्दुका PR$_{B}$D$_{C}$ **108a** पीतास्तु] PR$_{B}$D$_{C}$, पीताभं P$_{ALM}$ **108b** दृश्यन्ते] PR$_{B}$P$_{ALM}$, दृश्यते D$_{C}$ **108b** प्रतिष्ठिताः] P$_{ALM}$, प्रतिष्ठिता PR$_{B}$, प्रतिष्टिता D$_{C}$ **108c** तं तु] PR$_{B}$D$_{C}$, तं च P$_{ALM}$ **108c** विजानीयाच्] *corr.*, वि*जानीयाच् D$_{C}$, विजानीयात् PR$_{B}$, विजानीया P$_{ALM}$ **108d** छस्तं तच्च रसायने] D$_{C}$, शस्तं तच्च रसायने PR$_{B}$, स[स्तं तच्च रसायने] P$_{ALM}$ **109a** °बिन्दु] PR$_{B}$D$_{C}$, °वि⟦र्ण्ण⟧न्दु P$_{ALM}$ **109a** छूद्रं] PR$_{B}$D$_{C}$, छूद्रो P$_{ALM}$ **110a** ये] P$_{ALM}$, यो PR$_{B}$D$_{C}$ **110a** प्रमुञ्चन्ति] PR$_{B}$D$_{C}$, प्र[सु]⟨च⟩न्ति P$_{ALM}$

102d मयूराभं बिन्दुकं सक्तुकं] *Cf. Rasamañjarī* 4.3.

102a *Rasamañjarī* 4 is parallel. 4.1–3 has a nearly identical list referring specifically to bulb poisons (*kandaja*). The *Yogaratnāvalī* has a similar list of 13 bulb poisons (N: 18^{r}). **106c** तं] is the supported by the manuscripts here and in the following two verses. An accusative is fine here, since we can understand the verb in the next verse as construing here, but विष should be neuter in gender. **106c—d** The association between Brāhmaṇas and the head goes back to the *Ṛgveda*'s *Puruṣasūkta*. We expect the following caste associations to likewise construe with the classic *varṇa* body parts, but they don't.

पाययेदातुरं सर्पिः ततः कर्म समारभेत् ॥ ११० ॥ PR$_B$ 30^v

न हि रूक्षशरीरस्य विषं दद्याद्विचक्षणः ।
क्षीणे तु मृदुके चैव बालवृद्धातुरे तथा ॥ १११ ॥

अतिस्थूले कृशे चैव सूतिकां गुर्विणीं तथा ।
लब्धानुज्ञे तु नृपते पङ्गूनां तु द्विजातिषु ॥ ११२ ॥

श्लेष्माजीर्णं परित्यज्य आतुरे मन्त्रवादिनः ।
लब्ध्वा बलाबलं तस्य यवं यवं च वर्धयेत् ॥ ११३ ॥

उपस्पृश्य यथान्यायं स्मृत्वा देवं परापरम् ।
प्रशस्ते ऽहनि देयं तु नक्षत्रे शकुनान्विते ॥ ११४ ॥

यवं यवं च आरभ्य एकैकं वर्धयेत्त्र्यहान् ।
त्र्यहानि त्रिभि मासैस्तु कुष्ठरोगाद्विमुच्यते ॥ ११५ ॥

शीतक्रियां सदा कुर्यादग्निर्नैवोपसेव्यते । P$_{ALM}$ 27^v
क्षीरजाङ्गलगोधूममुद्गमाषतिलास्तथा ।
मद्यं शाकाम्ललवणं स्त्रियो नैवोपसेव्यते ॥ ११६ ॥

दिवासुप्तं तु व्यायाममुष्णकाले च वर्जयेत् । PR$_B$ 31^r
काले तु शीतले देयं मेघऋतुं च वर्जयेत् ।

110c पाययेद्] PR$_B$D$_C$, पाषयेद् P$_{ALM}$ **110c** सर्पिः] PR$_B$P$_{ALM}$, स⟦⟨ष्ट⟩⟧ D$_C$ **111b** दद्याद्] *corr.*, दद्या P$_{ALM}$, देयं PR$_B$D$_C$ **111c** क्षीणे तु मृदुके चैव] *em.*, क्षी⟦ना⟧⌈णा⌉तु मृदुके चैव P$_{ALM}$, क्षीणकाये न दातव्यं PR$_B$D$_C$ **111d** °आतुरे] PR$_B$D$_C$, °आन्तरे P$_{ALM}$ **112a** अतिस्थूले] PR$_B$D$_C$, अतिस्थू⌈ल⌉° P$_{ALM}$ **112a** कृशे] D$_C$, कृसे P$_{ALM}$, कृषे PR$_B$ **112b** गुर्विणीं] P$_{ALM}$, गर्भिणी PR$_B$D$_C$ **112c** लब्धानुज्ञे तु] *em.*, लब्धा तु⌈ज्ञा तु⌉ PR$_B$, लब्ध्वा तु ज्ञातु D$_C$, लब्धाज्ञा तु P$_{ALM}$^{hypo} **112d** पङ्गूनां] *corr.*, पङ्गूना P$_{ALM}$, बंधूनां PR$_B$D$_C$ **113a** °जीर्णं] PR$_B$D$_C$, °जीर्ण P$_{ALM}$ **113b** °वादिनः] PR$_B$D$_C$^{aiśa}, वादिना P$_{ALM}$ **113c** लब्ध्वा] *em.*, लब्धा Σ **113d** यवं यवं च] D$_C$PR$_B$^{pc}, एवं एवं च PR$_B$^{ac}, ⟦व⟧पंच पंच⌈⟨च⟩⌉ P$_{ALM}$$^{sec.\ manu}$ **113d** वर्धयेत्] PR$_B$D$_C$, च⟨व⟩र्द्धये P$_{ALM}$$^{sec.\ manu}$ **115a—b** °न्यायं स्मृत्वा] D$_C$P$_{ALM}$, °न्यास्मृ²यं¹त्वा PR$_B$ **114c** देयं] PR$_B$D$_C$, दे⟦व⟧ ⌈य⌉˙ P$_{ALM}$ **114d** नक्षत्रे शकुनान्विते] PR$_B$D$_C$, वर्म्मबन्धन्तु कारयेत् P$_{ALM}$ **115a** यवं यवं] *em.*, वयं वयं Σ **115b** वर्धयेत्] *corr.*, वर्धये PR$_B$P$_{ALM}$, वद्धये D$_C$ **115c** त्र्यहानि] P$_{ALM}$, निहानितं PR$_B$D$_C$ **115c** त्रिभि मासैस्तु] *corr.*^{aiśa}, त्रिभिमासै तु P$_{ALM}$, त्रिभिर्मासै PR$_B$D$_C$ **115d** कुष्ठरोगाद्विमुच्यते] P$_{ALM}$, कुष्ठारोगान् अशेषतः PR$_B$D$_C$ **116a** शीतक्रियां] P$_{ALM}$^{pc}, सीतक⟨यां⟩ P$_{ALM}$^{ac}, सैतत्क्रियां PR$_B$D$_C$ **116b** अग्निर्] *corr.*, अग्नि Σ **116b** °पसेव्यते] *corr.*, °पसं⌈से⌉व्यते PR$_B$, °पसव्यते D$_C$, °पसेवयेत् P$_{ALM}$^{pc}, °पसोभयेत् P$_{ALM}$^{ac} **116d** माषतिलास्] PR$_B$D$_C$, माषाति⟦*⟧ला P$_{ALM}$ **116e** मद्यं] PR$_B$D$_C$, मद्य P$_{ALM}$ **116e** शाकाम्ल°] D$_C$P$_{ALM}$, शाकाव्ल⌈म्ल⌉° PR$_B$ **116f** स्त्रियो] *em.*, स्त्रिया PR$_B$D$_C$, स्त्रियां P$_{ALM}$ **116f** नैवोपसेव्यते] PR$_B$D$_C$, ⟦*⟧⌈नैव प्रसे⌉वयेत् P$_{ALM}$ **117b** काले च] P$_{ALM}$, कालं तु PR$_B$D$_C$

111d बालवृद्धातुरे] finds parallel in *Nāradasmṛti* 20.36a, although there the context requires आतुर to be taken as a forbidden recipient, which is unsuitable here.

111b *β*'s reading देयं विचक्षणः is also possible as an anacoluthon. **112c** नृपते] *aiśa* locative. **115c** त्रिभि मासैस्तु] *metri causa*. **116f** उपसेव्यते] singular for plural *metri causa*.

शरद्ग्रीष्मवसन्तेषु वर्षासु च न दापयेत् ॥ ११७ ॥

जीवरक्षां पुरा कृत्वा विषं तु दापयेत्ततः ॥ ११८ ॥

ॐ भ्रमरि भ्रामरि विषनिपातनि स्वाहा ॥ D_C 16^v
एषा तु भ्रामरी विद्या आतुरस्य परीक्षणे ।
स्थावरस्य विषस्याहं कर्माणि कथयामि ते ॥ ११९ ॥

[स्थावरस्य विषस्य कर्माणि] (पूर्वभाग– उपकल्पन)
त्रि–र्–अक्षरं महामन्त्रं विद्याद्विषनिवारणम् ।
नाम्ना वै नीलकण्ठं तु त्रिनेत्रं शूलपाणिनम् ॥ १२० ॥

सौम्यं दशभुजं देवं पञ्चवक्त्रं जटाधरम् ।
मकुटेन विचित्रेण हारकेयूरभूषितम् ।
कलेन्दुधारिणं मूर्ध्नि हारनागेन्द्रसंस्थितम् ॥ १२१ ॥

एवं जपेषु कर्मेषु यजनेषु च साधकः । P_{ALM} 28^r
लक्ष–म्–एकेन जप्तेन मानसीं सिद्धिमाप्नुयात् ॥ १२२ ॥ PR_B 31^v

षष्ठवर्गादिमं बीजमधोरेफसमायुतम् ।
ओस्वरं बिन्दुमूर्ध्निस्थं प्रथमं बीजमुच्यते ॥ १२३ ॥

तस्यादिमं च यच्चान्यं चतुर्थस्वरभेदितम् ।
अधोरेफेण सम्भिन्नं मूर्ध्नि बिन्दुविभूषितम् ॥ १२४ ॥

द्वितीयमेतदाख्यातं तृतीयं तु निबोधतः ।
चतुर्थस्य च वर्गस्य द्वितीयमक्षरं शुभम् ॥ १२५ ॥

117e शरद्°] PR_BP_{ALM}, शर° D_C **117f** वर्षासु] P_{ALM}^{pc}, ⟦प⟧व⟦र्ग्गा⟧⌈र्षा⌉सु P_{ALM}^{ac}, वर्षांसु PR_BD_C **117f** न] PR_BD_C, ⌈न⌉ P_{ALM} **118a** °रक्षां] PR_BD_C, °रक्षा P_{ALM} **118b** दापयेत्] P_{ALM}, पातयेत् PR_BD_C **Ln.1** ॐ] D_CP_{ALM}, **उं**⌈ॐ⌉ PR_B **Ln.1** **भ्रमरि भ्रामरि**] PR_BD_C, **भ्रमरी भ्रामरी** P_{ALM} **Ln.1** **विष°**] $PR_BD_CP_{ALM}^{pc}$, **विषो** P_{ALM}^{ac} **Ln.1** **°निपातनि**] PR_BP_{ALM}, **°निपातिनि** D_C **121a—b** एषा तु भ्रामरी विद्या आतुरस्य] $P_{ALM}^{pc\ sec.\ manu}$, एषा तु भ्रामरी विद्यादातुरस्य P_{ALM}^{ac}, अनया विद्यया कार्यं आतुरस्य PR_BD_C **119b** परीक्षणे] P_{ALM}, परीक्षणं PR_BD_C **119c** विषस्या°] PR_B, ⟦वि⟧विषस्या° P_{ALM}, वि⟨श⟩स्या° D_C **120a** त्रि–र्–अक्षरं] P_{ALM}, त्र्ययक्षरं D_C, त्र्यक्षरं तु PR_B **120b** विद्याद्] PR_B, विंद्याद् D_C, विद्या P_{ALM} **120b** विष°] D_CP_{ALM}, विषय° PR_B^{hyper} **120c** नाम्ना वै] PR_B, नाम्नाख्यैP_{ALM}, नाम्नो वै D_C **120c** नीलकण्ठं] PR_BD_C, नीलठं P_{ALM}^{hypo} **121c** मकुटेन] PR_BD_C, मुकुटेन P_{ALM} **121e** कलेन्दु°] P_{ALM}, बालेन्दु° PR_BD_C **121e** मूर्ध्नि] PR_BD_C, मूद्ध्नि P_{ALM} **122a** एवं जपेषु कर्मेषु] $P_{ALM}^{aiśa}$, कर्मणि जप्येत PR_BD_C **122b** यजनेषु च साधकः] P_{ALM}, ध्यानेषु यजनेषु च PR_BD_C **122d** मानसीं] P_{ALM}, मानसां PR_B, मातसां D_C **123a** °वर्गादिमं] , PR_BD_C, °स्वरादिमं P_{ALM} **123b** अधो°] PR_BD_C, अध° P_{ALM} **123c** ओस्वरं] PR_B, ओ⟨चृ⟩रं D_C, ओंस्वर° $P_{ALM}^{unmet.}$ **124c** अधोरेफेण] *corr.*, अधोरे⟦ा⟧⌈फे⌉ण $P_{ALM}^{pc\ sec.\ manu}$, अधोरो∗ P_{ALM}^{ac}, अधरेफेण PR_BD_C **124d** मूर्ध्नि] PR_BD_C, मूद्ध्नि P_{ALM} **124d** °विभूषितम्] PR_BD_C, °समन्वितं P_{ALM} **125a** आख्यातं] P_{ALM}, आस्थातं D_C, आस्थानं PR_B **125b** तृतीयं तु] P_{ALM}, तृतीयम PR_BD_C **125b** निबोधतः] P_{ALM}, निबोधत PR_BD_C **125c** चतुर्थस्य च] P_{ALM}, तृतीयस्य तु PR_BD_C

124a It seems we have to take तस्य as standing for तवर्गस्य to get the seed syllable त्रीं, given openly in 128.

सविसर्गं तु कर्तव्यममृताख्यं महोदयम् ।
त्रि–र्–अक्षरमयं मन्त्रं प्रणवादिनमोन्तगम् ॥ १२६ ॥

जापने च जपे न्यासे एवं वत्स मनु स्मरेत् ।
होमे वाथ कर्मे च स्वाहान्तं परिकल्पयेत् ॥ १२७ ॥

अङ्गुष्ठे प्रणवं योज्यं करयोरुभयोरपि ।
तर्जनी द्वे तु प्रोंकारं त्रींकारं द्वे तु मध्यमे ॥ १२८ ॥

ठकारमनामिके द्वे विन्यस्य प्रणवं पुनः ।
करन्यासं पुरा कृत्वा पश्चाद्देहे तु विन्यसेत् ॥ १२९ ॥ P_{ALM} 28^{v}

मूलमन्त्रं न्यसेद्देहे सकलं आत्मने सदा । PR_B 32^{r}
ततो ऽङ्गानि न्यसेत्पश्चाद्बीजानि च यथास्थितम् ॥ १३० ॥ D_C 17^{r}

ॐकारं मूर्ध्नि विन्यस्य प्रोंकारं मुखमण्डले ।
त्रींकारं हृदये न्यस्य ठकारमध–म्–ऊर्ध्वयोः ।
एवं विन्यस्य देवेशं पश्चादङ्गानि विन्यसेत् ॥ १३१ ॥

अनन्तं शक्तिसंयुक्तं कन्दनालं तथैव च ।
धर्मज्ञानं च वैराग्यमैश्वर्यं च यथाक्रमम् ॥ १३२ ॥

छदनं पद्मसंयुक्तं केशराः कर्णिका तथा ।

126b अमृताख्यं] P_{ALM}, अमृतास्थं PR_BD_C **126c** ∘अक्षरमयं] PR_BD_C, ∘अक्षरमिदं $P_{ALM}^{pc\ sec.\ manu}$, ∘अक्षरविदं P_{ALM}^{pc} **127a** जापने च] P_{ALM}, यजनेन PR_BD_C **127c** होमे वाथ कर्मे च] $P_{ALM}^{aiśa\ hypo}$, होमकर्मणि काले च PR_BD_C **127d** स्वाहान्तं] P_{ALM}, स्वाहान्त PR_B, स्वाहान्ते D_C **128b** करयोर्] P_{ALM}, कारयोर् PR_BD_C **128c** तर्जनी] P_{ALM}, वर्जनी PR_BD_C **128c** ∘कारं] PR_BP_{ALM}, ∘करं D_C **128d** त्रींकारं] P_{ALM}, नीकारं PR_BD_C **128d** मध्यमे] P_{ALM}, मध्यगे PR_BD_C **129a** अनामिके] PR_B, अनामिका D_C, अना⌈मि⌉कै $P_{ALM}^{sec.\ manu}$ **129a** द्वे] *conj.*, द्वे तु $PR_BD_C^{hyper}$, वे तु P_{ALM}^{hyper} **129b** विन्यस्य] PR_BD_C, ⟨क⟩न्यसे P_{ALM} **129d** पश्चाद्] D_CP_{ALM}, पश्चा PR_B **130b** आत्मने] P_{ALM}, आत्मनिः PR_BD_C **130c** ततो ऽङ्गानि न्यसेत्] *em.*, ततो अंगां न्यसेत् P_{ALM}^{pc}, तोतो अंगां न्यसेत् P_{ALM}^{ac}, ततो ऽङ्गं विन्यसेत् PR_BD_C **130c** पश्चाद्] D_CP_{ALM}, पश्चात् PR_B **130d** बीजानि] PR_BD_C, बीजापि P_{ALM} **130d** यथास्थितम्] *em.*, यथास्थितान् PR_BD_C, यथास्थिताः P_{ALM} **131a** ॐकारं] D_CP_{ALM}, ॐ⌈ॐ⌉कारं PR_B **131a** विन्यस्य] PR_BD_C, न्यसेत P_{ALM} **131b** प्रोंकारं] P_{ALM}, प्रोंकार∘ PR_B, प्रांकार∘ D_C **131c** त्रींकारं] D_CP_{ALM}, त्रीकारं PR_B **131e** विन्यस्य देवेशं] PR_BD_C, विन्यस्य देवेशे $P_{ALM}^{pc\ sec.\ manu}$, विन्यसेद्देवं P_{ALM}^{ac} **132a** अनन्तं] P_{ALM}, अनन्त∘ PR_BD_C **132b** कन्दनालं] PR_BD_C, कदंनालात् P_{ALM}^{pc}, वदंनालात् P_{ALM}^{ac} **132c** वैराग्यम्] P_{ALM}, वैर्यग्र्यं PR_BD_C **132d** यथाक्रमम्] P_{ALM}, यथाक्रमात् PR_BD_C **133a** छदनं] PR_BP_{ALM}, छादनं D_C **133a** पद्म∘] D_C, पद्म⌈द्म∘⌉ PR_B, मंत्र∘ P_{ALM} **133b** केशराः] *corr.*, केशरा Σ **133b** कर्णिका] $PR_B^{pc}D_C$, कण्णिका $PR_B^{ac}P_{ALM}$

127b मनु] for मनुं *metri causa.* **128a** अङ्गुष्ठे] should be taken in the sense of a locative dual, as should the nominative duals given for the other fingers in this as the following verse. **130b** सकलं] *metri causa* for सकलम्. **130b** आत्मने] *aiśa* locative मेत्रि चौस. **131d** ठकारमध–म्–ऊर्ध्वयोः] *cf.* the *jīvarakṣā* procedure detailed in the beginning of the chapter. Verse 9 describes the placement of the two ठ syllables.

वामादिशक्तिव्यूहं तु मण्डलानि यथाक्रमम् ॥ १३३ ॥

ॐ नमः नामसंयुक्तं प्रणवेन तु दीपयेत् ।
संकल्प्य–म्–आसनं वत्स ततः पश्चाद्यजेच्छिवम् ॥ १३४ ॥

कर्णिकायां न्यसेद्देवमाग्नेय्यां हृदयं यजेत् ।
ईशान्यां तु शिरं पूज्य नैर्ऋत्यां तु शिखां यजेत् ॥ १३५ ॥ PR$_B$ 32^v

वायव्यां कवचं पूज्य अस्त्रं पूज्य दिशासु च ।
पूर्वादिवामपर्यन्तमस्त्रं देयं यथाक्रमम् ॥ १३६ ॥

शिवाङ्गाः शिवदेहस्था हृदयादिक्रमेण तु ।
योजनीयाः सदा वत्स सर्वसिद्धिप्रदायकाः ॥ १३७ ॥

एवं योजयते देवं नीलकण्ठं त्रिलोचनम् ।
तस्य कर्माणि सिध्यन्ते विषे स्थावरजङ्गमे ॥ १३८ ॥

[स्थावरस्य विषस्य कर्माणि] (उत्तरभाग– कर्माणि)

अथ कर्माणि वक्ष्यामि स्थावरस्य विषस्य तु । P$_{ALM}$ 29^r
हृदि पद्मं सितं दिव्यमष्टपत्रं सकर्णिकम् ॥ १३९ ॥

तस्य मध्ये न्यसेज्जीवमातुरंनामसंयुतम् ।
ठकारोदरमध्यस्थं प्लावितं अमृतेन तु ॥ १४० ॥

पुरा मन्त्रगणाः सर्वे स्वे स्वे स्थानेषु चिन्तयेत् ।
आत्मदेहे यथा न्यासं चिन्तयेदातुरस्य तु ॥ १४१ ॥

एवं न्यासं पुरा कृत्वा स्थावरं तु प्रदापयेत् । D$_C$ 17^v
अथवा मृत्तिकां गृह्य मूलमन्त्रेण मन्त्रवित् ॥ १४२ ॥ PR$_B$ 33^r

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133c °व्यूहं] PR$_B$D$_C$, °संघं P$_{ALM}$ **133d** यथाक्रमम्] P$_{ALM}$$^{pc\ sec.\ manu}$, यथक्रमं P$_{ALM}$^{ac}, यथाक्रमः PR$_BD_C$ **134a** ॐ] D$_C$P$_{ALM}$, उं[ॐ] PR$_B$ **134c** संकल्प्य–म्–] *em.*, संकल्प्या P$_{ALM}$, संकल्पं PR$_B$D$_C$ **134d** पश्चाद्] *corr.*, पश्चात् PR$_B$, पश्चा[त्] D$_C$, पश्चद् P$_{ALM}$ **134d** यजेच्छिवम्] PR$_B$D$_C$, यजे शिवं P$_{ALM}$ **135a** कर्णिकायां] PR$_B$D$_C$, कण्णिकायां P$_{ALM}$ **135a** न्यसेद्] P$_{ALM}$, न्यसे PR$_B$D$_C$ **135a** आग्नेय्यां] *corr.*, आग्नेयां Σ **135c** शिरं] PR$_B$^{aiśa}, शिवं D$_C$, *om.* P$_{ALM}$ **135d** नैर्ऋत्यां] D$_C$, नैऋत्यां PR$_B$, *om.* P$_{ALM}$ **136b** दिशासु] *corr.*, दिशाषु PR$_B$D$_C$, *om.* P$_{ALM}$ **137a** शिवाङ्गाः शिवदेहस्था] *conj.*, शिवाङ्गः शिवदेहस्थे Σ **137b** हृदयादि°] *em.* H.I., हृदयानि Σ **137b** क्रमेण] PR$_B$, ⟨क्रा⟩मेण D$_C$, *om.* P$_{ALM}$ **137c** योजनीयाः] *conj.*, योजनीया Σ **137d** °प्रदायकाः] *conj.*, °प्रदायकम् Σ **138c** सिध्यन्ते] PR$_B$D$_C$, सिद्ध्यन्ति P$_{ALM}$ **138d** स्थावर°] PR$_B$D$_C$, स्थार° P$_{ALM}$^{hypo} **139a** कर्माणि] PR$_B$D$_C$, क⟦णा⟧र्माणि P$_{ALM}$ **139b** स्थावरस्य] PR$_B$D$_C$P$_{ALM}$$^{pc\ sec.\ manu}$, ⟨स्था⟩वरस्य P$_{ALM}$^{ac} **140a** न्यसेज्जीवम्] P$_{ALM}$, न्यसेद्बीजम् PR$_B$D$_C$ **141a** पुरा] D$_C$P$_{ALM}$, पुराः PR$_B$ **141a** °गणाः सर्वे] PR$_B$D$_C$, °गणा सर्व्वा P$_{ALM}$ **141b** स्थानेषु] P$_{ALM}$, स्थाने तु PR$_B$D$_C$ **142b** स्थावरं] PR$_B$D$_C$, स्थावर P$_{ALM}$ **142c** मृत्तिकां] P$_{ALM}$, मृत्तिका PR$_B$D$_C$ **142c** गृह्य] P$_{ALM}$, गुह्य PR$_B$D$_C$

135a P$_{ALM}$ omits 136b–139a, resuming with 139b due to an eyeskip of two lines (96 *akṣaras*) from देवं of 136a to देवं of 139a. **135c** ईशान्यां for ऐशान्यां. **136b** अस्त्रं] for अस्त्राणि. **140a** न्यसेज्जीवम्] *Cf.* 7.8 and note. **140b** आतुरं°] I take as compounded and having अनुस्वार for meter. **140d** प्लावितं for प्लावितम् *metri causa*.

एकविंशतिकोष्ठानां रेखान्वै कारयेद्बुधः ।
बन्ध बन्ध पदोच्चार्य विषं तिष्ठति मुद्रितम् ॥ १४३ ॥

विषेण यस्य वै मृत्युर्निषेकादेव लेखितम् ।
परीक्षा तस्य कर्तव्या आदौ मन्त्रेण मन्त्रवित् ॥ १४४ ॥

विषग्रन्थि करे दत्त्वा ततो विद्यां समुच्चरेत् ।
एकविंशतिजप्तं तु यदा कम्पति चातुरम् ॥ १४५ ॥

प्रस्वेदो वा भवेद्यस्य स्तुभ्यते पतते ऽपि वा । P_{ALM} 29^{v}
स्तुभितं तं विजानीयाद्विषघ्नं नाम–म्–आतुरम् ।
विषं तस्य न दातव्यं प्रयुक्ते म्रियते तु सः ॥ १४६ ॥

[प्रोंकारस्य कर्म]
आग्नेयमण्डलाधस्तं संचिन्त्यातुरविग्रहम् ।
प्रणवं हस्तमध्ये तु ज्वलन्तं विनिवेशितम् ॥ १४७ ॥

दर्शयेदातुरस्यैव तत्क्षणात्पतते भृशम् ।
उत्थापयति तेनैव वर्णेन तु यथाक्रमम् ॥ १४८ ॥

धूपं तु दापयेत्तस्य आवेशं गृह्णते क्षणात् । PR_{B} 33^{v}
आविष्टो निर्विषं याति नात्र कार्य विचारणात् ॥ १४९ ॥

[त्रींकारस्य कर्म]
वायव्यमण्डलगतं स्वस्थं तु कृष्णरूपिणम् ।

143a कोष्ठानां] P_{ALM}, जप्तानां $PR_{B}D_{C}$ **143b** रेखान्] *em.*$^{\text{aiśa}}$, रेखां $PR_{B}D_{C}$, रेखा P_{ALM} **143c** बन्ध बन्ध] $PR_{B}D_{C}$, बुधबंध P_{ALM} **143c** पदोच्चार्य] *corr.*$^{\text{aiśa}}$, [प]यदोच्चार्य PR_{B}, पदोच्चार्यो P_{ALM}, यदोच्चार्य D_{C} **143d** मुद्रितम्] $D_{C}P_{ALM}$, मुदृतं PR_{B} **144a** विषेण] $PR_{B}D_{C}$, विषेन P_{ALM} **144a** मृत्युर्] *corr.*, मृत्युः P_{ALM}, मृत्यु $PR_{B}D_{C}$ **144b** निषेकादेव] PR_{B}, निखेकादेव D_{C}, निखेकादेय॰ P_{ALM} **144c** कर्तव्या] $PR_{B}D_{C}$, कर्तर्व्या P_{ALM} **144d** आदौ] $PR_{B}D_{C}$, आदौ ⟦ते⟧ P_{ALM} **145b** समुच्चरेत्] $PR_{B}D_{C}$, समुद्धरेत् P_{ALM} **145c** एकविंशति॰] $PR_{B}D_{C}$, एवं सति P_{ALM}^{hypo} **146a** प्रस्वेदो] $PR_{B}D_{C}$, प्रस्येदो P_{ALM} **146b** स्तुभ्यते] $PR_{B}D_{C}$, स्तोभ्यते P_{ALM} **146c** स्तुभितं तं विजानीयाद्] $PR_{B}D_{C}$, ज्वं⟦लुं⟧सितंतुं विजाविजानीयाद् P_{ALM} **146d** विषघ्नं] $PR_{B}D_{C}$, विघ्नं P_{ALM}^{hypo} **146d** नाम–म्–आतुरम्] $PR_{B}D_{C}$, नाम आंतुरं P_{ALM} **146e** न दातव्यं] $PR_{B}D_{C}P_{ALM}$^{pc}, विजानीया P_{ALM}^{ac} **146f** प्रयुक्ते म्रियते] $PR_{B}D_{C}$, प्रयते P_{ALM}^{hypo} **147a** आग्नेय॰] $PR_{B}D_{C}$, ⟦न⟧आग्नेय॰ P_{ALM} **147b** संचिन्त्यातुर॰] D_{C}, संचिन्त्यातु॰ P_{ALM}^{hypo}, संवित्यातुर॰ PR_{B} **147d** ज्वलन्तं] $D_{C}P_{ALM}$, ज्वरंतं PR_{B} **147d** विनिवेशितम्] P_{ALM}^{pc}, विनिवेशतं P_{ALM}^{ac}, विनिवेशितः $PR_{B}D_{C}$ **148a** आतुरस्यैव] $PR_{B}D_{C}$, आतुरस्येव P_{ALM} **148c** तेनैव] $PR_{B}D_{C}$, तेनैव⟦ ॆ⟧ P_{ALM} **149b** गृह्णते] $PR_{B}P_{ALM}$$^{\text{aiśa}}$, गृह्यते D_{C} **149c** आविष्टो निर्विषं याति] *em.*$^{\text{aiśa}}$, आविष्टो निर्विषो याति $PR_{B}D_{C}$, आविष्टयतिविषोभूयतिविषोभूय P_{ALM}^{hyper} **149d** कार्यविचारणात्] $PR_{B}P_{ALM}$$^{\text{aiśa}}$, कार्या विचारणा D_{C} **150a** वायव्यमण्डलगतं] $PR_{B}D_{C}$$^{\text{na-vipulā}}$, वायव्यंडलतं P_{ALM} **150b** स्वस्थं] $PR_{B}P_{ALM}D_{C}$^{pc}, स्वंस्थं D_{C}^{ac}

144d मन्त्रवित्] should be taken as the *kartṛ* although it should be in the instrumental case. **146c** P_{ALM} writes 146c–d and 147a over erased and illegible text. **149b** गृह्णते] *aiśa* third person singular.

पुनर्धूम्रं विषं चिन्त्य आतुरस्य विनिग्रहम् ॥ १५० ॥

स्वस्थस्याङ्गे विषं तस्य संक्रमन्तं विचिन्तयेत् ।
संक्रमेण ततः क्षिप्रं पतते विषमूर्छितः ।
त्रींकारस्य इदं कर्म ठकारस्य शृणुष्वतः ॥ १५१ ॥

[ठकारस्य कर्म]

पूर्णचन्द्र ठकारं तु वर्षन्तं मूर्ध्नि विन्यसेत् । P$_{ALM}$ 30^{r}
अमृताकाररूपेण निर्विषं भवते क्षणात् ॥ १५२ ॥

अथवा पीतवर्णं तु दष्टकस्योपरि स्थितम् । D$_{C}$ 18^{r}
मूर्ध्नान्तसंस्थितेनैव स्तम्भयेन्नात्र संशयः ॥ १५३ ॥

ठकारं शुक्लवर्णं तु संहारार्थे प्रयोजयेत् ।
स्थावरे जङ्गमे चैव विषे सर्वत्र योजयेत् ॥ १५४ ॥

अन्येषु चैव रोगेषु कुरुते शान्तिमुत्तमाम् । PR$_{B}$ 34^{r}
लूतानां शमनं ह्येष ग्रहराक्षसनाशनम् ॥ १५५ ॥

शिररोगोपशमनं चातुर्थकनिवारणम् ।
अक्षिरोगं च हरणं दाघशूलनिवारणम् ॥ १५६ ॥

लक्षैकेन तु जप्तेन सर्वकर्माणि कारयेत् ।
नागक्रीडा तथाकर्षं भुजङ्गविषनाशनम् ॥ १५७ ॥

जप्त्वा चत्वारि लक्षाणि वाचया कुरुते भृशम् ।
स्थावरं तु विषं वत्स पलानां शतमुद्धृतम् ॥ १५८ ॥

150c °धूम्रं] P$_{ALM}$, °धूम्र° PR$_{B}$D$_{C}$ **150d** विनिग्रहम्] PR$_{B}$P$_{ALM}$, विनिाग्रहं D$_{C}$ **151a** स्वस्थस्याङ्गे] PR$_{B}$P$_{ALM}$D$_{C}$^{pc}, स्व⟦स्थस्या⟧स्थस्यांगे D$_{C}$^{ac} **151a** तस्य] PR$_{B}$D$_{C}$, तं तु P$_{ALM}$ **151c** संक्रमेण] *corr.*, संक्रमे⟨न⟩ PR$_{B}$, संक्रमेत D$_{C}$, संक्रमन्ते P$_{ALM}$ **151d** मूर्छितः] PR$_{B}$D$_{C}$, मूर्छितं P$_{ALM}$ **152b** मूर्ध्नि] PR$_{B}$D$_{C}$, मूध्नि P$_{ALM}$ **152d** भवते] PR$_{B}$D$_{C}$, भवते भवते P$_{ALM}$^{hyper} **152d** क्षणात्] D$_{C}$P$_{ALM}$, क्षणा PR$_{B}$ **153a** पीतवर्णं] PR$_{B}$P$_{ALM}$, पीव^{2}त^{1}र्णं D$_{C}$ **153c** मूर्ध्नान्तसंस्थितेनैव] *em.*^{aiśa}, मूर्ध्नान्तस्थांस्थिते P$_{ALM}$, मूर्धाते संस्थिते PR$_{B}$, मूर्धा ते सस्थिते D$_{C}$ **153d** स्तम्भयेन्] *corr.*, स्तम्भये PR$_{B}$D$_{C}$, स्तंभते P$_{ALM}$ **155b** उत्तमाम्] PR$_{B}$P$_{ALM}$, उत्तमं D$_{C}$ **155c** शमनं] PR$_{B}$D$_{C}$, नाशनं P$_{ALM}$ **155c** ह्येष] PR$_{B}$D$_{C}$, *om.* P$_{ALM}$^{hypo} **155d** °नाशनम्] PR$_{B}$D$_{C}$, °नानं P$_{ALM}$^{hypo} **156a** शिर°] PR$_{B}$D$_{C}$^{aiśa}, शिरो° P$_{ALM}$ **156c** अक्षिरोगं च] P$_{ALM}$$^{aiśa\ na\text{-}vipulā}$, अक्षिरोगस्य PR$_{B}D_{C}$$^{na\text{-}vipulā}$ **156d** °शूल°] P$_{ALM}$, °मूल° PR$_{B}$D$_{C}$ **157c** नागक्रीडा] PR$_{B}$D$_{C}$, नागक्रीड P$_{ALM}$ **157c** आकर्षं] PR$_{B}$D$_{C}$, आकृष्टि P$_{ALM}$ **157d** भुजङ्गविष°] P$_{ALM}$, भुजंगस्थवि° D$_{C}$, भुजङ्गस्थं वि° PR$_{B}$ **158b** वाचया] PR$_{B}$D$_{C}$, वाचय P$_{ALM}$$^{unmet.}$ **158c** विषं] PR$_{B}$D$_{C}$, विष P$_{ALM}$ **158d** पलानां] PR$_{B}$D$_{C}$, पलाना P$_{ALM}$ **158d** शतमुद्धृतम्] PR$_{B}$D$_{C}$, च⟦सम⟧तं⟨धृ⟩तं P$_{ALM}$

151f शृणुष्वतः might be taken as an *aiśa* contraction of शृणुष्व + अतः or analogous to the form of निबोधतः. It also occurs in *Kiraṇatantra* 58.8, *Kularatnodyota* 3.78, 5.113, 7.83, and in the *Siddhikālīstotram* of the *Tridaśaḍāmara* (line 599 of the Muktabodha etext). **153c** मूर्ध्नान्त°] *cf.* Goudriaan and Schotermann 1988: 77, on *aiśa* nominal stems on -n. **156c** अक्षिरोगं च हरणं is a split compound in the sense of अक्षिरोगस्य हरणं (β's correction).

उच्चरेत्त्र्यक्षरं देवं पलानि हरते दश ।
संक्रामं च तथाक्षेपं स्तोभं चाकर्षमेव च ॥ १५९ ॥ P$_{ALM}$ 30^{v}

कुरुते कर्मसहस्रं यथा तत्स्मरते मनः ।
पूर्वदष्टं तु वै ज्ञात्वा विषेणाचूर्ण्य मस्तके ॥ १६० ॥

प्रणवादि ठहीनं तु शिखिमण्डलमध्यगम् ।
दह्यन्तं ध्यायते देहे पातयेन्नात्र संशयः ॥ १६१ ॥

ठकारसहितेन तु ध्यात्वा अमृतरूपिणम् । PR$_{B}$ 34^{v}
निर्विषं कुरुते क्षिप्रं नीलकण्ठेन मन्त्रिणः ॥ १६२ ॥

त्रि–र्–अक्षरस्य मन्त्रस्य एतत्कर्म प्रचोदितम् ।
विद्यायास्तु पुनर्वत्स आदौ कुर्यात्परीक्षणम् ॥ १६३ ॥

विषग्रन्थि करे दत्त्वा इयं विद्या समुच्चरेत् ।
ज्वालामालाकुलं ध्यात्वा यदा स्तुभ्यति मानवः ।
विषं तस्य न दातव्यं मन्त्रिणा–म्–आतुरस्य तु ॥ १६४ ॥

इयं विद्या । ॐ **नमो भगवति रक्तपटि रक्ताङ्गि रक्तलोचने कपिलजटे कपिलशरीरे कट्ट २ कट २ नृत्य** PR$_{B}$ 35^{r} **२ सर २ भञ्ज शूलोग्रपाणि उग्रचण्डे तर्प्ये महातर्प्ये कृष्णे अतिकृष्णे इदं मानुषशरीरमनुप्रविश्य भ्रम २ भ्रामय २ नृत्य २ बहुरूपे सुरूपे विमलाशिनि रक्तपटि कृष्णाङ्गे पूरय २ आविश २ विश्वरूपिणि रक्तपटि** P$_{ALM}$ 31^{r} **आज्ञापयति हूं फट् स्वाहा ॥** आवेशविद्या ॥ चन्द्रग्रहणे आदित्यग्रहणे वा जपेत्तावद्यावद्ग्रहणं प्रमुक्तः । ततः D$_{C}$ 18^{v} सिद्धो भवति ॥ अथ नीलकण्ठस्य अङ्गानि भवन्ति ॥ ॐ **नमः हर २ हृदयाय स्वाहा ॥ हृदयम् ॥** ॐ **नीलकण्ठाय स्वाहा ॥ शिरः ॥** ॐ **हूं सर्वज्ञाय वौषट् ॥ कवचम् ॥** ॐ **कठिनि स्वाहा ॥ नेत्रम् ॥** ॐ PR$_{B}$ 35^{v}

159a उच्चरेत्] *em.*, उच्चरे Σ **159b** त्र्यक्षरं] PR$_{B}$D$_{C}$, त्र्यक्ष**रं P$_{ALM}$ **159d** स्तोभं चाकर्षम्] PR$_{B}$D$_{C}$, स्तोभश्चार्कम् P$_{ALM}$^{hypo} **160a** °सहस्रं] D$_{C}$P$_{ALM}$$^{na\text{-}vipul\bar{a}}$, साहश्रं[⟨द्ध⟩] PR$_{B}$ **160b** तत्] PR$_{B}$D$_{C}$, *om.* P$_{ALM}$^{hypo} **160b** मनः] P$_{ALM}$, मतः PR$_{B}$D$_{C}$ **160c** वै ज्ञात्वा] PR$_{B}$D$_{C}$, विज्ञात्वा P$_{ALM}$ **160d** विषेणा°] D$_{C}$, विशेणा° PR$_{B}$, विषे[[ाे]]णा P$_{ALM}$ **160d** आचूर्ण्य] P$_{ALM}$, आचूर्ण° PR$_{B}$D$_{C}$ **161a** °ठहीनं] P$_{ALM}$, °विहीनं D$_{C}$, °च हीनं PR$_{B}$ **161c** दह्यन्तं] *conj.*, दह्यन्ते P$_{ALM}$, दह्यतं PR$_{B}$D$_{C}$ **161c** ध्यायते] P$_{ALM}$, ध्या–– PR$_{B}$D$_{C}$ **161c** देहे] *em.*, देहे P$_{ALM}$, *om.* PR$_{B}$D$_{C}$ **161d** पातयेन्] *corr.*, पातये P$_{ALM}$, *om.* PR$_{B}$D$_{C}$ **162b** ध्यात्वा] P$_{ALM}$, ––त्वा PR$_{B}$, *om.* D$_{C}$ **162b** अमृत°] PR$_{B}$, 'मृत° P$_{ALM}$^{hypo}, *om.* D$_{C}$ **162d** मन्त्रिणः] *corr.*$^{ai\acute{s}a}$, मन्त्रिणः[ता] PR$_{B}$, मन्त्रितः P$_{ALM}$, *om.* D$_{C}$ **163a** मन्त्रस्य] P$_{ALM}$, मन्त्रेण PR$_{B}$, *om.* D$_{C}$ **163b** प्रचोदितम्] *corr.*, प्र⟨चो⟩दितं P$_{ALM}$, *om.* PR$_{B}$D$_{C}$ **163d** आदौ] *conj.*, आदो P$_{ALM}$, –त्ये PR$_{B}$, *om.* D$_{C}$ **163d** परीक्षणम्] PR$_{B}$, परीक्ष[[र]]णम् P$_{ALM}$, *om.* D$_{C}$ **164b** इयं] P$_{ALM}$$^{ai\acute{s}a}$, ⟨द्भ⟩यं PR$_{B}$, *om.* D$_{C}$ **164f** मन्त्रिणा–म्–आतुरस्य] *conj.*, मंत्राणातुरस्य P$_{ALM}$^{hypo}, *om.* PR$_{B}$D$_{C}$

161c Starting with the last two *akṣaras* of 161c, PR$_{B}$ has a gap of nineteen *akṣaras* indicated by blank space. It resumes with the second *akṣara* of 162b. D$_{C}$ has a more extensive ommision, beginnging at the same place as PR$_{B}$, but only resuming with आवेशविद्या of the mantra section following verse 165. **163b** PR$_{B}$ omits seveteen *akṣaras* starting with 163b. D$_{C}$'s previously noted omission continues. **164b** इयं विद्या for इमां विद्यां. **164c** Following ज्वालामालाकुलं, PR$_{B}$ omits twenty-six *akṣaras*. The previously mentioned omission of D$_{C}$ continues.

सर्वज्ञाय ॐ कपर्दिने स्वाहा ॥ शिखा ॥ हूं फट् स्वाहा ॥ अस्त्रः ॥ ॐ नीलकण्ठाय विषभक्षणाय हूं फट् स्वाहा ॥ अग्निप्राकारः । अनेनैव विधिना न्यासं कृत्वा सर्वग्रहपिशाचराक्षसविषनाशनं वाचया करोति ॥ P_{ALM} 31[v]

[मेघमालाविद्या]

मेघमालां प्रवक्ष्यामि सर्वेविषविमोचनीम् ।
कुलक [मेघमालावृताङ्गी च नवमेघसमप्रभः ॥ १६५ ॥

अहिना गोनसेनापि दष्टो वाजगरेण वा ।
व्यन्तरेणाथ घोरेण दष्टश्चित्रकयापि वा ॥ १६६ ॥

नागोदरेण तीक्ष्णेन तथा दृष्टिविषेण तु ।
कीटेन मूषिका वाथ लूतया गर्दभेन वा ॥ १६७ ॥

Ln.1 इयं विद्या] P_{ALM}, *om.* PR_BD_C **Ln.1** **रक्तपटि रक्ताङ्गि रक्तलोचने**] P_{ALM}, **रक्ताग्निलोचन** PR_B, *om.* D_C **Ln.2** **उग्रचण्डे**] P_{ALM}^{pc}, **उग्रचंदे** P_{ALM}^{ac} **Ln.2** **मानुषशरीरम्**] *corr.*, **मामानुषशरीर⟦विस्य⟧म्** P_{ALM}, *om.* PR_BD_C **Ln.3** **भ्रामय २**] *corr.*, **भ्रामय** *२ P_{ALM}, *om.* PR_BD_C **Ln.4** आवेशविद्या] PR_B, –वेशविद्या D_C, आवेशय विद्या P_{ALM} **Ln.4** For चन्द्रग्रहणे…प्रमुक्तः । P_{ALM} reads: चन्द्रसूर्यग्रहे जलमध्ये प्रविश्य जपेल्लावद्यावद्गहनं उक्तं मुंचति । **Ln.5** सिद्धो] P_{ALM}, सिद्धां PR_B, सिद्धं D_C **Ln.5** अथ नीलकण्ठस्य अङ्गानि भवन्ति] PR_BD_C, अथ नीलकंठस्य अङ्गानि कथयामि न संशयः P_{ALM} **Ln.5** **हर २**] PR_BP_{ALM}, *om.* D_C **Ln.5** **हृदयाय**] P_{ALM}, **हृदय** PR_B, **हृदयः** D_C **Ln.6** **नीलकण्ठाय**] P_{ALM}, **नीलकण्ठं वायव्य** PR_BD_C **Ln.7** **कपर्दिने**] D_CP_{ALM}, **कपर्दिन** PR_B **Ln.7** **हूं**] P_{ALM}, **कुरु** PR_BD_C **Ln.7** **वौषट् ॥ कवचम्**] P_{ALM}, **स्वाहा ॥ कवचम्** PR_BD_C **Ln.7** **ॐ कठिनि**] PR_B, **ठ कठिनि** D_C, **ॐ कंठिनि फट्** P_{ALM} **Ln.7** **नेत्रम्**] D_C, **नेत्र** PR_B, *om.* P_{ALM} **Ln.7** **ॐ सर्वज्ञाय**] PR_B, **ठं सर्वज्ञाय** D_C, *om.* P_{ALM} **Ln.7** **हूं फट् स्वाहा**] PR_B, **हुं फट् स्वाहा** D_C, *om.* P_{ALM} **Ln.7** **अस्त्रः**] D_C, **अस्त्र** PR_B, **अस्त्रं** P_{ALM} **Ln.7** **नीलकण्ठाय विषभक्षणाय**] PR_BD_C, **कालकंठ विषं भक्षय** P_{ALM} **Ln.7** **हूं**] PR_BP_{ALM}, **हुं** D_C **Ln.8** अग्निप्राकारः] *corr.*, अग्निप्र⟨ा⟩कारः PR_B, अग्निप्राकार P_{ALM}, अग्निप्रकारः D_C **Ln.8** °राक्षसविष°] PR_B, °यक्षसद्विष° D_C **Ln.8** °नाशनं वाचया] *em.*, °नागचारया PR_BD_C **165a** मेघमालां] *em.*, अथ मेघमालां PR_BD_C, मेषवर्णा P_{ALM} **165a** प्रवक्ष्यामि] PR_BD_C, *om.* P_{ALM}^{hypo} **165b** सर्वे°] $P_{ALM}^{aiśa}$, सर्व° $PR_BD_C^{unmet.}$ **165b** °विमोचनीम्] P_{ALM}, °विमोचनी PR_BD_C **165c** मेघमाला°] P_{ALM}, मेघमा⟨ला⟩° PR_B, मेघमा° D_C **165d** °प्रभः] *em.*, °प्रभाम् D_CP_{ALM}, °प्रभं PR_B **166a** अहिना गोनसेनापि] *em.*, अहिनागेन सेनापि P_{ALM}, अहिनागानासनी– PR_B, अहिनागान––पि D_C **166b** दष्टो वाजगरेण वा] *em.*, दष्टो वा अजगरेण वा P_{ALM}^{hyper}, –––––––– PR_B, –––– D_C **166c** व्यन्तरेणाथ घोरेण] PR_B, व्यन्तरे व्यंतरेनाथ घोरेण P_{ALM}^{hyper}, –––––घोरेण D_C **166d** दष्टश्चित्र°] *corr.*, दंष्टो चित्र° D_C, दष्टौ चित्र° PR_B, दष्टो चित्रि° P_{ALM} **167a** नागोदरेण] PR_B, नगोदरेण D_C, गोदरेण P_{ALM}^{hypo} **167b** दृष्टिविषेण] PR_BD_C, दष्टविसेन P_{ALM} **167c** मूषिका वाथ] $PR_B^{aiśa}$, मूखिका वाथ D_C, मूषिकया वा $P_{ALM}^{unmet.}$ **167d** लूतया] D_CP_{ALM}, नूतया PR_B **167d** गर्दभेन] P_{ALM}, गर्दभेण PR_B, गद्दभेण D_C

Ln.1 The omission of **रक्तपटि रक्ताङ्गि** in PR_B noted in the variants register is without any blank space left. **Ln.1** Following **कट्ट २**, PR_B omits the rest of the *vidyā* (approx. 99 *akṣaras*) up until the **हा** of **स्वाहा**. The omission of D_C continues. **Ln.5** *Cf. Śāradātilaka* 19.43–46 and *Nāradamahāpurāṇa* 1,91.148–159 for Nīlakaṇṭha's limbs. **Ln.5** D_C's omission of **हर २** noted in the variants is done with a blank space large enough for four or five *akṣaras*. **Ln.8** In place of the final line of this prose section (अनेनैव…करोति), P_{ALM} gives the following three *anuṣṭubh* lines: अनेन विधिना न्यासं कृत्वा ईशार्थमंगिकं । राक्षसा ग्रहरूपाश्च विषाणि त्रिविधानि च । विषनासे च वाचया सर्वकर्म्माणि कारयेत् ॥ **166a** D_C's omission in 166a is a blank space the size of five *akṣaras*, whereas only two are missing. Its omission in 166b–c is blank space the size of about four *akṣaras*, whereas there we are actually missing thirteen. The omission in PR_B is nine syllables in 166a–b, and a comparable amount of blank space is left.

विद्धो वा कुण्डलीयेन तथावयसिरेण वा ।
विषं वा भक्षितं येन पीतं वाथ विषोदकम् ॥ १६८ ॥

अनया विद्यया मन्त्र्य दीर्घां पुष्करिणीं नदीम् ।
कूपो वाथ घटो वाथ पात्रे उदकमन्त्रितम् । P_{ALM} 32^r
कुलक ⌊ मेघमालाभिषेकेण शीघ्रं भवति निर्विषम् ॥ १६९ ॥ PR_B 36^r

श्रुत्वा विद्यामिमां यस्तु यदाक्रमति दुर्मतिः । D_C 19^r
तस्य ब्रह्मा च विष्णुश्च शिवश्चान्ये च देवताः ।
इन्द्राद्याश्च प्रकुप्यन्ते शापयन्ति सुरासुराः ॥ १७० ॥

. . . . .

ॐ माले माले विमले हर विषवेगं हा हा शबरि हूं हूं शबरि अम्बे लम्बे माये किं पोतङ्गे ध हुः मा रुद्रं अर्वटः मः ह्र ले सः स्वाहा । मेघमाल्यै स्वाहा । एषा विद्या सर्वविषाहरणी निर्विषंकरी ।

अपमार्जनाद्धरते तथा च हसितेन च ।
तालशब्दकृतेन च तथा भ्रूक्षेपणेन च ॥ १७१ ॥

168a कुण्डलीयेन] PR_BD_C, कुंलीयेन $P_{ALM}{}^{hypo}$ **168d** वाथ] PR_BD_C, वा $P_{ALM}{}^{hypo}$ **168d** विषोदकम्] PR_B, विषेदकं D_C, निषोदकं P_{ALM} **169b** दीर्घां] *corr.*, दीर्⟨घी⟩ PR_BD_C, दीर्घा P_{ALM} **169b** पुष्करिणीं] PR_BD_C, पुष्करिणी P_{ALM} **169d** पात्रे] PR_BD_C, पात्रे वा $P_{ALM}{}^{hyper}$ **169d** उदक॰] PR_BD_C, उदकं P_{ALM} **169e** ॰आभिषेकेण] P_{ALM}, ॰आभिषेकेन PR_BD_C **169e** मेघ॰] PR_BD_C, मेमेघ॰ P_{ALM} **170b** दुर्मतिः] *em.* H.I., दुर्मति Σ **170d** देवताः] *corr.*, दे⟦ै⟧वताः P_{ALM}, देवता PR_BD_C **170e** इन्द्राद्याश्च] *em.*, इद्राद्याश्च P_{ALM}, सइन्द्रायाः PR_B, सइन्द्राया D_C **170f** शापयन्ति] PR_BD_C, सपयन्ति P_{ALM} **Ln.1—2** P_{ALM} has a significantly unique version of the *vidyā* so I will not otherwise report its variants: तद्यथा मालेशा⟦शे⟧ प्रकुप्यंते विमटे हर विषवेगं हा हा सवरी हु २ सवरी यंवे लंवे मंवे किं पोतंवे ह २ मा रुद्रं ज्ञापयति अपीट २ गृह्ण २ हूं २ हस स्वाहा । एष विद्या सर्व्वविषा निर्व्विषं करोति । **Ln.1** शबरि हूं हूं शबरि] *em.*, शबरी हूं हूं शबरी PR_B, शबरी हुं हुं शबरी D_C **Ln.1** किं पोतङ्गे] D_C, कम् पोतङ्गे PR_B **Ln.2** मेघमाल्यै] *em.*, मेघमालै PR_B, मेघमाले D_C **Ln.2** सर्वविषाहरणी] *conj.*, सर्वविषां स्मरणां PR_BD_C **171a** अपमार्जनाद्] *em.* H.I., अपमार्जना Σ **171a** धरते] PR_BD_C, हरते P_{ALM} **171b** हसितेन च] P_{ALM}, हसिते तव PR_BD_C **171c** तालशब्दकृतेन च] PR_BD_C, तालाप्रहारकृतेन P_{ALM} **171d** तथा भ्रूक्षेपणेन च] *conj.* H.I., तथा भूक्षेपणेनणे च $P_{ALM}{}^{hyper}$, भ्रूक्षेपालक्तकेन वा D_C, भ्रू[⟨भू⟩]क्षेपालक्तकेन वा PR_B

168a कुण्डलीयेन] meaning unclear, but Kṣemarāja refers to it as the name of an *agada* in his commentary to *Svacchandatantra* 9.108. **168a** तथावयसिरेण] This word is likewise unknown to me, and might be divided differently. **169a** विद्यया मन्त्र्य] I take this as an *aiśa lyabanta*, but we could also reads the words together. *Cf.* 177b. **170b** आक्रमति] The standard prescribed by Pāṇini (7.3.76) is आक्रामति, but our form is a widely attested alternative. **170f** शापयन्ति] causative for simplex *metri causa*. **Ln.1—2** Recensions of this *vidyā* can be found in the *Yogaratnāvalī* (N 18^v) and *Garuḍapurāṇa* 27. The prior reads: **ओं मेघमाले विमले हर विषवेगं हां २ शबरि हूं हूं शबरि अम्बे सर्वविषनाशनि महामाये हूं हूं लं सः ठ ठ स्वाहा ॥** The *Garuḍapurāṇa* recension reads: **ओं शाले माले हर हर विषोङ्काररहि विषवेगे हां हां शवरि हुं शवरि आकौलवेगेशे सर्वे विश्वमेघमाले सर्वनागादिविषहरणम् ॥.** **Ln.1—2** The opening words **ओं माले माले** are also supported by the *Mahāmāyūrī vidyā* and *Yoginītantra* 7.131. The word **पोतङ्गे** may be based on Sanskrit प्रोत्तङ्ग, which is the name of a *chomma* in *Tantrasadbhāva* 18.18, paralleled by *Brahmayāmala* 55.113 under the spelling पोतङ्ग. Thanks to Ms. Junglan Bang and Harunaga Isaacson for pointing these out. Unfortunately the remaining syllables of the *vidyā* are obscure to me and therefore their divisions are conjectural.

गीतेन सहितेनाथ दूतकथानकेन वा ।
याति निर्विषतां देही भोजने वा यथोचिते ॥ १७२ ॥

पटस्य हरणेनैव भूम्यां पादप्रघातने ।
शङ्खशब्दस्तथा तूरे वीणावंशनिनादिते ॥ १७३ ॥ PR$_B$ 36^v

मेघमालां ततो ध्यात्वा यं यं स्मरति कौतुकम् । P$_{ALM}$ 32^v
एवं तत्कुरुते मन्त्री नागानां चतुर्जातिषु ॥ १७४ ॥

॥ नीलकण्ठमन्त्रकोशादिः समाप्तः ॥

॥ कार्त्तिकेय उवाच ॥

रात्रौ च दंशितो देव तथा बिलगतेन च ।
स्त्रीबालकनपुंसेन उन्मत्तकामुकेन वा ॥ १७५ ॥ D$_C$ 19^v

गुर्विण्या वाथ वन्ध्या वा वृद्धेन उरगेण वा ।
रूपं कथय देवेश मन्त्रांश्चैव पृथक्पृथक् ॥ १७६ ॥

॥ ईश्वर उवाच ॥

दष्टकस्य परीक्षायां मृत्तिकां मन्त्र्य दापयेत् ।
तेन विज्ञायते सर्वं व्यन्तरं वर्णजं ऽपि वा ॥ १७७ ॥

स्वादेन कटुका सा तु वदत्येवं यदातुरः ।
चातुर्वर्णेन सर्पेण विज्ञेयो दंशितस्तथा ॥ १७८ ॥

व्यन्तरे अम्लस्वादा तु गुडस्वादा तु गोनसे ।

172a सहितेनाथ] P$_{ALM}$, सहितेनैव PR$_B$D$_C$ **172b** दूतकथानकेन वा] P$_{ALM}$, दूतेनाथ कथानके PR$_B$D$_C$ **172c** देही] PR$_B$D$_C$, दीडी P$_{ALM}$ **172d** भोजने] PR$_B$D$_C$, भोदने P$_{ALM}$ **172d** वा यथोचिते] P$_{ALM}$, चाथ याचिते PR$_B$, वाथ याचितेD$_C$ **173c** शङ्खशब्दस्] P$_{ALM}$, शंखशब्दं PR$_B$, शंस्वशब्दं D$_C$ **173c** तूरे] P$_{ALM}$, ◦न्तूरे PR$_B$D$_C$ **173d** निनादिते] PR$_B$P$_{ALM}$, निवादिते⟦ ॅ⟧ D$_C$ **174a** ◦मालां] PR$_B$D$_C$, ◦माला P$_{ALM}$ **174b** कौतुकम्] PR$_B$P$_{ALM}$, कोतुकं D$_C$ **174c** एवं] *conj.*, तं च तत् P$_{ALM}$, तथा PR$_B$D$_C$[hypo] **174d** चतुर्जातिषु] P$_{ALM}$, चतुरंशकः PR$_B$D$_C$ **175a** रात्रौ च] PR$_B$P$_{ALM}$, राशैव D$_C$ **175a** दंशितो] D$_C$, दंशिता PR$_B$, दंसिते P$_{ALM}$ **175c** ◦बालकनपुंसेन] PR$_B$D$_C$, ◦बालनपुंसकेन P$_{ALM}$[unmet.] **175d** ◦कामुकेन] P$_{ALM}$, ◦कासुकेन PR$_B$D$_C$ **176a** गुर्विण्या] PR$_B$D$_C$, गुर्विण्य P$_{ALM}$ **176a** वाथ] P$_{ALM}$, चाथ PR$_B$D$_C$ **176a** वन्ध्या वा] PR$_B$[aiśa], वन्ध्यात्वा D$_C$, वक्ष्या वा P$_{ALM}$ **176c** रूपं] PR$_B$D$_C$, स्वरूपं P$_{ALM}$[hyper] **176d** मन्त्रांश्] *em.* H.I., मन्त्राश् D$_C$P$_{ALM}$, मन्त्रा⟦ः⟧श् PR$_B$ **Ln.1** **ईश्वर उवाच**] PR$_B$D$_C$, **ईस्वर⟦ ॅ⟧ उवाच** P$_{ALM}$ **177a** दष्टकस्य परीक्षायां] PR$_B$D$_C$, दंशितस्य परीक्षादौ P$_{ALM}$ **177b** मृत्तिकां मन्त्र्य] *conj.*[aiśa], मृत्तिका मन्त्र्य D$_C$, मृत्तिका मन्त्र्य⌈त्र ⌉ PR$_B$, मृन्मतिमंत्रि P$_{ALM}$ **177d** व्यन्तरं] PR$_B$P$_{ALM}$, स्वंतरं D$_C$ **177d** 'पि वा] PR$_B$D$_C$, ⟦वा⟧पि वा P$_{ALM}$ **178a** कटुका सा तु] PR$_B$, कटुका सा ⟨दु⟩ D$_C$, सा भवेत् कटुका P$_{ALM}$[hyper] **178b** वदत्य्] PR$_B$P$_{ALM}$, वदेत्त्य् D$_C$ **178b** एवं] PR$_B$D$_C$, एव P$_{ALM}$ **178b** यदातुरः] P$_{ALM}$, यदातुरम् PR$_B$D$_C$ **178c** चातुर्वर्णेन] PR$_B$D$_C$, वातुर्थर्णेन P$_{ALM}$ **179a** अम्लस्वादा] *em.*, अ⟨स्त्र⟩स्वादा P$_{ALM}$, अव्लस्वादात् PR$_B$, अल्वस्वादात् D$_C$ **179b** गोनसे] P$_{ALM}$, गोनभें PR$_B$D$_C$

Ln.3 This colophon is omitted in P$_{ALM}$, but a section marker is given.

अन्येषां चैव जातीनां मृत्तिका च स्वभावतः ॥ १७९ ॥

अनया विद्यया कार्यं वर्णानां तु परीक्षणं । PR_B 37^r
ॐ अमृते अमृतरूपिणि सां सूं सः ।

क्रोधकामुकगर्भिण्या बालैर्वृद्धैर्नपुंसकैः ॥ १८० ॥ P_{ALM} 33^r

सर्पैरेभिः प्रदष्टो यः एभिर्बीजैः प्रसिध्यति ।
एभिर्बीजैः प्रसिद्धैस्तु कर्माण्येतानि साधयेत् ॥ १८१ ॥

रू·ट·क्ष·क्रोधबीजानि प्रयुञ्ज्यात्क्रोधदष्टके ।
उ·ऊ·कामुकबीजानि ॠ·ॠ·ऌ·ॡ·नपुंसके ।
छ·फ·थश्चैव गर्भिण्या बाला हौ·हा·जलार्णवः ॥ १८२ ॥

दिशां निरीक्षते दष्टः किंचिद्रक्तान्तलोचनः ।
परुषं वदते वाक्यं †तथाक्षो† क्रोधदष्टकः ॥ १८३ ॥ D_C 20^r

गायते हसते चैव भ्रूक्षेपी पुलकोद्गमी ।
अपाङ्गवीक्षणे सक्तो नरः कामुकदष्टकः ॥ १८४ ॥

स्थूलोदरी भवेत्†कृष्णं† जृम्भते श्वसते पुनः ।
गात्रं कण्डूयते सर्वं गर्भिण्या दष्टलक्षणम् ॥ १८५ ॥ PR_B 37^v

अनिबद्धप्रलापी च रुदते हसते पुनः ।
उत्तिष्ठे पतते चैव बालाहिदष्टको नरः ॥ १८६ ॥

कम्पते सर्वगात्राणि किंचिदुन्मीलितेक्षणः ।

180b परीक्षणं] PR_B, परीक्षं D_C^{hypo}, परीक्षणाः P_{ALM} **180c** ◦कामुक◦] *corr.*, ◦कार्मुक◦ Σ **180c** ◦गर्भिण्या] $D_C^{aiśa}$, ◦गर्भिण्यां P_{ALM}, ◦गर्भिण्योर् PR_B **180d** बालैर्वृद्धैर्] PR_BD_C, बालै वृद्धौ P_{ALM} **181a** सर्पैरेभिः] PR_BD_C, सर्व्वैरेव P_{ALM} **181b** एभिर्] *corr.*, एभि P_{ALM}, सैन्यैर् PR_BD_C **181b** प्रसिध्यति] PR_BD_C, प्रसिध्य⟦ ̀⟧ति P_{ALM} **181c** एभिर्बीजैः] P_{ALM}, पतिर्बीजै PR_B, पतिर्बीजैः D_C **181c** प्रसिद्धैस्] P_{ALM}, प्रसिद्धौस् PR_BD_C **182a** रू·ट·क्ष◦] PR_B, ⟨रु⟩·ट·क्षः P_{ALM}, रू·ढ·क्ष◦ D_C **182b** प्रयुञ्ज्यात्] *corr.*, प्रयुञ्ज्या PR_BD_C, प्रयुज्यते । P_{ALM}^{hyper} **182d** ऌ·ॡ] PR_B, *om.* D_C^{hypo}, तृ·तॄ P_{ALM} **182f** बाला हौ·हा·जलार्णवः] *conj.*, बाला हौ·हा·जला––⌈र्ण्ण⌉वः PR_B, बाला हो·ला·जलार्थवः D_C, ब⟨ा⟩⟦ष्टलक्षणं ।⟧लो ह·हा·ज·गर्ण्णवः P_{ALM} **183a** दिशां] PR_BD_C, दिशा P_{ALM} **183a** दष्टः] *corr.*, दष्टो PR_BP_{ALM}, दस्तो D_C **183b** रक्तान्त◦] PR_BD_C, उक्तांन्त◦ P_{ALM} **183c** परुषं] PR_B, परुषं च D_C^{hyper}, पुरुषं P_{ALM} **183c** वदते वाक्यं] *em.*, वदते वाक्यस् P_{ALM}, वदते वाक्यंस् PR_B, वदवा²ते¹क्यंस् D_C **183d** तथाक्षो क्रोध◦] D_C, तथाक्षे । क्रोध◦ PR_B, तथाक्षै ध◦ P_{ALM}^{hypo} **184d** सक्तो] *em.*, सक्त Σ **184d** नरः] P_{ALM}, नर◦ PR_BD_C **184d** कामुकदष्टकः] PR_BD_C, कामुकः P_{ALM}^{hypo} **185a** कृष्णं] *conj.*, कृ⟨ष्णं⟩ P_{ALM}, कृतत्त PR_B, कृत्त D_C **185b** जृम्भते] P_{ALM}, ज्ञंलतै PR_B, जलते D_C **185c** कण्डूयते] PR_BD_C, कं⟨डू⟩यते P_{ALM} **185d** गर्भिण्या] PR_BD_C, गभिण्या P_{ALM} **186a** अनिबद्ध◦] PR_BD_C, अतिबद्ध◦ P_{ALM} **186c** उत्तिष्ठे] $PR_BD_C^{aiśa}$, उत्तिष्ठ P_{ALM} **186c** पतते] PR_BD_C, हसते P_{ALM} **187b** किंचिद्] PR_BP_{ALM}, कंचिद् D_C **187b** उन्मीलितेक्षणः] PR_BD_C, उन्मीलतेक्षणः P_{ALM}

Ln.2 *Cf.* the mantra **ओं अमृते अमृतवति हूं ॥** in the *kriyāmudrā* section of the *Kriyāsaṃgrahapañjikā*. **183a** दिशां] is a collective singular here. *Cf.* 8.43: दिशां प्रधावते सर्वाम्. **186c** उत्तिष्ठे] This seems to be meant as a contraction of उत्तिष्ठते.

अधोमुखः क्षिते शायी वृद्धसर्पेण दंशितः ॥ १८७ ॥

स्तब्धनेत्रोर्ध्वकेशश्च लुप्तकेशो ऽर्धभाषिणः । $P_{ALM}\,33^{v}$
मुखं पिधाय हसते षण्डाहेर्दष्टलक्षणम् ।
एवं बुद्ध्वा स्वकैर्बीजैः कर्मं कुर्यात्तु साधकः ॥ १८८ ॥

अथ मन्त्रात्मकं ज्ञात्वा प्रयुञ्ज्यात्सर्वकर्मसु ।
चतुर्षु मण्डलान्तेषु कादिक्षान्तविधानवित् ।
स्वरास्तु बीजविन्यस्ता ध्यानसिद्धिप्रदायकाः ॥ १८९ ॥

1 इति क्रियाकालगुणोत्तरे सप्तमः पटलः

187c क्षिते] $PR_B{}^{aiśa}$, क्षितौ D_C, क्षितिः P_{ALM} **188b** लुप्तकेशो] P_{ALM}, लुस्यत्केशो PR_B, स्येत्केशो $D_C{}^{hypo}$ **188b** 'र्ध॰] P_{ALM}, 'थ D_C, ष॰ PR_B **188c** पिधाय] PR_BD_C, विधाय P_{ALM} **188d** षण्ढाहेर्दष्टलक्षणम्] *em.* H.I., षढाहिदिव्यलक्षणः P_{ALM}, षंव्यातेर्दष्टलक्षणम् PR_B, षंव्यातिर्दष्टलक्षणम् D_C **188e** स्वकैर्] *corr.*, स्वकै PR_BD_C, सकैर् P_{ALM} **188f** कर्मं] $P_{ALM}{}^{aiśa}$, कर्म PR_BD_C **188f** कुर्यात्तु] D_C, कुर्यास्तु PR_B, कुर्यात P_{ALM} **189b** प्रयुञ्ज्यात्] *conj.*, प्रयोज्यः PR_BP_{ALM}, प्रायोज्यः D_C **189d** कादिक्षान्तविधानवित्] *em.*, कादिक्षान्ति विधानवित् PR_BD_C, कादीक्षान्तविचारिणः P_{ALM} **189e** स्वरास्तु] PR_B, स्वस्तु²रा¹ D_C, स्व⟨प्तु॰⟩ P_{ALM} **189e** ॰विन्यस्ता] PR_BD_C, विन्यश्चा P_{ALM}

गोनससंहिता ३०

॥ ईश्वर उवाच ॥ PR$_{B}$ 138^{r}

अथ देवासुरैः सर्वैः क्षीरोदं मथितं यदा । D$_{C}$ 77^{v}
मन्दराघातवेगेन जलौघभ्रमणाहृयः ।
ततो गावः समुत्पन्नाः संक्रुद्धा रक्तलोचनाः ॥ १ ॥ P$_{ALM}$ 126^{r}

†हृदया पूरिता वायुनिश्वासा वा विमुश्चति† ।
गोनसास्तत्र सम्भूताः विषमाग्निविषोत्कटाः ॥ २ ॥

तान्दृष्ट्वा देवता भीता मम शरणमागताः ।
वदन्तो □रक्ष देवेश उपायं कुरु शूलिन□ ॥ ३ ॥

तदा मया कृतोपायं तं शृणुष्व शिखिध्वज ।
नाममन्त्रौषधं कर्ममशेषं कथयामि ते ॥ ४ ॥

[नामानि]

काण्डारुणः कर्दमश्च स्वर्णमाली तथैव च ।
अग्निमालीन्दुमाली च वज्रमाली तथैव च । PR$_{B}$ 138^{v}
वेणीकण्ठस्तथा चान्यो गोधामुखस्ततः पुनः ॥ ५ ॥

Σ = All MSS; β = PR$_{B}$D$_{C}$; Most of the chapter is paraphrased in the *Yogaratnāvalī* (starts on folio 11^{v} in Nepalese MS) as drawn from the *Kriyākālaguṇottara* (विशेषः कथ्यते दृष्टः क्रियाकालगुणोत्तरे). Where the readings there influence my editorial decisions, I note it with the siglum YogR.

1a सर्वैः] PR$_{B}$P$_{ALM}$, सवै D$_{C}$ **1b** क्षीरोदं] *em.*, क्षीरोद Σ **1d** ◦भ्रमराहृयः] P$_{ALM}$^{aiśa}, ◦भ्रमणाहृताः PR$_{B}$D$_{C}$ **1e** गावः] PR$_{B}$D$_{C}$, ⟨रा⟩व P$_{ALM}$ **1f** संक्रुद्धा] *em.* H.I., सक्रुद्धा D$_{C}$P$_{ALM}$, शक्रुद्धा PR$_{B}$ **1f** रक्तलोचनाः] PR$_{B}$P$_{ALM}$, रक्तलोचना D$_{C}$ **2a** हृदया] PR$_{B}$D$_{C}$, ⌈हृ⌉ दया P$_{ALM}$ **2a** पूरिता] P$_{ALM}$, पूरितो PR$_{B}$D$_{C}$ **2b** वा विमुश्चति] PR$_{B}$D$_{C}$, वयुमुश्चति P$_{ALM}$ **2c** गोनसास्] *corr.*, Σ **2d** विषमाग्निविषोत्कटाः] *conj.*, विषाग्निविषमोत्कटाः Σ **3a** देवता] PR$_{B}$D$_{C}$, देता P$_{ALM}$^{hypo} **3b** शरणमागताः] PR$_{B}$P$_{ALM}$, शरणागताः D$_{C}$^{hypo} **3c** वदन्तो] *conj.* H.I., वदन्ते P$_{ALM}$, वदते PR$_{B}$D$_{C}$ **3d** उपायं] PR$_{B}$D$_{C}$, उपयं P$_{ALM}$ **3d** शूलिन] *corr.*^{aiśa}, शूलिनः Σ **4a** मया] PR$_{B}$D$_{C}$, मा P$_{ALM}$^{hypo} **4b** तं शृणुष्व] PR$_{B}$D$_{C}$, शृणुष्व च P$_{ALM}$ **4b** शिखिध्वज] D$_{C}$, शिखिध्वजः PR$_{B}$P$_{ALM}$ **4c** नाम] PR$_{B}$P$_{ALM}$, नामं D$_{C}$ **4c** कर्मम्] D$_{C}$^{aiśa}, कर्म PR$_{B}$P$_{ALM}$ **4d** अशेषं] PR$_{B}$P$_{ALM}$, अषं²शे¹ D$_{C}$ **5a** काण्डारुणः] PR$_{B}$D$_{C}$, काडारुणः P$_{ALM}$ **5a** कर्दमश्च] *em.*$^{ra\text{-}vipulā}$, *om.* Σ **5b** स्वर्णमाली] *em.*, स्ववर्णमाली D$_{C}$P$_{ALM}$, स्ववण्णमाली PR$_{B}$ **5c** ◦ईन्दुमाली] *corr.*, ◦ईं⌈दु⌉माली P$_{ALM}$, ◦ईंदुमाल⟨ी⟩ PR$_{B}$, ◦ईंदुमाला D$_{C}$ **5d** वज्रमाली] PR$_{B}$D$_{C}$, वज्रमालां P$_{ALM}$ **5e** वेणीकण्ठस्तथा] PR$_{B}$D$_{C}$, वेणीकंठ अ P$_{ALM}$^{hypo} **5f** गोधामुखस्] P$_{ALM}$, गोधामुखः PR$_{B}$, गोधामुख D$_{C}$

1d जलौघभ्रमणाहृयः] double-*sandhi* and aiśa ablative for जलौघभ्रमणादहृयः. There may be corruption or a mssing line. **2b** विमुश्चति] singular for plural *metri causa*. **4a** कृतोपायं] for कृतमुपायं **5a** kardamaśca] The omission of this word without gap or variant is a common error and strongly supports the genetic relationship of the γ and β branches of the Nepalese manuscripts.

घोटामुखश्च शकटः अजामुखश्च कीर्तितः ।
मार्जारमुखो वत्सास्यो मेषमुखः कुक्कुरकः ॥ ६ ॥

दंशको रक्तमुखो ऽथ चक्रमुखस्तथापरः ।
एकोनविंशतिः प्रोक्ता गोनसा विषवेगिनः ॥ ७ ॥

तैस्तु ये मानवा दष्टा लक्षणं शृणु तत्त्वतः ।
असाध्याः साध्य ये केचित्तेषां रूपं निबोधतः ॥ ८ ॥ P_{ALM} 126v

[काण्डारुण]

श्वेतास्तु मण्डला यस्य पीतकैः परिवेष्टिताः ।
काण्डारुणः स विज्ञेयो ह्रस्व स्थूलो महाविषः ॥ ९ ॥

ईषत्संस्रवते दंशं वेदना तीव्र जायते ।
ज्वरस्तीव्रशिरोर्तिश्च जायते नात्र संशयः ।
काण्डारुणेन दष्टस्य एतद्भवति लक्षणम् ॥ १० ॥

चिकित्सा तस्य कर्तव्या भेषजैर्विषघातकैः ॥ ११ ॥

वेतसं चिरिबिल्वं च फलानि मदनस्य च । PR_B 139r

6a घोटामुखश्च] PR_BD_C, गोमुखः P_{ALM}^{hypo} **6a—b** शकटः अजामुखश्] *em.*^{aiśa}, शकटस्त्वजामुखश् PR_BD_C, सकंठश्चाजमुखश्च P_{ALM} **6b** कीर्तितः] P_{ALM}, प्रकीर्तितः $PR_BD_C^{hyper}$ **6c** मार्जारमुखो] P_{ALM}, मार्जारमुख⟨ो⟩ PR_B, मार्ज्जामुखौ D_C **6c** वत्सास्यो] *em.*, वत्साख्यो PR_BD_C, य आख्य⟨ो⟩ P_{ALM} **6d** मेषमुखः] *em.*, शेषमुखः D_CP_{ALM}, शेखमुखः PR_B **6d** कुक्कुरकः] D_CP_{ALM}, कुक्रुरकः PR_B **7a** रक्तमुखो ऽथ] *conj.*, रक्तमुखो $PR_BD_C^{hypo}$, रक्तमुखः P_{ALM}^{hypo} **7b** चक्रमुखस्तथापरः] $PR_BD_C^{unmet.}$, तथापरः P_{ALM}^{hypo} **7c** एकोनविंशतिः] *corr.*, एकोनविंशति PR_BP_{ALM}, एकोनविं⟦ि⟧शति D_C **7d** विष°] PR_BD_C, विख° P_{ALM} **8a** ये मानवा] PR_BD_C, यो नामवा P_{ALM} **8b** लक्षणं] PR_BD_C, दक्षणं P_{ALM} **8c** असाध्याः साध्य] *corr.*^{aiśa}, असाध्या साध्य Σ **8cd** केचित्तेषां] $PR_BD_CP_{ALM}^{pc\,sec.\,manu}$, केचि तेषां P_{ALM}^{ac} **9a** मण्डला यस्य] PR_BD_C, मंडलस्य P_{ALM}^{hypo} **9b** परिवेष्टिताः] PR_BD_C, परि⟦ष्टि⟧वेष्टिताः P_{ALM} **9c** काण्डारुणः] *corr.*, कांडारुण P_{ALM}, कण्डारुणः PR_BD_C **9c** स विज्ञेयो] PR_BD_C, स विज्ञेया P_{ALM} **9d** °स्थूलो] PR_BD_C, °स्थू⟦ा⟧लो P_{ALM} **9d** महाविषः] PR_BP_{ALM}, महा*विषः D_C **10a** संस्रवते] PR_BD_C, स प्रश्रवते P_{ALM} **10a** दंशं] PR_BD_C, दंस P_{ALM} **10b** तीव्र] $P_{ALM}^{aiśa}$, °तीव PR_BD_C **10c** ज्वरस्] PR_BD_C, कृतस् P_{ALM} **10e** काण्डारुणेन] P_{ALM}, कंडारुणेन PR_BD_C **11b** भेषजैर्] PR_BD_C, भेष⟦णै⟧जैः P_{ALM}

6a—b I emend to *aiśa sandhi*. P_{ALM}'s reading is unlikely because it makes *pāda* b begin with च. β's "च. . . तु" doesn't seem right either. **7a** raktamukho 'tha] My conjecture adds 'थ to fill the meter and justify the *-o* ending of β. On the other hand, perhaps we should allow hypo- and hypermetrical *pāda*s in a list. **7c** एकोनविंशतिः प्रोक्ता] The list has only eighteen, but in the elaboration of each type below we have an extra *danturaka* type. The *Yogaratnāvalī* also says nineteen have been spoken, and agrees with the names given here except that it has वज्रतुण्ड and मिश्रित instead of चक्रमुख and रक्तमुख. Suśruta has a list of 26 *maṇḍalin* types, also referred to collectively there as *gonasa*, but the names do not correspond with our list. **8c** साध्य] for साध्या *metri causa*. **9c** Preceding 9c, D_C writes and indicates mispositioning: कंडारुणेन दष्टस्य एतद्भवति लक्षणम् ॥ चिकित्सा तस्य कर्त्तव्या. The repositioning marker follows 10d. **10b** तीव्र] for तीव्रा *metri causa*.

पलाशबीजं वचायुक्तं समभागानि कारयेत् ॥ १२ ॥

गजपिप्पलिसंयुक्तं मधुसर्पिसमायुतम् ।
पानमालेपनं दद्यात्ततः सम्पद्यते सुखम् ॥ १३ ॥

मन्त्रः । **ओं नमो भगवते गरुडाय बन्ध २ हर २ वज्रमुष्टि जयमानसि स्वाहा ।** सर्वगोनसमन्त्रः ॥ D_C 78^r

[स्वर्णमाली]

रक्तास्तु मण्डला यस्य पीतकैः परिवेष्टिताः ।
सौवर्णकः स विज्ञेयो दीर्घस्थूलो महाविषः ॥ १४ ॥

दंशोद्देशे स्रवेद्रक्तं शोणितं स्रवते मुखात् ।
नस्नुभ्यां रोमकूपेषु समन्ताच्छोणितं स्रवेत् । P_{ALM} 127^r
सौवर्णेन तु दष्टस्य एतद्भवति लक्षणम् ॥ १५ ॥

तस्यौषधं प्रवक्ष्यामि येन सम्पद्यते सुखम् ॥ १६ ॥

आरग्वधं सिन्दुवारं पिप्पली चन्दनं तथा । PR_B 139^v
उशीरं तगरं बिल्वं पद्मकं च समं तथा ।
मधुसर्पिसमायुक्तं पानमालेपनं हितम् ॥ १७ ॥

मन्त्रः । **ओं नमो भगवते आदित्याय । सां सुं सः । ओं नमो योगिनीनागेन्द्रवेतालि हर २ विषं वज्रयोगिनि चल स्वाहा ॥**

[कर्दम]

कृष्णास्तु मण्डला यस्य श्वेतकैः परिवेष्टिताः ।

12c °बीजं] PR_B, बीजं⟨ज⟩ D_C, °बीजा P_{ALM} **12d** समभागानि] PR_BD_C, समभानि P_{ALM}^{hypo} **13a** गजपिप्पलिसंयुक्तं] PR_BD_C, गजपिप्पलैस्समायुक्तं P_{ALM}^{hyper} **13c** दद्यात्] PR_BD_C, *om.* P_{ALM} **Ln.1** **गरुडाय बन्ध २ हर २**] *em.*, **गरुडाय बन्ध २ गरुडाय हर २** PR_BD_C, **बन्ध २ गरुडाय हर २** P_{ALM} **Ln.1** **वज्रमुष्टि**] PR_BD_C, **वज्रमुष्टि⟦यं⟧** P_{ALM} **Ln.1** **जयवानसि**] *em.*YOGR, **जयमानसि** Σ **14a** रक्तास्तु] PR_BD_C, रक्ताश्च P_{ALM} **14a** मण्डला यस्य] PR_BD_C, मंडलस्य P_{ALM}^{hypo} **14b** परिवेष्टिताः] *em.*, परिवेष्टितं PR_BD_C, परिवेष्टितैः P_{ALM} **14d** महाविषः] PR_BD_C, महामहाविषः P_{ALM}^{hyper} **15a** दंशोद्देशे] PR_BP_{ALM}, द्दंशोद्देशे D_C **15a** स्रवेद्रक्तं] PR_BD_C, ⟦स्र⟧श्र P_{ALM}^{hypo} **15c** नस्नुभ्यां] D_C, नस्तुभ्यां PR_B, रेत्राभ्यां P_{ALM} **15d** समन्ताच्छोणितं] D_C, समन्तात्सोणितं P_{ALM}, समन्ताशोणित PR_B **15d** स्रवेत्] PR_BP_{ALM}, श्रवे।त् D_C **15e** तु] PR_BD_C, *om.* P_{ALM}^{hypo} **17a** आरग्वधं] PR_BD_C, अरग्वं P_{ALM}^{hypo} **17a** सिन्दुवारं] PR_BP_{ALM}, सिन्दुवारं च D_C^{hyper} **17e** मधुसर्पि°] $D_C^{aiśa}$, मर्पि° P_{ALM}, मधुसर्पिः° PR_B **Ln.2** मन्त्रः ।] PR_BD_C, *om.* P_{ALM} **Ln.2** **सां सुं सः**] D_CP_{ALM}, **सा सुं सः** PR_B **Ln.2** **योगिनीनागेन्द्र°**] PR_BD_C, **योगिनीनान्द्रेण** P_{ALM} **Ln.2** **वज्रयोगिनि**] D_C, **वज्रयोगिनी**⌈**नि**⌉ PR_B, **वज्रयोने** P_{ALM} **18a** मण्डला] P_{ALM}, मंगला PR_BD_C

12c The *pāda* is hypermetrical in all manuscripts. **13b** P_{ALM} omits 13b. **13b** °सर्पि°] *aiśa* for °सर्पिः°. **Ln.1** I have found no direct parallel to the mantra, other than in the *Yogaratnāvalī*, but it may be a variation of some of the expanded *vipati* mantras seen in chapters 6–7. **15c** नस्नुभ्यां] The reading is uncertain and the form unattested elsewhere, but it might refer to the nostrils. *Cf. Yogaratnāvalī*: नासास्यरोमकूपेभ्यो. **Ln.2** The sun is invoked because the *maṇḍala*s on the snake's back resembe solar discs. **Ln.2** **सां सुं सः**] *cf.* the *vidyā* following 7.180ab.

गोनसः कर्दमो नाम दीर्घतुण्डो महाविषः ॥ १८ ॥

सप्ताङ्गुल चतुर्दिक्षु व्रणे स्रवति शोणितम् ।
शूल छर्दि ज्वरं चैव शूनं च भवति व्रणम् ।
तृषा तु जायते तीव्रा एतै रूपैस्तु लक्षयेत् ॥ १९ ॥

औषधं तस्य वक्ष्यामि येन सम्पद्यते सुखम् ॥ २० ॥

देवदारुहरिद्रे द्वे रोहिणी मदयन्तिका ।
अर्जुनं मदनं चैव केसरं तगरं कणाः ।
मरिचं मधुसर्पिश्च पानमालेपनं हितम् ॥ २१ ॥ PR_{B} 140^{r}

1 मन्त्रः । **ओं नमो भगवते रुद्राय दर २ फट् भूम्यां गच्छ महाविष स्वाहा ॥** P_{ALM} 127^{v}

[अग्निमाली]

अतसीपुष्पसंकाशा यस्य पृष्ठे तु मण्डलाः ।
अग्निमाली स विज्ञेयो गोनसो विषदर्पितः ॥ २२ ॥

तेन दष्टस्य रूपाणि प्राज्ञः समुपलक्षयेत् ।
दाघशोषपरीतापं ज्वरछर्दिशिरोरुजा ।
अग्निमाल्या तु दष्टस्य एतद्भवति लक्षणम् ॥ २३ ॥

तस्यौषधं प्रवक्ष्यामि येन सम्पद्यते सुखम् ॥ २४ ॥

अङ्कोल्लमूलं कटभी सोमराजी पुनर्नवा ।
रक्तचन्दनपिप्पल्या पाठा सनागकेसरम् ॥ २५ ॥ D_{C} 78^{v}

तगरं दन्तिनी चैव समभागानि कारयेत् ।
मधुसर्पिसमायुक्तं पानमालेपनं हितं ॥ २६ ॥

2 **ओं नमो भगवते आदित्याय करवीरोदरसोमाय हर २ विषं मुञ्च २ दह सुरश्मिराज्ञापयति स्वाहा ॥** PR_{B} 140^{v}

19c शूल] P_{ALM}, शूलं D_{C}, ⟨सू⟩लं PR_{B} **19d** शूनं] D_{C}, सू⟨त्रं⟩ PR_{B}, स्थूलं P_{ALM} **19d** व्रणम्] P_{ALM}, व्रणा $PR_{B}D_{C}$ **19e** तृषा] $PR_{B}D_{C}$, त्रिषा P_{ALM} **19f** एतै] $PR_{B}D_{C}$, एतैः P_{ALM} **19f** लक्षयेत्] $PR_{B}D_{C}$, लयेत् P_{ALM} *hypo* **21b** मदयन्तिका] $PR_{B}D_{C}$, दमयन्तिका P_{ALM} **21c** अर्जुनं मदनं] $PR_{B}D_{C}$, अर्द्ध⟦न्त⟧नं दशनं P_{ALM} **21d** केसरं] $PR_{B}D_{C}$, केतरं P_{ALM} **21d** कणाः] $PR_{B}D_{C}$, कणा P_{ALM} **Ln.1 फट्**] $PR_{B}D_{C}$, **हूं फ** P_{ALM} **Ln.1 महाविष**] $PR_{B}D_{C}$, **ममहाविष** P_{ALM} **22a** °संकाशा] P_{ALM}, °संकाशं PR_{B}, °संकाश D_{C} **22b** मण्डलाः] P_{ALM}, मण्डला $PR_{B}D_{C}$ **22c** विज्ञेयो] D_{C}, विज्ञेया $PR_{B}P_{ALM}$ **22d** गोनसो विषदर्पितः] $PR_{B}D_{C}$, गोनसा विषदर्प्पिताः P_{ALM} **23c** दाघशोष°] *conj.*, दीर्घशोष° P_{ALM}, दाघशोक° $PR_{B}D_{C}$ **23d** ज्वर°] $PR_{B}D_{C}$, ज्वरश् P_{ALM} **23e** अग्निमाल्या तु दष्टस्य] *conj.* *aiśa*, अग्निमाला तु दष्टेन P_{ALM}, अग्निमाल्यानुदष्टेन D_{C}, अग्निमाल्यानुदष्ठेन PR_{B} **25a** अङ्कोल्लमूलं] PR_{B}, अङ्कोलमूल D_{C}, अकालमूल P_{ALM} **25a** कटभी] PR_{B}, कटही P_{ALM}, कदली D_{C} **26a** तगरं] $PR_{B}P_{ALM}$, तगरुं D_{C} **26c** °समायुक्तं] $PR_{B}P_{ALM}$, °समायुक्त D_{C} **Ln.2 भगवते**] $PR_{B}P_{ALM}$, **भगंवते** D_{C} **Ln.2 करवीरो°**] $PR_{B}D_{C}$, **कर⟦ा⟧वीरो°** P_{ALM} **Ln.2 विषं मुञ्च २ दह**] $PR_{B}D_{C}$, **हर २ दह । २** P_{ALM} **Ln.2 सुरश्मिर्**] *em.*YOGR, **सुरास्मिर्** $PR_{B}D_{C}$, **सुरासिर्** P_{ALM}

19c शूल छर्दि ज्वरं चैव] No endings are necessary for first items in a list (*aiśa*). **22a** The main difference with Sauvarṇaka is that here there are no surrounding dots.

[इन्दुमाली]

वज्रवैडूर्यसंकाशा यस्य पृष्ठे तु मण्डलाः ।
इन्दुमाली स विज्ञेयस्तेन दष्टस्य लक्षणम् ॥ २७ ॥

अतीव पूयते दंशस्तीव्रा भवति वेदना ।
छर्दि मूर्छा ज्वरश्चैव तैलं स्रवते व्रणम् ॥ २८ ॥

कृच्छ्रसाध्यो महावीर्यो विषदर्पो विषोत्कटः । P$_{ALM}$ 128^{r}
अग्निदाघजलूकादि शस्त्रप्रच्छेदनेन वा ॥ २९ ॥

शोणितं स्रावयेत्प्राज्ञः सिराभिः शृङ्गकैरपि ।
स्रावयित्वा भृशं रक्तं व्रणं प्रक्षाल्य सर्षपैः ।
गोमांसं छागमांसं च व्रणे दद्याद्विचक्षणः ॥ ३० ॥

लोध्रं च देवदारुं च श्वेता च गिरिकर्णिका ।
करवीरार्कमूलं तु करञ्जस्य फलानि च ॥ ३१ ॥

निम्बकुष्ठकबीजानि जात्यास्तु मुकुलानि च । PR$_{B}$ 141^{r}
एतदालेपनं दद्यान्मधुसर्पिसमन्वितम् ॥ ३२ ॥

शिरीषं कटभीं चैव दाडिमं चार्जुनं त्वचा ।
चूर्णं कृत्वा व्रणे देयं मधुसर्पिसमन्वितम् ॥ ३३ ॥

पिबेद्वा त्रिफलां प्राज्ञो मधुसर्पिसमन्वितम् ॥ ३४ ॥

एतैरेवौषधैः प्राज्ञो घृतप्रस्थं प्रदापयेत् ।

27a °संकाशा] *em.*, °संकाशं Σ **27b** पृष्ठे] PR$_{B}$D$_{C}$P$_{ALM}^{pc}$, पृष्ठ P$_{ALM}^{ac}$ **27b** मण्डलाः] P$_{ALM}$, मण्डला PR$_{B}$, मंडलं D$_{C}$ **27c** इन्दुमाली] D$_{C}$, इंद्रमाली PR$_{B}$, इद्रमाली P$_{ALM}$ **27c** स विज्ञेयस्] P$_{ALM}$, स विज्ञेयोस् PR$_{B}$, स विज्ञेयो D$_{C}$ **27d** तेन दष्टस्य] PR$_{B}$, तेन दस्य P$_{ALM}$, दष्टस्य तेन D$_{C}$ **28a** पूयते दंशस्] *em.* H.I., भूयते दंशस् PR$_{B}$D$_{C}$, चूयते दंश P$_{ALM}$ **28b** तीव्रा] D$_{C}$P$_{ALM}$, तीव्रो PR$_{B}$ **28d** तैलं] *conj.*, तैल D$_{C}$, तै[[ि]]लै PR$_{B}$, तैलिका P$_{ALM}^{hyper}$ **28d** स्रवते] D$_{C}$P$_{ALM}$, स्रव[[ति]]ते PR$_{B}$ **28d** व्रणम्] PR$_{B}$P$_{ALM}$, व्रणा D$_{C}$ **29a** कृच्छ्रसाध्यो] P$_{ALM}$, कृच्छ्रासाध्यो PR$_{B}$D$_{C}$ **29b** विषदर्पो] PR$_{B}$P$_{ALM}$, विषदर्पैर् D$_{C}$ **29c** अग्निदाघ°] PR$_{B}$P$_{ALM}^{aiśa}$, अग्निदाह° D$_{C}$ **29c** °जलूकादि] PR$_{B}$D$_{C}$, °उलूकादि P$_{ALM}$ **29d** °प्रच्छेदनेन वा] PR$_{B}$D$_{C}$, °च्छेदने तथा P$_{ALM}^{hypo}$ **30a** शोणितं] PR$_{B}$D$_{C}$, श्रोणितं P$_{ALM}$ **30c** भृशं] PR$_{B}$D$_{C}$, बहुद् P$_{ALM}$ **30d** प्रक्षाल्य] D$_{C}$P$_{ALM}$, प्रल्या^{2}क्षा^{1} PR$_{B}$ **31a** लोध्रं] PR$_{B}$D$_{C}$, ⟨रोध्रं⟩ P$_{ALM}$ **31a** च] P$_{ALM}$, स PR$_{B}$D$_{C}$ **31b** गिरिकर्णिका] PR$_{B}$D$_{C}$, गिरिकर्णिकाः P$_{ALM}$ **31c** °मूलं तु] PR$_{B}$D$_{C}$, °दलै मूलं P$_{ALM}^{hyper}$ **32a** °कुष्ठक°] PR$_{B}$D$_{C}$, °कुटज° P$_{ALM}^{unmet.}$ **32b** मुकुलानि] P$_{ALM}$, कुसुमानि PR$_{B}$D$_{C}$ **32c** दद्यान्] D$_{C}$P$_{ALM}$, दद्या PR$_{B}$ **32d** °समन्वितम्] PR$_{B}$D$_{C}$, °समन्विताः P$_{ALM}^{pc}$, °समन्विता P$_{ALM}^{ac}$ **33a** शिरीषं] P$_{ALM}$, शिरीष° PR$_{B}$D$_{C}$ **33a** कटभीं] PR$_{B}$D$_{C}$, कली P$_{ALM}^{hypo}$ **33b** चार्जुनं] PR$_{B}$D$_{C}$, चांजनं P$_{ALM}$ **33b** त्वचा] PR$_{B}$D$_{C}$, त्वचाः P$_{ALM}$ **33c** व्रणे] P$_{ALM}$, व्रणं PR$_{B}$D$_{C}$ **34a** वा त्रिफलां] *corr.*, वा त्रिफला D$_{C}$, धातृफला PR$_{B}$, धातृफलं P$_{ALM}$ **34a** प्राज्ञो] PR$_{B}$D$_{C}$, प्राज्ञः P$_{ALM}$ **35a** एवौषधैः] D$_{C}$, एवौषधः P$_{ALM}$, एवोषधै PR$_{B}$ **35a** प्राज्ञो] PR$_{B}$D$_{C}$, प्राज्ञः P$_{ALM}$

27a वज्रवैडूर्य] I take this as a single variety of beryl, probably goshenite. **28c** छर्दि] I propose that the word lacks an ending because it is in a list.

पूर्वोक्तेन विधानेन ततो भवति निर्विषम् ॥ ३५ ॥

मन्त्रः । **ओं नमो भगवते रुद्राय कपिल हर २ विषं सुः संहर स्वाहा ॥**

[वज्रमाली]

मयूरचन्द्रसंकाशा यस्य दृश्यन्ति मण्डलाः । P_{ALM} 128^{v}
अतिस्थूलो विषो दीर्घो वज्रमालीति तं विदुः ॥ ३६ ॥

आकेशान्तनखाः यावत्तेन दष्टस्तु शूयते ।
स्फुटन्ति सर्वगात्राणि सिद्धकस्य फला यथा ।
अहोरात्रं त्रिरात्रं वा ततः प्राणान्विमुञ्चति ॥ ३७ ॥ PR_B 141^{v}

[वेणीकण्ठ]

यस्य कर्दमवर्णाभाः कपिलाः श्वेतमण्डलाः ।
ह्रस्वग्रीवो महाकायो वेणीकण्ठं विनिर्दिशेत् ॥ ३८ ॥

श्लेष्मा चैव प्रवर्धेत निद्रा चैव प्रवर्तते ।
आ दंशाच्छ्रवते रक्तं स्फोटकाश्च हिमोपमाः ॥ ३९ ॥

अलाभे चैव वैद्यस्य सप्तरात्राद्विनश्यति । D_C 79^{r}
अथ वैद्यो भवेत्तत्र ज्ञानविज्ञानतत्त्ववित् ॥ ४० ॥

शोधयित्वा व्रणं पूर्वं गृध्रपक्षेण पण्डितः ।
प्रलेपमीश्वरी रोध्र श्वेता च गिरिकर्णिका ॥ ४१ ॥

करवीरार्कयोर्मूलं तुलसीमूलमेव च ।
कटुका निम्बबीजानि जातिमूलं तथैव च ॥ ४२ ॥

कण्टकारी विडङ्गं च त्रिफला शर्करा सह ।
रजनीद्वयसंयुक्तं पीषयेत्तण्डुलाम्बुना ॥ ४३ ॥ PR_B 142^{r}

Ln.1 भगवते] PR_BD_C, भवते P_{ALM} **Ln.1** कपिल] PR_BD_C, कपिल २ P_{ALM} **Ln.1** हर २] D_CP_{ALM}, ह⟨ल⟩ २ PR_B **Ln.1** विषं] *em.*, विष Σ **Ln.1** संहर] P_{ALM}, सं ह स र PR_BD_C **36a** मयूरचन्द्रसंकाशा] PR_BD_C, मयूरं चंद्र⟦ं⟧[सं]कासा P_{ALM} **36d** वज्रमालीति] *em.*[aiśa], वज्रमाली तु PR_BD_C, बहुमालीति P_{ALM} **37a** आकेशान्तनखाः] P_{ALM}, आकेशान्ता नखा PR_BD_C **37a** यावत्] *corr.*, जावत् P_{ALM}, यावस् PR_BD_C **37e** ततः] PR_BD_C, ततो P_{ALM} **37f** प्राणान्] PR_BD_C, प्राणाद् P_{ALM} **38b** कपिलाः] D_CP_{ALM}, कपिला PR_B **38b** ∘मण्डलाः] PR_BD_C, ∘मण्डले P_{ALM} **38c** ह्रस्व∘] PR_BD_C, ह्रस्वं P_{ALM} **38d** वेणीकण्ठं] *em.*YogR, वीणीकंठं PR_BD_C, तृलीकंदं P_{ALM} **39a** श्लेष्मा] PR_BD_CYogR, तेषां P_{ALM} **39a** प्रवर्धेत] PR_B, प्रवर्त्तेत D_C, प्रवर्त्तेतः P_{ALM} **39c** आदंशाच्छ्रवते] D_CYogR, आदंशा⟦श्रु⟧च्छ्रवते PR_B, आदन्ताच्छ्रवते P_{ALM} **40a** अलाभे] P_{ALM}, आलाभे PR_BD_C **40b** सप्तरात्राद्विनश्यति] D_CP_{ALM}, सप्तरात्रानि PR_B **40c** तत्र] PR_BP_{ALM}, तस्य D_C **41a** शोधयित्वा] PR_BD_C, साधयित्वा P_{ALM} **41c** प्रलेपम्] PR_BP_{ALM}, प्र⟦ा⟧लेपं D_C **41c** रोध्र] PR_BP_{ALM}, लोध्र D_C **41d** गिरिकर्णिका] D_CPR_B[pc], गिरिकी⟨र्त्ति⟩[⟦र्त्ति⟧]का PR_B[ac], गिरिकर्णिकाः P_{ALM} **42a** करवीरार्कयोर्] PR_BD_C, वरवीरार्क्कयो P_{ALM} **42c** निम्ब∘] PR_BP_{ALM}, निस्व∘ D_C **43b** शर्करा] D_CP_{ALM}, शर्क⟨ला⟩ PR_B **43d** पीषयेत्] P_{ALM}[aiśa], पीषये PR_B, *om.* D_C

36a After the introductory word मन्त्र, but before the mantra, P_{ALM} writes and deletes: अतिस्थूलो वीसो दीर्घो बहुमा. **43d** D_C omits 43b–c.

मधुसर्पिसमायुक्तं पानमालेपनं हितम् । P$_{ALM}$ 129^r
पाटलाधातकीमूलं दाडिमार्जुनयोस्तथा ॥ ४४ ॥

चूर्णं कृत्वा व्रणे दद्यात्सर्पिषा सह लोडितम् ।
एभिस्तु ओषधैः सार्धं घृतप्रस्थं विपाचयेत् ।
पानमालेपनं दद्यात्ततः सम्पद्यते सुखम् ॥ ४५ ॥

1 मन्त्रः । **ओं नमो भगवते रुद्राय कपालहस्ताय निर्विषं कुरु २ स्वाहा ॥**

[गोधामुख]

मयूरचन्द्रसंकाशा दृश्यन्ते यस्य मण्डलाः ।
स्थूलदीर्घश्च पिङ्गाक्षो विकटाकृतिमस्तकः ॥ ४६ ॥

गोधाया गर्भसम्भूतो महाविषपराक्रमः ।
तेन दष्टो महाप्राज्ञ दिशाः पश्यति पीतकाः ॥ ४७ ॥

गात्राणि परिशुष्यन्ति सीदन्ति च पतन्ति च ।
ईदृशं लक्षणं ज्ञात्वा क्रियां तस्य न कारयेत् ॥ ४८ ॥

[घोटामुख]

नीलैः कृष्णैश्च रक्तैश्च यस्य दृश्यन्ति मण्डलाः । PR$_B$ 142^v
स तु घोटामुखो नाम धर्मिणीगर्भसम्भवः ।
तेन दष्टो महाप्राज्ञ त्रिरात्रेण विनश्यति ॥ ४९ ॥ P$_{ALM}$ 129^v

[शकटमुख]

पृष्ठे मण्डलकैश्चित्रैः सर्वत्र परिवारितः ।

44c ◦धातकी◦] PR$_B$D$_C$, ◦धाकी◦ P$_{ALM}^{hypo}$ **44d** ◦आर्जुनयोस्] P$_{ALM}$, ◦आर्ज्जुनकं D$_C$, ◦आर्जनकं PR$_B$ **45b** लोडितम्] PR$_B$D$_C$, लोडितः P$_{ALM}$ **45c** तु] PR$_B$P$_{ALM}$, त D$_C$ **45c** ओषधैः] P$_{ALM}$, औषधैः PR$_B$D$_C$ **45d** विपाचयेत्] PR$_B$D$_C$, ⟦प्र⟧विपाचयेत् P$_{ALM}$ **Ln.1** कपालहस्ताय] PR$_B$D$_C$, कपालहाय P$_{ALM}$ **46a** मयूर◦] PR$_B$D$_C$, मयूरं P$_{ALM}$ **46a** ◦संकाशा] P$_{ALM}$, ◦संकाशं PR$_B$D$_C$ **46b** दृश्यन्ते] P$_{ALM}$, दृश्यते PR$_B$D$_C$ **46b** यस्य] PR$_B$D$_C$, यस्य ⟦कस्यचित्⟧ P$_{ALM}$ **46b** मण्डलाः] P$_{ALM}$, मण्डला PR$_B$D$_C$ **46c** स्थूलदीर्घश्] PR$_B$D$_C$, सूलदीर्घाश् P$_{ALM}$ **46d** विकटाकृतिमस्तकः] PR$_B$, विकटा⟨कृ⟩तिमस्तकः D$_C$, विकटाकृतिस्तकः P$_{ALM}$ **47c** दष्टो] PR$_B$D$_C$, ⟨द⟩ष्टो P$_{ALM}$ **47c** महाप्राज्ञ] PR$_B$D$_C$, महाप्राज्ञः P$_{ALM}$ **47d** दिशाः पश्यति पीतकाः] *em.*, दिशां पश्यति पीडिकाः PR$_B$D$_C$, पीतिकाः दिशांश्पंति P$_{ALM}^{hypo}$ **48a** गात्राणि] PR$_B$D$_C$, गाणि P$_{ALM}^{hypo}$ **48c** ज्ञात्वा] P$_{ALM}$, दृष्ट्वा YogR, यस्य PR$_B$D$_C$ **48d** क्रियां] PR$_B$, क्रिया D$_C$P$_{ALM}$ **49a** कृष्णैश्च रक्तैश्च] D$_C$, कृष्णैः स्वरक्तैश्च PR$_B$, कृष्णैः स्वरक्तै P$_{ALM}^{hypo}$ **49b** दृश्यन्ति] PR$_B$D$_C$, दृशन्ति P$_{ALM}$ **49c** घोटामुखो] D$_C$P$_{ALM}$, घोटामुखा PR$_B$ **49d** ◦सम्भवः] PR$_B$D$_C$, ◦सम्भवाः P$_{ALM}$ **49e** महाप्राज्ञ] P$_{ALM}$, महाप्राज्ञः PR$_B$D$_C$ **49f** विनश्यति] PR$_B$D$_C$, नस्य P$_{ALM}^{hypo}$ **50a** चित्रैः] PR$_B$P$_{ALM}$, चित्रै D$_C$ **50b** सर्वत्र] P$_{ALM}$, सर्वतः PR$_B$D$_C$

47c महाप्राज्ञ] This vocative is inappropriate for Kārttikeya, and likely stems from the source text of this chapter. **47d** Yellow-colored vision is a symptom of envenomation by many types of snakes and also some plant poisons. *Cf. Kriyākālaguṇottara* 5.15: पीतवर्णं जगत्सर्वं describing “मांसगतं विषं.”

शकटामुखः स विज्ञेयो विषभारसमुद्भवः ॥ ५० ॥

निद्रा च भवते तस्य केशाः पतन्ति सर्वतः ।
कृष्णनासो गम्भीराक्षी तेन दष्टस्तु दह्यति ॥ ५१ ॥

स्वरभेदो ज्वरश्चैव तस्य कुर्याच्चिकित्सितम् ।
पटोलं निम्बबीजानि वत्सकश्च महौषधी ॥ ५२ ॥ D_C 79^v

कदम्बं गुग्गुलुं भार्गी पीषयेत् सह वारिणा ।
मधुसर्पिसमायुक्तं पानमालेपनं हितम् ॥ ५३ ॥

1 मन्त्रः । **ओं नमो नीलकण्ठाय चिरि २ यक्षिणि मुञ्च २ स्वाहा ॥**

[अजामुख]

पाटलापुष्पवर्णाभा दृश्यन्ते यस्य मण्डलाः ।
द्वौ कर्णौ तस्य शृङ्गौ च उदरे स्थूलमण्डलाः । PR_B 143^r
अजामुखः स विज्ञेयश्चित्रिकागर्भसम्भवः ॥ ५४ ॥

भ्रमते कम्पते चैव तेन दष्टो विजृम्भते ।
कासशोषो भवेत्तस्य शोणितं श्रवते व्रणम् ॥ ५५ ॥

उत्पलं तगरं कुष्ठं दन्तिनी पिप्पली तथा ।
कटभी निम्ब भार्गी च पीषयेन्मधुसर्पिषा । P_{ALM} 130^r
पानमालेपनं दद्यात्ततः सम्पद्यते सुखम् ॥ ५६ ॥

2 मन्त्रः । **ओं नमो भगवते रुद्राय एहि २ भगवति कपालमालाधरि महाकपाले हन २ स्वाहा ॥**

[मार्जारमुख]

50c शकटामुखः स विज्ञेयो] *corr.*^{hyper}, शकटामुखो स विज्ञेयो P_{ALM}, कटामुखो स विज्ञेयो D_C, सकटामुखौ स विज्ञेयौ PR_B **50d** विषभारसमुद्भवः] PR_BD_C, विषंभवमुद्भवः $P_{ALM}{}^{hypo}$ **51b** केशाः] P_{ALM}, केशा PR_BD_C **51b** पतन्ति] PR_B, पतति D_CP_{ALM} **51c** कृष्णनासो] *conj.*, कृष्णनासौ PR_BD_C, कृष्णाख्या $P_{ALM}{}^{hypo}$ **51c** गम्भीराक्षी] D_C, गम्भीराक्षीस् PR_B, च गंभीरा P_{ALM} **51d** दष्टस्तु] PR_BD_C, दष्टस्य P_{ALM} **52a** स्वरभेदो] PR_BP_{ALM}, स्वरभेदा D_C **52b** तस्य] P_{ALM}, त्तस्य PR_BD_C **52b** कुर्याच्] *corr.*, कुर्या P_{ALM}, कार्याच् PR_BD_C **52b** चिकित्सितम्] *em.*, चिकित्सि⟨कं⟩ P_{ALM}, चिकित्सकम् PR_BD_C **52d** महौषधी] PR_BD_C, हौषधी $P_{ALM}{}^{hypo}$ **53a** गुग्गुलुं] PR_BP_{ALM}, गुग्गुलं D_C **53b** वारिणा] P_{ALM}, वारिणी PR_BD_C **53c** °समायुक्तं] *corr.*, °समायुक्त PR_BD_C, °सायुक्तं $P_{ALM}{}^{hypo}$ **Ln.1** मुञ्च २] P_{ALM}, मुञ्च PR_BD_C **Ln.1** यक्षिणि] *em.*, यक्षिणी Σ, पक्षिणि YogR **54c** शृङ्गौ च] PR_BP_{ALM}, *om.* $D_C{}^{hypo}$ **54d** स्थूल°] PR_BD_C, तस्य P_{ALM} **54e** अजामुखः] PR_BD_C, अजामुख P_{ALM} **54e** विज्ञेयश्] *corr.*, विज्ञेयोश् Σ **54f** चित्रिकागर्भ°] D_CYogR, चित्रिकाग⟦र्भ⟧र्द्भ° $P_{ALM}{}^{hyper}$, चित्रिकागर्दभ° $PR_B{}^{hyper}$ **55b** दष्टो] D_CP_{ALM}, दंष्टौ PR_B **56c** कटभी] PR_BD_C, कटही P_{ALM} **56c** भार्गी] PR_BP_{ALM}, भागी D_C **56f** ततः] PR_BD_C, तः $P_{ALM}{}^{hypo}$ **Ln.2** भगवते] PR_BP_{ALM}, गवते D_C **Ln.2** एहि २] PR_BD_C, एहि P_{ALM} **Ln.2** भगवति] D_C, भगवती PR_B, भवती P_{ALM} **Ln.2** कपालमालाधरि] P_{ALM}, कपालमालीधरि PR_BD_C

55d β has an extra line between 55a and 55d: स्तनं च भवते व्रणम् । पूतिगन्धं भवेत्तस्य. It seems that β erroneously incorporated a marginal पूतिगन्ध twice, once in 43b, its proper place, and once here. It is not supported by the *Yogaratnāvalī*. **Ln.2** हन २] *aiśa* for जहि २.

कदलीगर्भसंकाशा यस्य दृश्यन्ति मण्डलाः ।
नानावर्णैश्चितं चन्द्रं पृष्ठे तु भवते सदा ।
स मार्जारमुखो नाम दुन्दुभीगर्भसम्भवः ॥ ५७ ॥

ग्रीवाभङ्गस्तथा लाला तेन दष्टस्य जायते । PR$_{B}$ 143^{v}
प्रमेहकं तथा छर्दिस्तस्य कुर्याच्चिकित्सितम् ॥ ५८ ॥

पिप्पली मरिचा शुण्ठी वचा चित्रकमेव च ।
अतिविषा च मञ्जिष्ठा त्रिफला च समा भवेत् ।
मधुसर्पिसमायुक्तं पानमालेपनं हितम् ॥ ५९ ॥

मन्त्रः । **ओं नमो भगीश्वराय खादय विषं जीवापय महाशबरि हूं २ स्वाहा ॥**

[वत्समुख]

रक्तैः कृष्णैर्विवर्णैस्तु यस्य मण्डलकैश्चितम् ।
स तु वत्समुखो नाम कृकलासगर्भसम्भवः ॥ ६० ॥

अतिदीर्घतनुश्चैव तेन दष्टो निबोध मे ।
कर्दमेन यथा लिप्तस्तथा सीदति दष्टकः ॥ ६१ ॥ P$_{ALM}$ 130^{v}

†अथ मज्जाविशेषस्तु† ततः प्राणैर्विमुच्यते । D$_{C}$ 80^{r}
असाध्यः स तु विज्ञेयो न कुर्यात्तस्य भेषजम् ॥ ६२ ॥

[मेषमुख]

अथ मेषमुखो नाम कृष्णकर्दमसंनिभः । PR$_{B}$ 144^{r}

57b यस्य] PR$_{B}$D$_{C}$, य P$_{ALM}^{hypo}$ **57b** मण्डलाः] PR$_{B}$, मण्डला D$_{C}$, लाः P$_{ALM}^{hypo}$ **57c** नानावर्णैश्चितं चन्द्रं] *em.* H.I., नानावर्णश्चितं चन्द्रं P$_{ALM}$, नानावर्णेस्वितं तं तु PR$_{B}$D$_{C}$ **57d** सदा] PR$_{B}$D$_{C}$, ⟦रुद्राय एहि⟧ P$_{ALM}^{hypo}$ **57f** °गर्भ°] D$_{C}$P$_{ALM}$PR$_{B}^{pc}$, °गर्दभ° PR$_{B}^{ac}$ **58b** दष्टस्य] PR$_{B}$P$_{ALM}$, दष्टेन D$_{C}$ **58c** प्रमेहकं] *corr.*, प्रमेहक Σ **58c** छर्दिस्] PR$_{B}$D$_{C}$, छर्दि P$_{ALM}$ **59b** चित्रकम्] PR$_{B}$D$_{C}$, चित्रक P$_{ALM}$ **59d** समा भवेत्] PR$_{B}$D$_{C}$, समारभेत् P$_{ALM}$ **Ln.1** मन्त्रः ।] PR$_{B}$D$_{C}$, *om.* P$_{ALM}$ **Ln.1** भगीश्वराय] P$_{ALM}$, भगीशवराय PR$_{B}$, भगीशधराय D$_{C}$ **Ln.1** विषं] PR$_{B}$D$_{C}$, विष P$_{ALM}$ **Ln.1** जीवापय] P$_{ALM}^{pc\ aiśa}$, जीवापहया P$_{ALM}^{ac}$, जीवायय PR$_{B}$, जीवाय D$_{C}$ **Ln.1** महाशबरि] *em.*, महाशबरी Σ **Ln.1** हूं २] P$_{ALM}$YOGR, हुं २ D$_{C}$, हं २ PR$_{B}$ **60a** कृष्णैर्] D$_{C}$P$_{ALM}$, कृष्णैः PR$_{B}$ **60a** विवर्णैस्तु] PR$_{B}$, विवर्णैस्⟨तर्⟩ D$_{C}$, विवर्ण्णैश्च P$_{ALM}$ **60b** यस्य] *em.*, यस्तु PR$_{B}$D$_{C}$, यस्तस्य P$_{ALM}^{hyper}$ **60b** चितम्] P$_{ALM}$, चिकं PR$_{B}$D$_{C}$ **60c** स तु वत्समुखो] *em.*, शत्रवः सेमुखो PR$_{B}$D$_{C}$, सत्रवः समुखो P$_{ALM}$ **60c** नाम] D$_{C}$P$_{ALM}$, नाग PR$_{B}$ **60d** °गर्भसम्भवः] PR$_{B}$D$_{C}^{hyper}$, °गर्द्दभसम्भवः P$_{ALM}^{hyper}$ **61a** °तनुश्] PR$_{B}$D$_{C}$, °ततश् P$_{ALM}$ **61b** दष्टो] PR$_{B}$D$_{C}$, द[ष्टो] P$_{ALM}^{sec.\ manu}$ **61c** यथालिप्तस्] D$_{C}$, यथालिप्त PR$_{B}$P$_{ALM}$ **61d** सीदति] *em.* H.I., सीदन्ति Σ **61d** दष्टकः] PR$_{B}$D$_{C}$, दष्ट⟦ा⟧कः P$_{ALM}$ **62a** मज्जाविशेषस्] P$_{ALM}$PR$_{B}^{pc}$, मर्ज्जाविशेषस् PR$_{B}^{ac}$, मज्जाविषे षस् D$_{C}$ **62b** प्राणैर्विमुच्यते] PR$_{B}$D$_{C}$, प्राणि स उच्यते P$_{ALM}$ **63b** °कर्दम°] PR$_{B}$P$_{ALM}$, °गर्द्दभ° D$_{C}$

61a The grammar here is bad; we would prefer "अतिदीर्घतन्वा चैव तेन दष्टं निबोध मे." **62a** अथ मज्जाविशेषस्तु] The meaning we want is something like "if the poison reaches the marrow," but it is not clear how to emend. Such a meaning may imply that it is treatable in the manner of Kardama before it reaches the marrow, but this is conjectural.

मण्डलैः पृष्ठतो व्याप्त–म्–अङ्गैरिव विचित्रितम् ॥ ६३ ॥

द्वौ कर्णौ तस्य सृङ्गौ च यथा मेषः स कुञ्जति ।
न कर्म तस्य कर्तव्यं न क्रिया नैव भेषजम् ॥ ६४ ॥

[कुक्कुरक]

अथ कुक्कुरको नाम मण्डलैः स्वस्तिसंनिभैः ।
चत्वारस्तस्य वै पादा गोधा इव स गच्छति ।
हस्तमात्रप्रमाणेन भवते विषदर्पितः ॥ ६५ ॥

तेन दष्टो महाप्राज्ञ भूम्यां पतति मानवः ।
लकुटेनाहतो यद्वत्सो ऽपि प्राणान्विमुञ्चति ॥ ६६ ॥

[संदंशक]

अथ संदंशको नाम दर्शनान्नकुलाकृतिः ।
द्वीपिचर्मनिभाकारैः पृष्ठं मण्डलकैश्चितम् ॥ ६७ ॥

द्वौ कर्णौ तस्य शृङ्गौ च उदरे स्थूलमण्डलाः ।
सो ऽप्यसाध्यो महाप्राज्ञ अहेरेव समुद्भवः ॥ ६८ ॥ P$_{ALM}$ 131^{r}

न तस्य कर्म कर्तव्यं न पानं नैव–म्–औषधम् । PR$_{B}$ 144^{v}
दुर्निरीक्षो महाप्राज्ञ कालकूट–म्–इव स्थितः ॥ ६९ ॥

[रक्तमुख]

अथ रक्तमुखो नाम कृष्णकर्दमसंनिभः ।
मण्डलैः सर्वतो व्याप्त–म्–अङ्गैरिव विचित्रितम् ॥ ७० ॥

64a सृङ्गौ] PR$_{B}$D$_{C}$, सृङ्गे P$_{ALM}$ **64b** मेषः स] *em.*, मेषस्त PR$_{B}$D$_{C}$, मेषसु P$_{ALM}$ **64b** कुञ्जति] P$_{ALM}$, कुञ्जितः PR$_{B}$D$_{C}$ **64c** कर्म] P$_{ALM}$, कर्मं PR$_{B}$D$_{C}$ **65a** कुक्कुरको] PR$_{B}$D$_{C}$, कुक्करको P$_{ALM}$ **65c** चत्वारस्तस्य वै] PR$_{B}$D$_{C}$, चत्वारस्य P$_{ALM}^{hypo}$ **65f** भवते] P$_{ALM}$, भवति D$_{C}^{unmet.}$, भवंति PR$_{B}$ **66a** महाप्राज्ञ] D$_{C}$P$_{ALM}$, महाप्राज्ञः PR$_{B}$ **66b** भूम्यां] P$_{ALM}$, भूम्या PR$_{B}$D$_{C}$ **66c** लकुटेनाहतो] P$_{ALM}$, लगुटे[डे]नाहते PR$_{B}$, लगुडेनाहते D$_{C}$ **66c** यद्वत्] PR$_{B}$D$_{C}$, यद्वा P$_{ALM}$ **67b** दर्शनान्] *em.* H.I., दर्शना Σ **67b** नकुलाकृतिः] D$_{C}$P$_{ALM}$, न⟨˙⟩कुलाकृति PR$_{B}$ **67c** द्वीपिचर्मनिभाकारैः] PR$_{B}$D$_{C}$, द्विपचर्म्मनिराचारैः P$_{ALM}$ **67d** पृष्ठं] *em.*, पृष्ठ° Σ **67d** चितम्] *em.*, चितः Σ **68b** उदरे] PR$_{B}$D$_{C}$, उदार P$_{ALM}$ **68c** सो ऽप्यसाध्यो] P$_{ALM}$, सो पि साध्यो PR$_{B}$D$_{C}$ **68c** महाप्राज्ञ] D$_{C}$, महाप्राज्ञः PR$_{B}$, महाप्रज्ञो P$_{ALM}$ **68d** अहेरेव] *em.* H.I., अहिरेव Σ **68d** समुद्भवः] D$_{C}$, [सर्वे] समुद्भवः PR$_{B}$, समु P$_{ALM}^{hypo}$ **69a** कर्म] PR$_{B}$P$_{ALM}$, कर्मक⟨˙⟩ D$_{C}^{hyper}$ **69b** नैव–म्–औषधम्] PR$_{B}$P$_{ALM}$, नैव चौषधम् D$_{C}$ **69c** दुर्निरीक्षो] PR$_{B}$D$_{C}$, दुर्न्निरक्षो P$_{ALM}$ **69c** महाप्राज्ञ] *em.*, महाप्राज्ञः PR$_{B}$D$_{C}$, महाप्राज्ञो P$_{ALM}$ **69d** कालकूटम्] D$_{C}$, कालकुतम् PR$_{B}$, कालम् P$_{ALM}^{hypo}$ **69d** स्थितः] PR$_{B}$D$_{C}$P$_{ALM}^{pc}$, स्थितं P$_{ALM}^{ac}$ **70b** कृष्णकर्दम°] PR$_{B}$, कृष्णगर्द्दभ° D$_{C}$, *om.* P$_{ALM}^{hypo}$ **70c—d** व्याप्त–म्–अङ्गैर्] PR$_{B}$P$_{ALM}$, व्याप्तं भगैर् D$_{C}$ **70d** विचित्रितम्] PR$_{B}$D$_{C}$, चिकित्सितं P$_{ALM}$

65e Preceding 66a, P$_{ALM}$ writes and cancels: अथ संदंशको नाम. **68c—d** महाप्राज्ञ अहेर्] The non-standard *sandhi* cannot be corrected.

द्वौ कर्णौ तस्य शृङ्गौ च यथा मेषः स कुञ्जति ।
चत्वारस्तस्य वै पादा गोधा इव स गच्छति ॥ ७१ ॥

हस्तमात्रप्रमाणेन मण्डलैः स्वस्तिकाकृतिः ।
तेन दष्टो महाप्राज्ञ भूम्यां पतति मूर्छितः ॥ ७२ ॥

लकुटेनाहतो यद्वत्सद्यः प्राणान्विमुञ्चति ।
लूतागर्दभ–म्–उत्पन्नो नास्ति तस्य चिकित्सनम् ॥ ७३ ॥

[चक्रमुख]

अथ चक्रमुखो नाम गोनसो बलदर्पितः ।
तेन दष्टस्य रूपाणि दारुणानि भवन्ति च ॥ ७४ ॥

भूम्यां पतति वै क्षिप्रं चेतनां नैव विन्दति ।
असाध्यः स तु विज्ञेयः कर्मं तत्र न कारयेत् ॥ ७५ ॥ PR$_B$ 145^r

[दन्तुरक]

अथ दन्तुरको नाम दुन्दुभीगर्भसम्भवः ।
रुक्मकुण्डलसंकाशैर्यस्य मण्डलकैश्चितम् ॥ ७६ ॥ D$_C$ 80^v

नातिदीर्घश्च ह्रस्वश्च क्रोधनश्चपलश्वसः । P$_{ALM}$ 131^v
स तु दन्तुरको नाम गोनसो विषदर्पितः ॥ ७७ ॥

सितपीतनिभाकारो बलोपेतो दृश्यते यदि ।
मृत्तिका त्रिफलामिश्रा लेपं तस्य प्रदापयेत् ।
त्रिरात्रे सप्तरात्रे वा ततः शाम्यति तद्विषम् ॥ ७८ ॥

मन्त्रः । **ओं वर हूं फट् स्वाहा** । सर्वेषां गोनसानामपमार्जनमन्त्रः ॥

71a कर्णौ] PR$_B$P$_{ALM}$, कण्णौ D$_C$ **71b** मेषः] D$_C$P$_{ALM}$, मेष[ः] PR$_B$ **71b** कुञ्जति] *em.*, गुञ्जति PR$_B$D$_C$, पुजति P$_{ALM}$ **71c** तस्य वै पादा] *corr.*, तस्य वै पादाः PR$_B$, तस्त पादा D$_C$^{hypo}, तस्य पादाश्च P$_{ALM}$ **72b** मण्डलैः] PR$_B$D$_C$, मडलैः P$_{ALM}$ **72c** महाप्राज्ञ] *em.*, महाप्राज्ञः PR$_B$P$_{ALM}$, महाप्राज्ञो D$_C$ **72d** भूम्यां] PR$_B$D$_C$, भूम्यं P$_{ALM}$ **73a** लकुटेनाहतो] *corr.*, लकुटेनाहत P$_{ALM}$, लगुटेनाहतो PR$_B$, लगुडेनाहतो D$_C$ **73a** यद्वत्] D$_C$P$_{ALM}$, यद्वन् PR$_B$ **73b** सद्यः] PR$_B$D$_C$, सद्य P$_{ALM}$ **73d** चिकित्सनम्] P$_{ALM}$, चिकित्सितं PR$_B$D$_C$ **74a** °मुखो] D$_C$P$_{ALM}$, °मुखा PR$_B$ **74d** दारुणानि] PR$_B$D$_C$, *om.* P$_{ALM}$^{hypo} **74d** च] PR$_B$D$_C$, *om.* P$_{ALM}$ **75b** चेतनां] *em.* H.I., चेतना PR$_B$P$_{ALM}$, तेनना D$_C$ **75c** विज्ञेयः] PR$_B$D$_C$, विज्ञेयो P$_{ALM}$ **75d** कर्मं] PR$_B$^{aiśa}, कर्म D$_C$, क⟨र्म्म⟩ P$_{ALM}$ **75d** न] PR$_B$D$_C$, *om.* P$_{ALM}$ **76c** रुक्म°] PR$_B$D$_C$, कक्ष° P$_{ALM}$ **76c** °कुण्डल°] P$_{ALM}$, °मण्डल° PR$_B$D$_C$ **76c** °संकाशैर्] D$_C$P$_{ALM}$, °संकाशै PR$_B$ **76d** मण्डलकैश्] PR$_B$P$_{ALM}$, मंडडलकैश्D$_C$ **76d** यस्य] *em.*, यस्तु Σ **76d** चितम्] *em.*, चितः Σ **77b** क्रोधनश्] PR$_B$D$_C$, क्रो⟦षे⟧धनश् P$_{ALM}$ **77b** चपलश्वसः] D$_C$P$_{ALM}$, चप⟨र⟩स्वसः PR$_B$ **77d** विषदर्पितः] PR$_B$D$_C$, विदर्पितः P$_{ALM}$ **78b** बलोपेतो] D$_C$, [ब]लोपेतौ PR$_B$, बलापो P$_{ALM}$^{hypo} **78d** लेपं तस्य] PR$_B$D$_C$, लेपनस्य P$_{ALM}$ **Ln.1** **वर**] *conj.*, *om.* Σ **Ln.1** अपमार्जन°] PR$_B$P$_{ALM}$, अपममार्जन° D$_C$

ओंकारं चिन्तयेन् मूर्ध्नि वकारं हृदये तथा ।
रकारं नाभिमध्ये तु हूंफट्कारं च पादयोः ॥ ७९ ॥

ओंकारं चिन्तयेच्छ्वेतं रक्तवर्णं रकारकम् ।
पीतवर्णं वकारं तु हूंफट्कारं च कृष्णकम् ॥ ८० ॥ PR_B 145^v

ओंकार–म्–ईश्वरो ज्ञेयो वकारो विष्णुरेव च ।
रेफं चैव स्वयं ब्रह्मा हूंफट्कारो हुताशनः ॥ ८१ ॥

अतः परं प्रवक्ष्यामि सर्वसामान्यमौषधम् ।
सोमराजीं तु संगृह्य बीजं घोषातकी तथा ।
मधुसर्पिसमायुक्तं पानमालेपनं हितम् ॥ ८२ ॥

सर्वगोनसानां मन्त्रः । **ओं तुमं कुण राजपुत्तो तुमं ईश्वर देवदत्तो इंमा एण पुण इतिर् विसाजाया आवइद्ढ उ ल घ इ एही यढका नामेण निर्विषो हो उ तुमं नागविस हर निर्विसं जं जं जं सः हः ॥** P_{ALM} 132^r

इति क्रियाकालगुणोत्तरे गोनससंहितापटलः त्रिंशतिमः

79a चिन्तयेन्] *conj.* H.I., मूर्ध्नि यन् Σ **79d** हूं°] P_{ALM}, हुं° PR_BD_C **79d** पादयोः] PR_BD_C, पदयोः P_{ALM} *unmet.* **80a** चिन्तयेच्छ्वेतं] PR_BD_C, चित्रस्वेतं ⟨यौं⟩ P_{ALM} **80b** रक्तवर्णं] D_C, रक्तवर्ण PR_BP_{ALM} **80c** वकारं] *em.*, चकारं Σ **80d** हूंफट्कारं च कृष्णकम्] PR_BD_C, फट्कारं च वर्ण्णकं P_{ALM} **81a** ईश्वरो] PR_BD_C, ईश्वरं P_{ALM} **81a—b** ज्ञेयो वकारो] P_{ALM}, ज्ञेयो चकारो PR_B, ज्ञेयश्चकारो D_C **81d** हूं°] PR_BD_C, हुं° P_{ALM} **82b** सर्वसामान्यमौषधम्] PR_BD_C, सामान्यमौषधं परम् P_{ALM} *unmet.* **82c** सोमराजीं] *corr.*, सोमराजी Σ **82f** हितम्] PR_BD_C, तथा P_{ALM} **Ln.2** सर्वगोनसानां] PR_BD_C, सर्वं गोनसानां ⟦तु⟧ मंत्रः P_{ALM} **Ln.2** **राजपुत्तो**] PR_B, **राजपुत्रो** D_C **Ln.2** **पुण**] PR_B, **पण पुण** D_C **Ln.2** **आवइद्ढ**] PR_B, **आवईद्ढ** D_C **Ln.3** **ढ**] PR_B, ⟨**ठ**⟩ D_C **Ln.3** **निर्विषो**] D_C, **वि**[२]**नि**[१]**शो** PR_B **Ln.3** **हो उ तुमं**] *em.* H.I., **हो उत्तमं** PR_BD_C **Ln.3** **नागविस**] D_C, **नांगविस** PR_B **Ln.4** **इति क्रियाकालगुणोत्तरे**] *em.*, **इति क्रियाकालगुणोत्तरे क्रियापादे त्रिकंटके** PR_BD_C, **इति क्रिकालगुणोत्तरे** P_{ALM} **Ln.4** **त्रिंशतिमः**] *em.*, **उनत्रिंशतिमः** PR_B, *om.* D_CP_{ALM}

79d Around the border of this folio (145r), PR_B writes in small *akṣaras*: **ओं मोहिनी मोहय निषीकेसवी आकाशवन्ननाय लूङ्गण्ठेश्वरकुमाराय पसर २ पह्लल २ हिमवन्तकैलास आसनेन पर्व्वतकैलास आसने हन २ ह्लीं क्रुं हूं ॥ वर्षस्तंभनचक्रमुद्राबंधयैत** ॥. PR_B also notes this marginal text on the final folio with some minor differences and a remark in Newari: **ओं मोहनी मोहय रिषीकेसवी आकाशन्तनाय लुङ्गण्ठेश्वरकुमाराय पसर २ पज्जल २ हिमवन्त कैलास आसनेन पर्व्वतकैलास आसने हन २ ह्लीं क्रूं हूं ॥ वर्षस्तंभनचक्रमुद्रा बन्धयैत ॥** सिसचोयावतयाथायचोङ थन चोया ॥. **83a** P_{ALM}'s reading of the mantra, part of which is gives in the margin, varies significantly from PR_BD_C, therefore rather than clutter the apparatus with individual variants, I reproduce P_{ALM}'s version of the mantra continuously: ओं उमं क्रमन गजवुत्तौत्तमं ईस्वरदेवदत्तो तं जायेन पुनः निविसा जा आ हुं आवइदु उलंघ इ ए ⟦क⟧ही पढका नामेन निव्विसो हो उ उत्तमं ॥ नानाविष हर विष जं जं जं सः हः ॥ ॥.

विषगुटिकाधिकार ३४

1 **॥ ईश्वर उवाच ॥**

तेनापि च कृते कर्मे यद्विषं न निवर्तते ।
छेदयेत्तीक्ष्णशस्त्रेण स्थावरं दापयेद्विषम् ॥ १ ॥

सुखं तेन भवत्याशु दुष्टो दुष्टेन वार्यते । D$_{C}$ 86^{v}
तस्मात्सर्वप्रयत्नेन विषं सर्वेषु व्याधिषु ॥ २ ॥ P$_{ALM}$ 141^{r}

लूतागर्दभकीटेषु दद्रू पामा विचर्चिका । PR$_{B}$ 159^{v}
श्वासकासप्लिहरोगे वातगुल्मे भगंदरे ॥ ३ ॥

शूलेषु कुक्षिशूलेषु अक्षिरोगेषु योजयेत् ।
शिररोगेषु सर्वेषु कुष्ठरोगेषु सर्वतः ॥ ४ ॥

कामलापाण्डुरोगेषु अन्येषु च प्रदापयेत् ।
वातपित्ते कफे चैव सर्वरोगेषु नाशनम् ।
दापयेत्सर्वव्याधीनां नीलकण्ठेन मन्त्रितम् ॥ ५ ॥

2 **॥ कार्त्तिकेय उवाच ॥**

नीलकण्ठं न जानामि तस्योपायं वदस्व मे ।
अक्लेशेन तु जानन्ति नरा मन्त्रविवर्जिताः ॥ ६ ॥

3 **॥ ईश्वर उवाच ॥**
ओषधानां बलं वत्स सम्प्रदायं वदाम्यहम् ।
त्रिकटुकं त्वचा मुस्ता विडङ्गं चित्रकं विषम् ।

Σ = All MSS; β = PR$_{B}$D$_{C}$; The opening verse of the chapter betrays a clear redactional fissure. The passage made into this chapter may have followed 5.29 in the source text, and was perhaps followed by 7.93–174. In light of the colophon following 7.174 in the β manuscripts, I find it probable that the source text for these passages is the Gāruḍa tantra listed in the canonical lists as *Nīlakaṇṭha*.

1a च] PR$_{B}$D$_{C}$, *om.* P$_{ALM}^{hypo}$ **1a** कर्मे] *em.*^{aiśa}, कर्म Σ **1b** यद्विषं न] PR$_{B}$D$_{C}$, यदि विषं P$_{ALM}^{unmet.}$ **1c** छेदयेत्] PR$_{B}$D$_{C}$, छेदत् P$_{ALM}^{hypo}$ **2a** सुखं] PR$_{B}$P$_{ALM}$, सुंखं D$_{C}$ **2a** भवत्य्] PR$_{B}$P$_{ALM}$, भवेत्त्य् D$_{C}$ **2b** दुष्टो दुष्टेन वार्यते] *em.* H.I., दुष्टो दुष्टेन वायते PR$_{B}$D$_{C}$, दुष्टे⟨ो⟩⟦न⟧ दुष्टेन वापीत P$_{ALM}$ **2c** °प्रयत्नेन] PR$_{B}$D$_{C}$, °प्रयत्ने P$_{ALM}^{hypo}$ **3a** लूतागर्दभ°] P$_{ALM}$, लूताकर्दभ° D$_{C}$, लूटाकर्दभ° PR$_{B}$ **3a** °कीटेषु] PR$_{B}$D$_{C}$, °कीटे P$_{ALM}^{hypo}$ **3c** °प्लिह°] P$_{ALM}^{sa\text{-}vipulā}$, °प्लिषे PR$_{B}$, °विषे D$_{C}$ **4c** शिर°] PR$_{B}^{aiśa}$, शिरो° D$_{C}$P$_{ALM}$ **5b** अन्येषु] P$_{ALM}$, असासु PR$_{B}$D$_{C}$ **5d** सर्वरोगेषु] PR$_{B}$, सर्वरोगे⟦स्य⟧षु D$_{C}$, सर्व्वेषु च वि° P$_{ALM}$ **6a** नीलकण्ठं] PR$_{B}$P$_{ALM}$, नीलकं⟦कं⟧ठं D$_{C}$ **6b** तस्योपायं] PR$_{B}$D$_{C}$, तस्यो⟦व⟧पायं P$_{ALM}$ **Ln.3** **उवाच**] PR$_{B}$P$_{ALM}$, **उवा** D$_{C}$ **7a** ओषधानां] P$_{ALM}$, औषधानां PR$_{B}$D$_{C}$

3b दद्रू पामा विचर्चिका] nominatives for locatives.

समभागानि चैतानि पथ्या च त्रिगुणा विषे ॥ ७ ॥ PR$_{B}$ 160^{r}

पञ्चत्रिंशद्गुडे भागान् क्वाथयेन्मृदुवह्निना ।
चूर्णं कृत्वा तु द्रव्याणां प्रक्षिपेत्तत्र मध्यतः ॥ ८ ॥ P$_{ALM}$ 141^{v}

†उत्तरायेनदाग्नौ तु† दार्वाघाटा पुनः पुनः ।
गुटिकां रचयेत्तां तु बदरास्थिप्रमाणतः ॥ ९ ॥

शुभे ऽहनि प्रयुञ्जानास्त्वेकैकां तु यथाबलम् ।
घृतेन भोजयेद्वत्स बलं यावत्प्रजायते ॥ १० ॥

ज्ञात्वा बलाबलं सर्वं द्वे द्वे च दापयेत्पुनः ।
अथवा गुटिका सार्धा यथा न पीड्यते पुनः ॥ ११ ॥

मासद्वयेन श्लेष्माणां पित्तं चैव त्रिभिर्हरेत् ।
चतुर्भिर्वायुदोषांश्च नाशयेन्नात्र संशयः ॥ १२ ॥

मासैस्तु पञ्चभिश्चैव मूत्रकृच्छ्रं विनाशयेत् ।
मासैः षड्भिर्न संदेहः कुष्ठरोगैर्न लिप्यते ॥ १३ ॥

सर्वव्याधिविनिर्मुक्तो वर्ष–म्–एकेन जायते । PR$_{B}$ 160^{v}
वर्षद्वयोपयोगेन वलीपलितवर्जितः ॥ १४ ॥

जीवेद्वर्षशतास्त्रीणि द्विरष्टवर्षकाकृतिः ।

7f पथ्या च] *conj.*, ⟨पथ्या च⟩ P$_{ALM}$, *om.* PR$_{B}$D$_{C}$ **8a** पञ्चत्रिंशद्] PR$_{B}$D$_{C}$, पञ्चत्रिंशत् P$_{ALM}$ **8a** भागान्] *conj.*, भागात् P$_{ALM}$, भागे PR$_{B}$D$_{C}$ **8b** क्वाथयेन्] PR$_{B}$D$_{C}$, क्वाथयेत् P$_{ALM}$ **8d** मध्यतः] PR$_{B}$D$_{C}$, मध्य⟦म⟧तः P$_{ALM}$ **9b** दार्वाघाटा] *em.*, दार्व्वाघटा P$_{ALM}$, दार्व्याघाट D$_{C}$, दार्व्याघा⟨त⟩ PR$_{B}$ **9c** गुटिकां] PR$_{B}$D$_{C}$, गुडिकां P$_{ALM}$ **9c** रचयेत्] D$_{C}$P$_{ALM}$, रच[च]ये PR$_{B}$ **9d** बदरास्थि°] PR$_{B}$D$_{C}$, वदिरास्थि° P$_{ALM}$ **10a—b** प्रयुञ्जानास्त्वेकैकां] *conj.*, प्रयुञ्जानास्वेकेकां P$_{ALM}$, प्रयुञ्जातास्त्वेकैकां PR$_{B}$, प्रयुञ्जातास्⟨त्वे⟩कैकां D$_{C}$ **10c** भोजयेद्वत्स] PR$_{B}$D$_{C}$, भोजये[द्व]त्स P$_{ALM}$ **10d** यावत्] PR$_{B}$P$_{ALM}$, या∗ D$_{C}$ **11a** सर्वं] *em.* H.I., सर्वे P$_{ALM}$, सत्वैर् PR$_{B}$D$_{C}$ **11b** दापयेत्पुनः] PR$_{B}$, दापयेत्फनः D$_{C}$, पुनः पुनः P$_{ALM}^{hypo}$ **11c** गुटिका] PR$_{B}$D$_{C}$, गुडिका P$_{ALM}$ **11c** सार्धा] PR$_{B}$D$_{C}$, सर्वा P$_{ALM}$ **11d** पीड्यते पुनः] PR$_{B}$D$_{C}$, पीदते तु सः P$_{ALM}$ **12a** मासद्वयेन श्लेष्माणां] PR$_{B}$D$_{C}$, मासद्वेन श्लेणां P$_{ALM}^{hypo}$ **12b** हरेत्] PR$_{B}$D$_{C}$, हनेत् P$_{ALM}$ **12c** चतुर्भिर्] PR$_{B}$, चतुर्भि D$_{C}$, चतुभिर् P$_{ALM}$ **12c** °दोषांश्च] *em.*, °दोषाश्च PR$_{B}$D$_{C}$, *om.* P$_{ALM}^{hypo}$ **12d** नाशयेन्] PR$_{B}$D$_{C}$, ⟦स्वा⟧नस्वनात्मयेन् P$_{ALM}$ **13a** मासैस्] PR$_{B}$D$_{C}$, मासै P$_{ALM}$ **13b** मूत्रकृच्छ्रं] *em.*, मूत्रं कृच्छ्रं PR$_{B}$, मूत्रकृत्स्त्रं D$_{C}$, सप्तकृच्छ्रं P$_{ALM}$ **13c** मासैः षड्भिर्न संदेहः] *corr.*, मासैः षड्भिर्न संदेहो D$_{C}$, मासै षड्भिर्न संदेहो PR$_{B}$, मासैस्तु ष⟨ष्ट⟩भिश्चैव P$_{ALM}^{hypo}$ **14b** वर्षमेकेन] PR$_{B}$P$_{ALM}$, मानवः स तु D$_{C}$ **14c** °पयोगेन] PR$_{B}$D$_{C}$, °पयोन P$_{ALM}^{hypo}$ **15a** जीवेद्] D$_{C}$, जीवे PR$_{B}$, जीवे⟦व⟧द् P$_{ALM}$ **15a** वर्षशतास्] *corr.*, वर्षशता PR$_{B}$D$_{C}$, वर्षशतां P$_{ALM}$ **15b** द्विरष्टवर्षकाकृतिः] *em.*, द्विरष्टवर्षाकृतिः P$_{ALM}^{hypo}$, द्विरष्टवर्षाकृति PR$_{B}^{hypo}$, द्विषष्टिवर्षकाकृतिः D$_{C}$

15ab *Cf. Rasaratnākara* 1,4.39.

7ef This line is not present in PR$_{B}$D$_{C}$. **8a** *Cf. Bheḷasaṃhitā* 6.16.54–55, where each ingredient is also used in small proportion to the amount of गुड. **9b** दार्वाघाटा] may be a type of plant. *Cf. Rājanighaṇṭu* 19.155.

एवंवर्षा न वृद्धिः स्यादायुषो वृद्धि वर्धते ॥ १५ ॥

सर्वव्याधिविनिर्मुक्तो जरामृत्युविवर्जितः । D_C 87r
अविकलेन्द्रियः श्रुतिमान् भूतघ्नो निबिडस्तथा ॥ १६ ॥ P_{ALM} 142r

चक्षुषा विशदः प्राज्ञो वलीपलितवर्जितः ।
जीवेद्वर्षसहस्रं तु पञ्चवर्षैर्न संशयः ॥ १७ ॥

यथेष्टचेष्टाहारो ऽयं मायाशोकविवर्जितः ।
सर्वव्याधिहरं दिव्यं सर्वदुष्टहरं परम् ।
अमृतमन्थनरूपेण विषं लोके प्रकीर्त्यते ॥ १८ ॥

इति क्रियाकालगुणोत्तरे विषगुटिकाधिकारः सर्वरोगहरः चतुस्त्रिंशतिमः

15c एवं॰] PR_BP_{ALM}, पञ्च D_C **15c** वर्षा न] *conj.*, वर्षा तु PR_B, वर्षात्तु । D_C, सर्व्वा न P_{ALM} **15c** वृद्धिः] P_{ALM}, वृद्धि PR_BD_C **15d** आयुषो वृद्धि] PR_BD_C, वायुषो वृद्धि P_{ALM} **16a** ॰विनिर्मुक्तो] PR_B, ॰विनिमुक्तो $D_CP_{ALM}{}^{\textit{sa-vipulā}}$ **16b** जरा॰] P_{ALM}, ज्व[ज]रा॰ PR_B, ज्वरा॰ D_C **16c** अविकलेन्द्रियः] *conj.*^{hyper}, अविकलेंद्रिय $P_{ALM}{}^{hyper}$, अविकलेंदु यः $PR_BD_C{}^{hyper}$ **16c** श्रुतिमान्] P_{ALM}, श्रुतिवान् PR_BD_C **16d** भूतघ्नो निबिडस्तथा] D_C, भूतघ्नो निवित्रस्तथा PR_B, भूतघातिनि−−−−−−− P_{ALM} **17a** विशदः] *em.*, विषदः PR_BP_{ALM}, विषद D_C **17b** ॰वर्जितः] PR_BD_C, ॰विवर्जितः $P_{ALM}{}^{hyper}$ **18a** चेष्टाहारो ऽयं] $PR_BD_C{}^{\textit{ma-vipulā}}$, चेयाहारो $P_{ALM}{}^{hypo}$ **18e** अमृतमन्थन॰] $D_C{}^{hyper}$, अमृतमथेन $PR_B{}^{hyper}$, अमृतममृत॰ $P_{ALM}{}^{unmet.}$ **18f** लोके प्रकीर्त्यते] P_{ALM}, लोकेषु कीर्त्यते PR_BD_C **Ln.1—2** इति क्रियाकालगुणोत्तरे विषगुटिकाधिकारः सर्वरोगहरः चतुस्त्रिंशतिमः] *em.*, इति क्रियाकालगुणोत्तरे विषगुडाधिकारः सर्वरोगहरः त्रयत्रिंशतिमः] PR_B, इति क्रियाकालगुणोत्तरे विषगुडाधिकारः सर्वरोगहरः D_C, इति विषगुटिकाधिकारः P_{ALM}

15cd The readings and interpretation of this line are doubtful. **15d** वृद्धि] may be *metri causa* for वृद्धिर्. **16b** Following 16b, P_{ALM} writes श्री श्री श्री in the space at the end of the folio, then rewrites: विनिमुक्तो जरामृत्युविवर्ज्जितः on the beginning of the next folio.

Translation of *Kriyākālaguṇottara* Chapters 1–7, 30, and 34.

First Chapter

1: Bowing his head to the Lord Śrīkaṇṭha together with Umā, to that one who is lovely, adorned with the crescent moon,[21] granting welfare via a flood of nectar,

Kārttikeya said:

2: I have heard the various Tantras which produce miracles in the world of men and grant both magical powers and liberation, all of them spoken by you, O Supreme Lord.

3: I have never heard any Gāruḍam, which produces immediate proof of efficacy. Tell it to me, O Best of Gods, your devotee, O Śaṅkara!

4: [And tell me] the classification of the types of serpents, the birth of their young without omitting any detail, the traits of all the serpents, and the class of indistinct types.

5: [And tell me] the classification of Seizers, Yakṣas, Piśācas, and Śākinīs, and those cruel Child-Seizers, which always mercilessly torment [children].

6: And tell me the traits of those spirits which steal women's embryos, and the classification of vipers and scorpions, O Lord of Gods.

7: And the various other evil Rāsabha [unknown insect], worms, and spiders. And [tell me] how many types of fevers are known, both incurable and curable.

[21] Or read *kalayākalitaṃ* to mean "not divided by a limited power to act (*kalā*)."

8: And tell me the classification of doctrine, yoga, rites, initiation, mantras, as well as the classification of teachers, and the post-initiatory obligations of students (*dīkṣita*) and those in regard to advanced students (*sādhaka*) striving for powers.

9: Tell the Gāruḍa and Bhūta Tantras, and what[ever other] doctrine is supreme. O Lord of Gods, [tell me] about all of these. Nowhere else is it perfectly known.

10: Tell all of that to me O Lord of Gods, I am ignorant before you. Tell me yourself O Mahādeva, O granter of security to the wretched!

The Lord said:

11: Listen, I will tell you truthfully that supreme essence of the Tantras! Previously I revealed it to the Goddess, but concealed it from others.

[The teaching begins]

12: God grants all powers and bestows all knowledge. He alone grants pleasure and freedom. He is the Prime Mover[22] for his devotees.
13: Without Him there is nothing in this world or the next. He is Brahma, and indeed, he is Viṣṇu. He is Garuḍa and Indra.

14: He is Rudra, Soma, or Sūrya; He is Īśvara and also Sadāśiva. Present in everything in this way, the Lord pervades everything and is both transcendent and immanent.

15: He grants the fruit of whatever desire the Yogi meditates upon. Knowing him, the Mantra practitioner succeeds, there can be no doubt.

Thus concludes the first chapter in the *Kriyākālaguṇottara*.

[22] Here *kāraṇeśvara* appears unrelated to the group of five *kāraṇeśa*s of the Śaiva Siddhānta.

Second Chapter

The Lord said:

1: First of all, my calf, [one must know] the classification of curable and incurable [cases]. Having known that truly, the wise one would then begin treatment.

2: [Previously] I truthfully told[23] the classification of Yakṣas, Rakṣas, Seizers, and Śākinīs. Hear it in brief [later in this text], my calf.

3: Serpents are taught to be of two types. They are known as divine and mundane. [Although] twofold, there are four classes (*varṇa*). One should distinguish them individually.

4: They are declared to be Brahmans, Kṣatriyas, Vaiśyas, and Śūdras. Listen to me [tell] the characteristics of these classes in regards to the divine and mundane.
5: The Brahmans arose on the eastern mountain. The Kṣatriyas arose on Mt. Meru. Those snakes among the Vaiśya type arose on Mt. Gandhamādana.

6: And on Mt. Mandara live the Śūdras. Those which are divine look like thunderclouds. Those who are called Brahmaja (i.e. Brahmans) travel in the sky.[24]
7: And the others too, offspring of Kadrū and the great sage Kaśyapa [are divine Brahmans]. Other *nāga* lords are also rulers among the best *nāga* overlords.

8: There are eight divine forms taken by the *nāga*s, beginning with Ananta and ending with Kulika.[25] The planets verily correspond to the *nāga*s, and they are known as world-protectors.

9: They all exist in individual forms, and by my command, [fulfill] their own duties. They protect the whole world, pervading their respective spheres.

10: On the other hand, there are some born of them that are known as divine-mundane. Located in the underworlds, in the sky, and on the earth, they are born as men[26] and can take any form at will.

11: The mundane move about on the surface of the earth, in the world of men. Still others are

[23] I take the present indicative *kathayāmi* as a simple past, because of context. The words "hear it in brief" suggests that it was told before in a longer form, and that is expected because of the way the text was introduced in 1.11.
[24] Consider the so-called "flying snakes" of Assam (Chrysopelea spp.), which can in fact flatten their bodies and glide over one-hundred meters in the air when launching from a tall tree, although the text may have something more fanciful in mind.
[25] I translate this awkward line freely.
[26] The reading is doubtful.

said to not be born of a class, and these are known as indistinct classes.

12: The Brahmans are white in color, whereas the Kṣatriyas are red. The Vaiśyas, indeed, are colored yellow, and the Śūdras are declared to be black.

13: [These are] the four classes of all snakes, [given] separately. The divine move throughout the three worlds enjoying divine pleasures, thrones, and food.

14: They truly were divine garlands and clothes, adorned with divine flowers. Those divine ones take on any form at will and are individual in their forms.

15: Furthermore, I will tell you briefly about the mundane ones, listen Ṣaṇmukha. On lovely mountains and in caves and homes…

16: in a lovely large lotus pond,[27] in a park, pleasure grove, or confluence [of rivers]—the snakes of the Brāhmaṇa (twice-born) class are always in these places.

17: At crossroads, in the best houses, in walls, towers, and arches; these are the locales of the Kṣatriya snakes, Ṣaṇmukha.

18: In barns, cowsheds, and granaries, as well as in pump houses and homes; Vaiśyas always dwell contentedly in these five places.

19: Near water or in the middle of it and in heaps of rocks and firewood; Śūdras always roam about all over these places.

20: Brāhmaṇa snakes eat wind, flowers, fruit, and leaves. Kṣatriyas have rodents for food. Vaiśyas are frog-eaters.

21: Śūdras truly eat everything, and likewise the indistinct types. Brahmans are active during the first watch. Kṣatriyas are active in the middle of the day.

22: Vaiśyas [are active] during the third watch, and the Śūdra types in the late afternoon. A female snake becomes fertile within the months of Vaiśākha and Śrāvaṇa (i.e. from April to August).

23: And for all of them, there is mating of male and female by coiling [around each other]. The female snake bears the embryo for the four rainy months.

[27] A more specific referent is possible. In the *Nīlamatapurāṇa* (verses 1021, 1024, and 1387), *mahāpadmasara* is the proper name of a specific lake inhabited by the great *nāga* named Mahāpadma. This lake northwest of Srinagar in Kashmir is now known as Wular.

24: Wise ones [know that there are] two hundred and forty eggs; [i.e.] one female snake doubtlessly produces [this many] eggs.[28]

25: The ones born in the month Kārttika (Oct./Nov.) are very fierce and abound in venom. They are red and have fast-acting venom and are very long with broad hoods.

26: But those born in Mārgaśīrṣa (Nov./Dec.) are traditionally known to be fat and short. They have red eyes and small hoods and are traditionally considered to have slow-acting venom.

27: The female snake protects the newborn eggs for one week, but when one week has passed, she will nevertheless eat them herself [if they are not yet hatched]. Three [types] of them hatch: female, male, and neuter.

28: The eggs break, my calf, [and the emerging snakes are] like sentient spikes. They are motionless and non-venomous there for twenty-one days.

29: Then in the third fortnight they move with their own volition. With open eyes and faces turned up, they see the orb of the sun.

30: Starting from then, the lords of snakes[29] become venomous. Snakes bite for ten reasons. Listen to them in brief.

31: [The snake may be] frightened, mad, afflicted with hunger, stepped on, arrogant with venom, seeking food, pulled, or protecting its domain. The ninth is because of a hostile connection, and the tenth is one sent by Death.

Thus concludes the second chapter in the *Kriyākālaguṇottara*.

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[28] This number is unrealistically high for most snakes. The *Garuḍapañcākṣarīkalpa* and *Īśānaśivagurudevapaddhati* referenced in the edition have similar passages in which the reference is rather the number of teeth.

[29] This seems to be a reference to cobras, and with the mention of hoods in 2.26, the whole passage may be referring only to cobras.

Third Chapter

The Lord said:

1: Listen to this in brief, O you who seek to benefit all mankind. The teeth in the mouth of a snake, my calf, are traditionally said in this world to be of eight kinds:

2: Gaper, Skull-bearer, and the third Windy; Smoky, Cruel and likewise Ferocious, Horrible and Backward. These are said to be the eight fangs. A ninth is called Death.

Kārttikeya said:

3: But what is this one called Death, and in what location does it arise? O Lord of Umā, in what part of the snake does the poison reside?

The Lord said:

4: In the palate of a snake, my calf, the one called Death is characterized as having the shape of a hook. It thereby releases a grisly venom.

5: The venom falls on the bite from the [venom-]bearing corner of the mouth of the bent snake,[30] then it crosses into the bodily tissues.

6: A bite may be of four kinds: bitten, punctured, torn, or otherwise unbroken. I will tell the traits of these.

7: One bite-[mark] would be "punctured," and three marks "bitten." Torn [is known] simply by a torn [wound], and unbroken is lack of a bite.

8: [If] an oblong circular bite with one puncture in the middle is seen, one should know [that the patient has been] bitten by a frightened snake. No venom is present in such a case.

9: [If] two punctures tinged with foam are seen, or similarly two straight marks, that is the mark of a mad snake. It is venomous, son of the Kṛttikās.

10: Where a torn wound is seen which is tinged with foam in the middle of the bite, that would be the bite of a snake afflicted with hunger. It quickly steals the vital breaths.

[30] The first half of the verse is difficult. *Valita* may refer to the snake having to flex its body to squeeze the venom gland—an idea mentioned by an acquaintance from Maharashtra. I am doubtful that *sṛkvin* means "corner of the mouth" because it seems clear that the tradition recognizes that the fangs deliver the venom.

11: But where many crooked punctures are seen, they are to be understood as non-venomous and result in one bitten by a stepped-on snake.

12: When many are seen tinged with foam and blood, they are punctures of a snake arrogant with venom. On recognizing them, one should treat [the patient].

13: When there are two straight punctures and one crooked, wise ones know it to be a bite of a snake seeking food and which has very little venom.

14: When there are many which have penetrated into the middle of the flesh and are tinged with foam, those punctures are from a snake protecting its young—one should begin treatment in that case.

15: With two or bitten[31] places, [the offending snake was] following up on a past grudge. One could effect a remedy for him—this they say without doubt.

16: And one who has a single puncture with much blood, or a triple puncture or a single one would be known as appointed by death.

17: When [this is the case], the bite takes the form of a circle and looks like a ripe rose apple or is accompanied by profuse sweating, and looks like a soapberry fruit.

18: Or [it may be] very swollen or burned by fire or would gush excessive blood. Extremely intense pain at the root of the puncture occurs.

19: And the area of the bite may be white or otherwise devoid of color. When one sees signs such as these, recognize that death [is at hand].

20: Both eyes may be red or glassy blue, with the teeth held apart or likewise [the patient] may have stiff neck.

21: Thus, there may be pain in the heart, vomiting, burning limbs, and pain. [The patient may] pass urine and feces and there may be dislocation of the joints.[32]

22: Seeing these traits, it is doubtlessly a fatal bite. Being struck with a stick, marks would not appear.

[31] Literally "eaten/chewed."
[32] I am uncertain about how to interpret *sandhibheda*.

23: [Following] repeated sprinkling with cold water, gooseflesh would not occur for him who is known to have an appointment with death.[33]

24: He would not see the light of the sun, moon, nor of a lamp. He would speak nasalized sentences. Death is doubtlessly [near].

25: [If] the eyes are not reddened, the neck not known to be stiff, if he does not speak nasally, then he will live, Śikhidhvaja.

Thus concludes the third chapter in the *Kriyākālaguṇottara*.

[33]I translate loosely here because the text seems to confuse the three *kāla*s. Properly it seems that *kālacodita* should refer to a snake that is acting as an agent of death/fate, *kālasaṃjñinī* is the ninth and most deadly type of fang, and *kāladaṣṭa* is a patient whose bite is fatal or destined to be fatal, i.e. is incurable.

Fourth Chapter

The Lord said:

[Adverse Lunar Days]

1: The fifth and full moon and the eighth and fourteenth—these are indeed adverse lunar days. Listen to the lunar mansions.

[Adverse Lunar Mansions]

2: Kṛttikā, Śravaṇa, Mūla, Viśākhā, Bharaṇī, and Maghā; the three Pūrvas,[34] Citrā, and Aśleṣa;

3: These are the adverse lunar mansions during which one should eschew poison work. The bites during these lunar days and mansions…(corrupt quarter verse).

4: The vital points and times…(corrupt quarter verse). If these are seen, then there will be no success.

[The Vital Points]

5: On the throat, lower abdomen, penis, palms, joints, vulva, middle of head or between the brows, eyes or anus;

6: on the breasts, armpit, shoulder, neck, or palate—one bitten on these vital regions does not survive.

[Adverse Locales]

7: In a park, an old well, a Banyan tree, (corrupt), a dried tree, a cremation ground, a three-way or four-way intersection,

8: in an abandoned house, a pile of stones, (corrupt), a temple, a house, a Horseradish tree, a Śleṣmāntaka tree,

9: the Śākhoṭa tree, (missing text) and the Myrobalan—men bitten at these places do not survive.

[34] Kengo Harimoto clarified that these are Pūrvabhādrapada, Pūrvāṣāḍhā, and Pūrvaphalgunī.

[Adverse Times]

10: Midday, or in the middle of twilight, midnight, or before daybreak—one who knows time would mark these times as consistently adverse.

11: Now I will teach the auspicious and inauspicious messengers whereby the case may be known to be curable or incurable.

[Inauspicious Messengers]

12: The messenger who cries out from afar and cries intermittently, or one carrying a scythe or holding a noose or staff at the tip of his hand,

13: scared, sad-faced, troubled, mounted on a donkey, camel, or buffalo, having a body swathed with black cloth, or with red garlands, clothes, etc.;

14: excited, angry, frightened, naked, or stammering his words, daubed with oil or blood, or covered with woolen clothes;

15: one with an ashes [covering his] body, a Buddhist mendicant (*raktabhikṣu*), a Jain mendicant (*kṣapaṇa*), a white-clad mendicant, one holding a scale, or a madman, or diseased or one with a severed nose, with a broken stick, burned, screaming, or with a weapon in hand;

16: a [patient] whose messenger is a virgin or likewise an outcaste—with these the treatment would not succeed. These are excluded from any kind of treatment.

[Auspicious Messengers]

17: I will tell others which are auspicious, so that success may come to pass: one possessing all their limbs, sharp witted, clothed in white garments,

18: one whose body is daubed with white flowers, attentive, gentle-minded, of steady speech, free of all diseases,

19: holding flowers or fruit too, or Durvā grass, or a sprig of unhusked grain; not sad, nor scared, with an auspicious glance and stable posture,

20: a kinsman to all castes,[35] without a weapon or staff—the best Vātika knows that these mes-

[35] The interpretation is doubtful because the Gāruḍika would not be able to determine the messenger's attitude toward other castes by the way he looks, which is the criterion of the other traits.

sengers ensure universal success.

21: Having abstained [from treating] his own family and relations, he should cast aside the family of the patient,[36] since such a messenger is always appointed by Death.

[Inauspicious Omens]

22: The (corrupt) of a vulture, owl, dog, or cat; on seeing the sight of a jackal, donkey, camel, buffalo, or pig.

23: A washerman or actor with yellow or white clothes—the doctor who has set off and sees these omens [should know that]…

24: the treatment would not succeed in that case, even if he were Garuḍa himself. Nor should one accept inauspicious or harsh speech.

[Inauspicious speech]

25: Scared, spoiled, fallen, deviant, broken, ruined, stammering, and recollected speech, and likewise sleepy, proud, or stricken;

26: perished, extinct, departed, fallen, fainted, incoherent, killed, split, blended, or left.

27: The best Vātika would shun these inauspicious types of speech [on the part of the messenger].

[Auspicious Omens]

On seeing a parasol, full water pot, an elephant, bull or horse,

28: a pleased king, a Brāhmaṇa, or a Śaiva yogin, (corrupt), a canopy, banner, or fly-whisk,

29: a beautiful woman possessing all her limbs [and adorned] with gold, jewels, and pearls, raw meat, honeyed-meat, curds, or cow-ghee;

30: white flowers, husked grain, Durvā grass, fresh Sandal, yellow pigment—these pious signs fulfill the purpose of all works.

[Auspicious Sounds]

[36] Interpretation is uncertain.

31: The sound of a conch, a musical instrument (*tūra*), the hum of a lute string, where an auspicious song is sung or the very auspicious sound of the Veda [being recited],

32: the words "good day" or "victory," deliberations on perfect treatises—he who has set out and hears [such sounds] will doubtlessly be successful.

[Note: my translation of the following five verses is in doubt because these words may have technical senses that I am missing.]

33: One should examine the patient, my calf, for the various symptoms. Then the "collector" should carry out collecting together [of the symptoms]—not treatment [yet].

34: The authoritative texts enjoin symptoms, collecting together, and treatment. He who truly knows exact discrimination is a Vātika.

35: Symptom is expressed as a trait, and when collecting together and exact discrimination [is done], he diagnoses correctly by means of a diagnosis through causes.

36: They say "a symptom [exists] because of that," as an expression of collecting together. Having understood correctly, treatment should then be done with mantras.

37: Alternatively collecting together is expressed as exact discrimination, because it is the inversion. It is taught in this Tantra, Skanda, the *Kriyākālaguṇottara*.

Thus concludes the fourth chapter in the *Kriyākālaguṇottara*.

Fifth Chapter

Kārttikeya said:

1: Previously, O Lord, you taught that there are seven tissues (*dhātu*) located in the body. [Please tell me] how they are known in the body, O Maheśvara, by the symptoms [of envenomation for each].

Īśvara said:

2: Hear with a focused mind my dear, about [the effects of] venom remaining in the tissues. Just as oil which is poured in water spreads, in the same way venom [spreads] in the body [and] increases [in strength] on reaching the blood.

3: That very venom becomes twice [as strong] in the skin, and in the muscles four times. In the bile it is known to be eight times [as powerful], and in the phlegm sixteen-fold again.

4: In the vital winds (*vāta*) it is said to be twenty times, and in the marrow it becomes thirty times [as strong]. But on reaching the marrow, the venom is said to be incurable.

5: My child, one should distinguish the venom in the tissues separately [i.e. one should be aware of which tissue the venom has reached before starting treatment]. The true Vātika would not abandon the bite victim; he would heal him!

[When the venom has reached the skin]

6: When the venom is in the skin, Skanda, one notices these symptoms: there is a prickling in the limbs, and the breath is irregular.

7: One who shows these symptoms has venom in his skin. In regard to that, I will tell the antidote by which wellness is restored.

8: The root of *arka*, *apāmārga*, *priyaṅgu*, and sandalwood. One must give these as a decoction and as ointment: by this wellness is restored.

[When the venom has reached the blood]

9: Now, when this procedure is done, if the venom does not desist, it then leaves the skin and again arises in the blood. The learned would notice these symptoms in regard to venom in the blood:

10: There is an intense headache, watery eyes, and the gums waste away, looking like ripe Jambū

fruit.

11: One should know these as the symptoms when venom is in the blood. One should counteract it, and not abandon the bite victim.

12: *Uśīra*, sandalwood, *priyaṅgu*, *kuṅkuma*, *nakha*. One must give these as a decoction and as ointment so that wellness is restored.

[When the venom has reached the flesh]

13: When the procedure is done thus, if the venom does not desist, it leaves the blood and appears (*-sthitaṃ*) in the muscles.

14: I will tell truthfully tell its symptoms; listen my virtuous son (*suvrata*): he sees the whole world as yellow and whirling,

15: there is a terrible burning sensation in his body, and he vomits again and again. One who shows these symptoms has venom in his muscles.

16: One must give this antidote to him, whereby wellness is restored: *madhusāra*, asafoetida mixed with honey, turmeric, and *rohiṇī*. One must give these as a decoction and as ointment so that wellness is restored.

[When the venom has reached the bile]

17: If by this method the venom does not desist, it leaves the muscles and proceeds to the bile. One would also notice these symptoms in regard to venom in the bile:

18: The feet become the color of butter (*pītavarṇa*), or the color of white mustard seed (*gauravarṇaka*); his eyes turn yellow. This doubtlessly comes to pass.

19: When the venom has entered the bile, my child, these are the symptoms. In regard to that, this antidote must be given, by which wellness is restored.

20: The three myrobalans, fresh ginger, *kuṣṭha*, sandalwood, and likewise ghee. One must give these as a decoction and as ointment so that wellness is restored.

[When the venom has reached the phlegm]

21: Now, when this procedure is done, if the venom does not desist, it then leaves the bile and arises in the phlegm.

22: In that regard, I will tell the symptom[s], by which the Vātikas will know: his breath smells awful, and excessive saliva foams [from his mouth];

23: He has difficulty breathing and cough (*śvāsakāsa*) and is very drowsy. One notices these symptoms when the venom reaches the phlegm.

24: Noticing these, [one knows] truly that the atrocious venom is in the phlegm. With these ingredients, to be brief, one should undertake to heal him:

25: *Kaṭukā* with its leaves, *rājaghoṣātakī*, the three myrobalans, fresh ginger, *citra*, and especially wild bitter gourd. One must give these as a decoction and as an ointment; then wellness is restored.

[When the venom has reached the vital winds]

26: Now, when the procedure is done thus, if the venom does not desist, it leaves the phlegm and appears in the vital winds.

27: I will tell its symptoms, whereby [Vātikas] will know it accurately: the muscles of his limbs contract and his face becomes pale.

28: He breathes heavily and faints, and his mind is confused. One who has these symptoms has venom in his vital winds.

29: In that case, one should make the following medicine, so that wellness is restored: the eyes of a pigeon, yellow arsenic, and red arsenic. One must give these as a decoction and as ointment so that wellness is restored.

30–31: Or there are other medical ingredients, all of which counter venom. And just by smell of those, all those snakes, proud with [abundance of] venom, become harmless, bewitched by the power of those medical ingredients. Always smearing himself [with an ointment of these], the Vātika [can] handle [venomous] snake[s].

32: He could play with them as he likes, and he is not bitten by the snakes. Now, if he is bitten because of being careless, he, though bitten, is not overcome [by the venom].

33: *Śirīṣa* seed, *naktamālā*, *kiṇī*, *vyādhighāta*, *madhusāra*, *kuṣṭha*, *agaru*,

34: and honey from mountain flowers, combined with the following biles: bile of goat, boar, mongoose, and peacock,

35: along with cat bile, these ingredients should be mixed together. One should then make a decoction and ointment and give them to one overcome by venom.

36: All snakes perish [by the use of this medicine], no doubt about it. This is a powerful antivenom, full of strength and energy.

37–38ab: Fierce *yakṣa*s, *rākṣasa*s, seizers, flesh-eating demons, and *śākinī*s, quartan fevers, and others types, *hedra*'s and indistinct types [of malevolent beings], all of these "venoms" perish like snakes [in the claws] of Garuḍa.

38cd: Knowing the course of time, one should then begin treatment.

Kārttikeya said:

39: Tell me precisely about time, just as it is known [to you] Śaṅkara, and about the "rising" of the *nāga*s, O God, [for] they arise separately.

Īśvara said:

40: Time is said to have two types according to the distinction of gross and subtle. It is gross in regard to the course of the planets, and subtle in regard to (corrupt/unclear referent). I will tell it to you briefly my child, not the full version.

[Gross time, The Diagram of the *Nāga*s and Planets]

41: The wise one would construct 49 equal squares with eight horizontal and vertical lines.

42: One places the group of planets there, [i.e.] the *nāga*s headed by Ananta. The planets are indeed the *nāga*s, and the *nāga*s are known as the planets.

43: The Sun is said to be Ananta. The moon is said to be Vāsuki. Takṣaka is Mars, so they say, and Karkoṭa is said to be Mercury.

44–45: Saroja is declared to be Jupiter, Mahāpadma is Venus, and Śaṅkhapāla should be known as Saturn. [These are] the seven *nāga*s and planets in order.

45: The eighth, namely Kulika, would be the cruel planet of the eclipse Rāhu. And this Kulika of fierce form is known as Death.

46: One should place the seven *nāga*s in the squares in proper order again and again (i.e. until the squares are filled?). Starting with Ananta, in regard to the location, and ending with Śaṅkhapāla,

they are situated [in the grid]. The seven days and nights of the week are separately divided into one and a half hour periods.

[Note that I have not yet consulted with an astrology specialist and my interpretations of the remaining verses in this chapter are highly uncertain]

47: One should observe that Kulika immediately burns any one and a half hour period that he eclipses, and his ascension is always [also] at the two twilights.

48: Thirty breaths are divided by three, [then] again divided by three in due order. This is the measure of time present in the arising of each [*nāga*].

49: On every Sunday, my calf, Kulika is always active during the ascension of Karkoṭa and during the one and a half hour period of Mahāpadma.
50: [On Mondays,] the terrible Kulika always enjoys three times: the ascension of Śaṅkhapāla, Mahāpadma, and Padma.

51: On Tuesday, Kulika's active periods are the one and a half hour slots of Padma and Śaṅkhapāla, thus there is no doubt.[37]

52: And on Wednesday, Kulika's active period would be during the one and a half hour slot of Śaṅkhapāla. This period among all the times quickly deprives one of the vital breaths.

53: On Thursday, it is declared that Kulika corrupts the period of Padma, Śaṅkhapāla, and likewise Takṣaka.

54: On Friday too, it is declared to be the same, and also the ascension of Śaṅkhapāla. One bitten during these would not survive, even if it was by a worm.

55: Kulika's active period is two-fold for Saturday: the period of Śaṅkhapāla and that of Karkoṭaka.

56: The adverse periods have been fully explained according to position on the planetary zodiac. One bitten during an active period of Kulika would not survive, even if cut by a knife (?).

57: And one pierced by the sharp tip of Kuśa grass would immediately fall. No one should give [medicinal] poison[38] to him, nor should [anyone] use medicines.

[37] I, however still have doubts. Should one rather take it as Padma's *yāmārdha* and Śaṅkhapāla's ascension or vice versa?

[38] On the medicinal use of poison see 7.93–174.

58: The Shadow of Time, Time, and examining the course of the Cycle—O Skanda, these are famed as the three periods within thirty breaths.

59: The nature that would exist in Time would also be so for the Shadow. One bitten during the shadow would live if he is bitten when the Cycle is active.(?)

60: And one bitten during the middle time would live at the end of that. The gross time has been told; listen to me [teach] subtle usage.

[Subtle Time]

61: When Svacchanda and Vāmadeva carry [breath?] in the body, one may query based on the location—success is guaranteed.

62: [One queries] Aghora regarding terrible (*ghora* matters), and gentle matters by means of the syllable for Vāma[deva]. Or when the messenger has arrived, one queries with both for questions concerning oneself.(?, major doubts) Then one could predict death, no doubt about it.

63: Possession takes place via the ascension of consciousness to wherever one stands and would query facing the left or right.(?)

64: A man is possessed by Aghora, a woman by Vāmadeva. And when time is equally Vāma and Ghora, one would say it is neuter.

65: Bitten, ruined, gain, survived, and death—knowing the cycle of god, one then may know the strengths and weaknesses. For the gentle one (i.e. Vāmadeva) gentle rites are to be done, and for Aghora, middling.

66: The ascension has been taught; it is more secret than top secret. Now I will tell another ascension, that of the group of five *kalā*s.

[The Ascension of the Five *Kalā*s]

67: King, Consciousness, Apathy, Affliction, and Death—five times five are counted in the ascension of a vowel.

68: Ā, ī, and ū; ai and au—these should be arranged in order with the name [of the victim] with six vertical and horizontal lines.

69: With boxes representing the fifteen lunar days, one should arrange them in order: three are

King, three are Consciousness, and likewise for Apathy and Affliction. Three successive lunar days are called Death, according to the sequence.

70: Mars, the moon, Jupiter, Venus, and Saturn—these are to be known as the five belonging to the *kalā*s, O son of the Kṛttikās.

71: The asterisms beginning with Revatī and ending with Mṛga are the first *kalā*s. And the lunar mansions are the fifth of the others.

72: The months beginning with Caitra of the ends of the ascensions are the *kalā* of each.(?) Two months are to be understood [as divided] separately [into *kalā*s] consisting of twelve days.

73: Joining the first syllable of the name, the *kalā* remains. One immediately gives a conjunction of that [*kalā*] when the patient is suffering on account of planets.

74: The *kalā*, the lunar day, the days of the week, the lunar mansion, and the month—the real name [of the victim], and no other, should be preceded by the ascension.

75: This "ascension of time" that I have not told to you before should not be given to anyone. It is to be carefully concealed.

76: The syllables of Earth, Water, Fire, and Wind are to be known as the four types of parts regarding the goal, the means, and the effector.

77: When the first syllable of the name is an Earth or Water syllable the snakebite victim would survive. Death with the Wind or Fire syllables.

78: White flower or banner or a parasol covered with white cloth—one remaining remote knows [these signs] as according with the victim surviving.

79: Just as when there is an auspicious sound or a woman weeping or a musical instrument resounds, or an acrobat [is seen],

80: one located far away knows that the snakebite victim will live. Thus, he should examine that person and then begin treatment.

81: The cycle of time was told so that they may be known correctly after ascertaining [the prognosis] by various types of auspicious and inauspicious symptoms.

Thus concludes the fifth chapter in the *Kriyākālaguṇottara*.

Sixth Chapter

Īśvara said:

1: Now, moreover, I will teach the five elements in order: Earth, Water, Fire, Wind, and Ether. These five syllables, KṢIPA and so on, are the lords of the element maṇḍalas.

2: †HŪṂ, KṢŪṂ, YŪṂ, RŪṂ, JAYA, and VIJAYA,†the last syllable (HA), expressing Śiva. It should be joined with the long vowels excluding the neuter vowels (HĀṂ HĪṂ HŪṂ HAIṂ HAUṂ HAḤ?). The six-ancillaries of Śiva have been taught and should be arranged as enumerated.

3: [The six correspond to] the heart, head, crest, armor, eye, and weapon. When placed on the right place, they grant success in all rites.

4: Time (MA), Fire (RA), with Wind below (YA in conjunct) and endowed with the sixth vowel. An upper crescent moon and drop (*candrabindu*) with AU; the higher and lower forms are distinguished (i.e. MRYŪṂ = lower and MRYŪAUṂ = higher?). This is indeed the extraction of Śiva; one should segment the ancillaries (ancillary-mantras) with the syllable RA.

5: One must correctly do a deposition on the heart, palm, and body. It works even when not chanted. Chanted, it gives all powers.

6: One visualizes the Earth with the thunder-bolt wielder (Indra) as presiding deity in the form of a very large yellow square with four *vajra*s.

7: One should visualize the Water maṇḍala as mild, with the lustre of a sapphire, in the shape of a cooling half-moon with a lotus in the center.

8: One should visualize the Fire *maṇḍala* as a triangle with *svastika*s, always engulfed in flames. It is used for [bringing about] possession, inflicting pain, and stimulation.

9: One should visualize the Wind *maṇḍala* as perfectly round, the color of split charcoal, with dots, terrifying, and with a strong velocity.

10: One should visualize the Ether *maṇḍala* like nectar in the form of a wave on the ocean of milk, with the brilliance of pure crystal, inundating the whole world.

11: Vāsuki and Śaṅkhapāla are located in the Earth *maṇḍala*; Karkoṭa and Padma should be placed in the Water *maṇḍala*.

12: The mantra specialist should always install Ananta and Kulika in the Fire *maṇḍala*, and Takṣaka

and Mahāpadma are to be visualized in the Wind maṇḍala.

13: The Earth *nāga*s are known to be red Kṣatriyas marked with a *vajra* [on the head]. The Water *nāga*s are black and ornamented with a lotus on the head.

14: The Fire *nāga*s are white Brāhmans marked with a *svastika* [on the head], and the Vaiśya *nāga*s are said to be adorned with a dot on the head.

15: Beginning with the thumb and ending with the little finger, one should deposit the five elements forward and backward three times on the finger-joints.

16: Jayā and Vijayā are placed on the thumb, and the *nāga*s are located on their [respective element] maṇḍalas. The ancillaries of Śiva, beginning with the heart, are located in sequence beginning with the little finger. And after that [one should visualize] Śiva as all-pervasive on both hands.

17: First the deposition of the three *tattva*s on the joints of the thumb, and further the deposition of the elements and the ancillaries of Śiva.

18: It should begin with the *praṇava*, end with *namaḥ*, and include the name (i.e. OṂ HRĀṂ HṚDAYĀYA NAMAḤ). [This is] the procedure for the all the mantras taught in regards to their installation and worship.

19: The first syllable of the name [with *anusvāra*] is taught to be the [*bīja*] mantra. The mantra brings about the presence of the eight *nāgarāja*s.

20: Along with the [sound at] the end of the classes (KṢA), the three *tattva*s are enflamed by the vowels Ā, Ī, and AU. This is the way the three *tattva*s should be: *anusvāra* above for all of them.

21: KṢIPA OṂ SVĀHĀ in order, [each syllable] located on the maṇḍalas of the five elements. This is indeed Tārkṣya embodied; it is effective in all rites.

22: One first does the consecration of the hands, and after that should consecrate the body. The wise one should visualize a blazing OṂ, bringing about purification.

23: Afterward, one should visualize the seed syllable PA, whose nature is nectar, raining down. Strengthening oneself in this way, it should be visualized on one's head.

24: One should place the Earth at the feet, equal in lustre to molten gold. She is crowded with the all the worlds, surrounded by the Lokāloka mountains. She is the Blessed Earth. The wise one would install her in his own body.

25: Then one should install Water between the knees and the navel. One should visualize Water as blue in color. It should be twice the length of the Earth.

26: Thronged with garlands of flames, blazing, the nature of (?) the *bhuvana*s up to Brahma, one should install the excellent triangular maṇḍala between the navel and neck.

27: One should visualize the Wind maṇḍala in one's head: the color of freshly split collyrium, fierce and terrifying, and present and pervading everything.

28: [One should visualize] the great Ether maṇḍala located at the crown of the head: heavenly, blazing like pure crystal, measureless, pervasive, and like nectar.

29: Having first done the deposition of the elements, [one then does that] of the *nāga*s in due order. [The syllables] LA, VA, RA, YA, and OṂ with *anusvāra* are the subtle elements in order. Next one should install the seed syllable of Śiva, and then visualize [all of?] the maṇḍala[s?].

30: The wise one who knows correct procedure should visualize the form that was taught for each *maṇḍala* during the rite.

31: Indeed, for poison be it plant or animal, one should always visualize Tārkṣya bedecked with the eight *nāga*s in his claws, on his wings (?), and in his beak.

32: Having first banished *graha*s, *bhūta*s, *yakṣa*s, *rākṣasa*s, *śākinī*s, and *nāga*s, one should install Śiva in his own body.

33: A two-tier installation has been taught: of the elements and of the snakes. One should begin the rite after having understood this truthfully.

34: One should first install the three *tattva*s: *ātmatattva*, *vidyātattva*, and *śivatattva*, and the mantra of Śiva on top of that. Just as [one does these things] on the joints of the fingers in [one's own] body, it is also [being done] for God['s body.] (doubts)

35: Having first done the installation in the body, one should then do the internal worship: bulb, stalk, lotus, and the throne beginning with the legs *dharma* and *jñāna*.

36: One should worship [Śiva] with the [syllable] at the end of the *varga*s (HA) joined with the second vowel (Ā). The pericarp is KṢAUM, my child, and with RA is placed on the head. (KṢRAUṂ)

37: The eight classes of phonemes: [those beginning with] A, KA, CA, ṬA, TA, PA, YA, and ŚA [should be installed] on the eight petals in order beginning with the east and ending with the northeast.

38: Starting in the east, one should install the sixteen vowels two by two on the stamens. Then the *śakti*s, called Vāmā and so on, then the three *tattva*s.

39: One then invokes the divine image there, then Śiva with his ancillaries on top of that. There on the pericarp one should worship God, followed by the elements [again].

40: Earth is located on the western petal and Water stands to the north. One should join Fire to the southern petal, and Wind with the eastern. The Ether seed syllable should be made on the previously mentioned divine image.

41: The syllable YAṂ is located in the northwest, LAṂ in the southwest, and RA[Ṃ] in the southeast. VAṂ should always be worshiped in the northeast, and one should worship OṂ on the divine image.

42: Indeed, one should worship the subtle elements next to the gross elements in the very same location. Then, after that, the *sādhaka* should worship Śiva's constituent parts †*dhāmnāṃ*†.

43: Having worshiped the Heart in the southeast and the Head in the northeast, one should then install the Crest in the southwest and worship the Armor in the northwest.

44: The Weapon is to be installed outside, and the Eye to the north. One should always worship the seed [syllables of the *śakti*s?] on the petals and [Manonmanī] on the tip of the pericarp.

45: The wise one would worship the eight *nāga*s, beginning with Ananta and ending with Kulika, located in order beginning in the east and ending in the northeast.

46: This is the prescription for the lotus of the heart, the lotus of the hand, fire, and an [external] maṇḍala. This is indicated for optional, regular, and special rites.

47–48: One should visualize oneself as two-fold, taking any form desired, incomparable, pervading the whole world, effector of creation and destruction, surrounded by garlands of flames, extending to the world of Brahma, ten-armed, with a fierce expression, yellow-eyed, trident in hand, gaping mouth with teeth exposed, very ferocious, three-eyed, and crowned with the crescent moon.

49: At the time of the ritual one should always (visualize) oneself as Bhairava for the destruction of Bhūtas, [or] indeed as Tārkṣya of fearful power for the sake of destroying snakes.

50: [Visualize his] feet in the nether regions and wings pervading the directions. The seven worlds are on his chest [with] *brahmāṇḍa* reaching his throat.

51: One should visualize his head as beginning at the Rudra[*tattva*] and ending at the Īśa[*tattva*]. Sadāśiva and the three *śakti*s (*śakti*, *vyāpinī*, and *samanā*?) stand at the crest of his head.

52–53: The best *sādhaka* should visualize Tārkṣya before one's eyes as both transcendent and immanent, pervading the worlds, with three eyes, dreadful appearance, effecting the destruction of poison and snakes, devouring [*nāga*s?], with a terrifying mouth, as an embodiment of the Garuḍa mantra, and blazing like the Fire of Time.

54: Having followed this prescription of installation, whatever the one transformed into Garuḍa thinks of in his mind would become true; indeed he becomes Garuḍa through speech.

55: *Preta*s, *bhūta*s, *yakṣa*s, *nāga*s, *gandharva*s, and *rākṣasa*s perish from seeing him, and likewise recurrent fevers, etc.

Thus concludes the sixth chapter in the *Kriyākālaguṇottara*.

Seventh Chapter

Īśvara said:

1: Now I will explain, regarding inanimate and animate poisons, the good and bad signs in the body of the patient.

2: If he does not see his [the patient's] reflection in a mirror, water, a sword, or likewise in liquid ghee, he should always give up on the patient.

3: But if he does see it, my child, one should still hesitate [about treatment] for the snakebite victim: one sprinkled with cold water may not subsequently have gooseflesh.

4: There is no welt (*daṇḍarājī*) when he is struck with a stick. When an incision is made he does not bleed and his hair falls out.

5: These are the signs of one known to be under the control of Death. And [the opposite of these] collectively are known as auspicious symptoms.

6: Or if he feels confident, success is not far off. And seeing that has come with auspicious [signs], or seeing an auspicious sign off in the distance, [likewise indicates success].

[Protecting the Vital Force]

7: First of all one must safeguard his vital force, and after that begin treatment. [Visualize] a very lovely, white, eight-petaled lotus in his heart.

8: [Install the syllable representing] the vital force (SAṂ)[39] with the syllables of his name in a letter E (a triangle in the Gupta script) in the middle of the lotus, [and that] inside a pair of half-moons.

9: One must then install the nectar syllable *ṭha* in his throat, above [the *jīva*]. Moreover, one must install a square with yellow *vajra*s (the Earth maṇḍala) below and above [the heart].

10: First one recites the words: "Bind Bind!", in order to protect the [patient's] soul. Whether it is written or visualized, this is truly protective.

[The Element Maṇḍalas on the Thumb and Fingers]

11: When it is time for stopping [the spread of the poison], one raises the thumb and visualizes it as the golden-hued Earth (LA), motionless because it is pressed down by *vajra*s.

12–13: To make everything free of poison, one visualizes the second syllable, that of Water (VAṂ), stationed in a half-moon in the center of a lotus and inundating the entire world. One should move the index finger, joined with the seed syllable, repeatedly. Thereby everything becomes free of poison, be it inanimate or animate.

14–15: When it is time for immobilizing [the poison], [visualize] the third syllable (RA) on the middle finger as a triangle with a *svastika* on it, surrounded by eight RA syllables. It should be red, with a halo of flames, blazing beneath the Earth. It could burn all the worlds, let alone those corrupted by poison.

16–17: The fourth seed syllable, that of Wind (YA), is situated inside in its own maṇḍala. The [maṇḍala] is perfectly round, has small circles on it, has a fierce power and terrifies [those who see it].) It should be always be visualized for purposes of attraction, expulsion, running, or leaping. One could use it in battle against poison, demons, etc. [or] wherever one likes.

18–19: One should visualize the fifth and foremost syllable, (that of space, HA), shining like clear crystal, in three places raining down streams of nectar: in the head, the heart and the navel, spreading outward in all directions. It makes the whole triple world, moving and motionless, free of poison.

[Ritual Uses of the Five Syllables]

20–21: Now [I'll tell] the ritual truthfully, so that there may be wellness among men. [It should

[39] The syllable representing the soul of the patent is SAṂ according to *Nārāyaṇīya Tantrasārasaṃgraha* 3.1 and *Īśānaśivagurudevapaddhati* 2,39.83.

be done by reciting] the five syllables beginning "KṢI PA" in natural order and with [certain] permutations. Even without recitation there would be success in [curing] poison, demons, and fevers. This very powerful Gāruḍa [formula] works merely by remembering it.

22–23: The first syllable (KṢI) at the beginning and the end, the fifth removed (KṢIPA OṂ SVĀKṢI). Making [the formula] enclosed with the Earth, bounded by ten *vajra*s, all [of the syllables] are separated by the name [of the victim], and become immovable like mountains. This is described as *stambhana*. No one else would be able to make him move.

24–25: The first syllable is removed and placed in the position of the second. The second syllable is in the first position, the rest are in their normal positions (thus PAKṢI OṂ SVĀHĀ). [One should visualize the mantra] on a lotus in a square Earth maṇḍala on the head, having the appearance of a storm cloud, raining strong torrents of cool, life-giving [nectar].

26: Wiping the one afflicted by poison with the formula-empowered hand, one can quickly make him free of poison, even if he was bitten by Takṣaka.

27: The mantra specialist, sprinkling his musical instrument with water consecrated by seven incantations, makes [the patient] free of poison with its sound, and certainly makes him stand up.

28: A step well, a well, or a tank is empowered by one hundred mantra recitations. By bathing in it, drinking from it, or plunging into it, he instantly becomes free of poison.

29–30: On the other hand, [when] the syllable of Fire is removed, locating that of Earth there, making the Fire syllable first (thus OṂ PAKṢI SVĀHĀ), he should say "Burn! Cook!" in this way. For paralyzing (?) the one afflicted by demon, fever, or poison, he could do running and leaping by ending the formula with PHAṬ in its own position.(?)

31–33: The fourth removed from its place and the Earth [syllable] stationed in its position. Making the Wind [syllable] first (thus SVĀ OṂ PA KṢI HĀ), one should say "go, go!" He should visualize the fever, demon, or poison in the form of a bee on a lotus somewhere. [Doing so] he transfers them right there. For running, striking down, attraction, immobilizing water (?), or binding, the *sādhaka* could do whatever he conceives.

34–35: Now, removing the fifth syllable (that of Ether), one should place the first [syllable] there (HĀ PA OṂ SVĀ KṢI). One should visualize the fifth seed syllable in the first position flooding [the body with nectar]. It is known to effect the removal of poison for beings afflicted with poison. Burning pain, fever, sharp pains, fainting, and headaches; it could destroy all diseases, and also various poisons.

[Note that the following verses, 7.36—92, are particularly obscure]

[Mantras on a Staff]

36: With the name in between the two [syllables] Earth and Water (*kṣi devadatta pa*?)…Earth, Fire, and Wind (corrupt). He doubtlessly does *stobhana* present on the five-fold empowered stick.

37: Earth, Wind, and Ether, [each] located in its proper maṇḍala. The stick is empowered by one hundred recitations [of the mantra]. He should beat the one troubled by a ghost with it. [The ghost] would come as fast as an arrow sent with the messenger.(?)

38: The stick [should be prepared] with the syllables of Earth and Ether incanted one hundred times. He should touch [the patient with the stick] in the hand of the messenger [and thereby] remotely drive out the demon.

39: [It is good for] spiders, *gardabha*, boils, scorpions, and other kinds of pain. Rubbing with that very [mantrically empowered stick], the patient would quickly recover.

[hreṃ, hroṃ, hraḥ?; Fire emphasized]

40: The syllable preceding KṢA is mounted by Fire and includes the three vowels: E, O, and AḤ. Located within the Fire and Wind maṇḍalas, it is equal in splendor to the fire at the end of time. Installed on the feet, heart, and head, it quickly possesses the patient.

41: One oppressed by spirits, quartan fevers, *nāga*s, or *śākinī*s would be possessed, there is no doubt. They say "*abrahmaṇyaṃ*" (?).

42: Whether it is a city or a house plagued by fierce demons, one should visualize it surrounded by a garland of blazing fire, enflamed by this procedure. On seeing it, the scared demon or snake would perish.

[heṃ, hoṃ, haḥ?; Water/Ether emphasized]

43: The first two [syllables], e and o, without "r," are adorned with dots. Further, the third following those takes *visarga*.

44: One should visualize Śiva, taking the form of nectar, in the *bindu*-palace located on a lotus on the forehead flooding the victim [with nectar].

45: One quickly removes the venom with the fist, as well as spiders, burning, fevers, boils, worms, and *gardabha*s.

46: Sharp pain, eye pain, and the pain of scorpion [envenomation]—one removes disease and the

three types of poison by remembering [the mantra].

47: Death does not occur for the best *sādhaka* who always remembers this procedure, nor old age or disease.

48: On the heart, the mouth, and the forehead—it is visualized in three places. It removes all diseases, to say nothing of [healing] those afflicted by poison.

[The Name with the Wind(?)]

49: For one who has eaten poison, one should visualize that very [name?] located with the Wind syllable and surrounded by Wind, with the color of a black bee.

50: The victim's limb on which the best Vātika has installed it would move, or if half (?), remain still.

51: Running, leaping, making fall or making rise—the knower of the procedures could make his subjects prattle on and on with it.

52: That syllable is the supreme knife capable of many wonders. It destroys planets and fevers and puts an end to all sin.

[The Procedure for a Curable Snakebite Victim]

53: This is another health-giving procedure for a curable snakebite victim—having stretched him out straight and covered the victim with a cloth,

54: the first syllable placed at the end and enhanced by the fourth vowel with a dot, in the the Wind maṇḍala…

55: One first enchants the cloth and likewise water in a *vardhanī* pot. One should visualize the entire person who ate poison washed with stream [of nectar].

56: On should again install the Wind-like [mantra] on the end of the cloth on the face of the afflicted person and on his heart, mouth, and feet.

57: With the words "carry off, carry off" spoken over the bitten man, one removes the cloth and he immediately stands up.

[The Syllables of the Four Elements]

58: Now the syllables of Wind, Fire, Earth, and Water, all in their maṇḍalas, are destructive to ene-

mies and poison.

59: By this technique, they all grant success in all rites. I will teach those syllables so that they are known correctly.

60: Beginning with A and ending with KṢA, they number half of a hundred. One should arrange the syllables first, and then form the groups.

[The Thirteen Wind Syllables]

61: A, U, E, AI, O, YA, GA, ṬHA, ḌHA, PHA, DHA, BA, and BHA are the Wind syllables located in the group for rites of Wind.

[The Thirteen Fire Syllables]

62: Ā, Ū, Ṛ, Ṝ, AU, GHA, KHA, PA, ḌA, TA, THA, HA, and RA are famed as the Fire syllables.

[The Eleven Earth Syllables]

63: I, Ī, Ḷ, Ḹ, CA, LA, ṄA, ÑA, ṆA, NA, and MA are indeed the Earth syllables. Now hear those of Water:

[The Thirteen Water Syllables]

64: AṂ, AḤ, KA, VA, CHA, JA, ṬA, JHA, ŚA, ṢA, SA, DA, and KṢA—the knower of truth [knows these to be] called the syllables of Water which grant success in auspicious rituals.

65: Taking the first syllable of the name of the being corrupted by poison, or alternatively that of the target, one discovers the manifold groupings which grant success in ritual.(?)

[Rites with the Syllables]

66: And now another supremely secret rite which grants success for all goals. Listen to the rite for each of the syllables.

[Rite with the Syllable a]

67: One visualizes the syllable A in the middle of the maṇḍala in its own position surrounded by the name [of the victim?]. One could then transfer [the poison, etc. as] smoke wherever one likes.

[Rite with the Syllable ā]

68: The fiery syllable Ā [is visualized] in the maṇḍala of Fire and Wind. One could possess healthy people, to say nothing of the sick.

[Rite with the Syllable i]

69: The red syllable I [is visualized] with a dot in the middle of the Wind maṇḍala.[40] One afflicted with fever or a headache would become well after a ritual cleansing.

[Rite with the Syllable e]

70: The smoke-colored syllable E is situated in the excellent maṇḍala of Fire.[41] Outside is the Wind maṇḍala enclosed by the Earth. Having removed poison or a demonic being, one could keep it knotted at the end of a cloth.

[Rite with the Syllable ka]

71: The syllable KA, looking like black collyrium, [is installed] on all the limbs [of the victim]. One could transfer venom and demonic beings wherever one desires.[42]

[Rite with the syllable ca]

72: The syllable CA, looking like blazing lightning and located in the middle of the Fire maṇḍala,[43] [is good for] quickly driving out flesh-eating demons, snakes, and men.

[Rite with the syllable ṭha]

73: A water pot with a spout is placed in the middle within a ṬHA. One should visualize VA, the fourth [Water syllable] as white and adorned with a dot on its forehead. Enclosing it with half-moons, one should visualize it on the left hand.

74: One should sprinkle water that has been enchanted with that on the victim [in order to remove] all diseases along with fevers, burning, and cholera.

75: [It is likewise good for] boils, stomach aches, fresh poison victims, the various diseases of the ears and eyes, spiders, and *gardabha*s. One could do various rites [like] the god Sadāśiva incarnate.

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[40] Above the syllable I was classed as an Earth syllable, so its association with Wind here is a discrepancy.

[41] The smoky color rightly points to the association of E with the Wind, and its placement in the Fire maṇḍala seems to be to "fan the fire."

[42] The black color and function of transference associates the syllable KA with the Wind, however it was listed as a Water syllable in 7.64.

[43] Again this Earth syllable is placed with an inconsistent element.

[Rite with the Syllable ya]

76: The Wind syllable YA is visualized with a dark appearance. Drawing possessing spirits out with a wand, one then transfers them [elsewhere].

[Rite with the Syllable ra]

77: The [syllable of] Fire (RA), visualized as red in color, with *anusvāra*(?), standing in the midst of the Earth maṇḍala (?), blazing with a garland of flames, should be deposited [in the patient's body]. One could possess the earth [itself with this technique], let alone those afflicted by demons and planets.

78: At the time of possession [the practitioner] should visualize it (RA) in its maṇḍala with 64 flames and pervading the body [of the patient] in order to cure weak digestive fire.

79: Indeed, this visualization grants success for the destruction of leprosy, killing one's enemies, and always for removing snakes.

[Rite with the Syllable la]

80: Now for stabilizing, the syllable LA should always be visualized on the Earth maṇḍala with the luster of purified gold, ornamented all around with garlands of *vajra*s, and as the lord of the gods preventing all adversity.

[Rite with the Syllable va]

81: The syllable VA should always be visualized as the Deity for peaceful rites. It is white in color in the middle of a Water maṇḍala, filling the firmament with white streams [of nectar].

82: One troubled by planets/demons or fate, or even one suffering from the three miseries should always visualize this very [syllable], and it should be continually visualized for the destruction of poison.

[Rite with the Syllable sa]

83: Now, [one should visualize] the auspicious syllable SA in the middle of the moon maṇḍala, joined with the sixth vowel (Ū), inundating [everything] from all sides.

84: One could destroy all disease and the three types of poison. Now listen in brief Ṣaṇmukha, to the beneficial and destructive rites.

[*Kala* Rites]

85: One should do each rite equipped with the twelve *kala*s. One could then effect paralysis with the first vowel (A) positioned on Fire (=RA).

86: With the second (Ā), one can make men possessed. With the third (I) one can make bonds fall away.

87: With the fourth (Ī) one makes a felled man get up. With the fifth (U) one makes† a dwarf bound.†

88: With the sixth (Ū), one certainly makes [anyone] speak. With the eleventh (E) one can paralyse phonemes (i.e. stop someone from speaking).

89: Running, leaping, dancing, and chattering. One effects [these] with the twelfth vowel (AI) in the Wind [maṇḍala].(?)

90: With the thirteenth (O) situated right there in the [Wind] maṇḍala, the wise one transfers something located there by means of the Varṇarāja.

91: With the fourteenth vowel (AU) one could always do destruction. One could make [a patient] free of poison by lengthening, [or one could cause] separation(?) with *visarga*.

92: This rite is known [to work] when the syllables are not audibly pronounced. [One need only] know the forms of the maṇḍalas and the origin of the *kala*s.

[The Teaching on Plant Poisons]

93: Now I will tell you the prescription for [the use of] stationary poison. One should first examine the patient [to determine whether] he is curable or incurable:

94: Placing the poisonous bulb in his hand, facing east on the maṇḍala, one deposits the fiery *praṇava* in his feet, knees, hips, heart, and mouth, and then recites five *praṇava*s.

95: Visualizing the body of the patient filled with blazing flames, one then recites the Bhramarī *vidyā* and causes paralysis.

96: The body of one who quivers in the middle of the brow will die. One should not give poison to [one whose] eyes are red. Sometimes(?) there is "a conjunction of time" and his death is because of that.

97: It can be given after eight years, but one should exclude those who are eighty [or older]. The Brāhmaṇa [variety] is given for disease, the Kṣatriya for oral poisoning, the Vaiśya for all diseases,

and the Śūdra for snakebite.

98: The [poisonous bulb] that is the color of a lotus or gold in the middle, with the sweet smell of a lotus. Acrid and wind-inducing, this one knows to be Brāhmaṇa poison.

99: The [poisonous bulb] that is red in the middle and has the sweet fragrance of Agaru, is fibrous and full of energy, one may know as Kṣatriya poison.

100: The [poisonous bulb] that is yellow in the middle and has the sweet fragrance of Valerian, is acrid and wind-inducing, this one knows to be Vaiśya poison.

101: [The poisonous bulb] like collyrium or Girinābha(?), similar to the horn of a she-goat (?), pungent, with the odor of wine, one would know as poison of the Śūdra class.

[The Names of the Root Poisons]

102–104: Now I will tell you something else: the names of the types of poison. *Kālakūṭa*, *Māyūrābha*, *Binduka*, and *Saktuka*; *Sunābha*, *Vatsanābha* (Aconite), *Śaṅkhanābha*, and *Sumaṅgala*; *Śṛṅgī*, *Karkaṭaka*, *Musta*, *Māyūra*, *Puṣkara*, [and] *Śikhā*; *Haridra*, *Harita*, *Cakra*, and the *Hālāhala* poison. These are the eighteen types that emerged from the [primal] *Kālakūṭa* poison.

[The Types of Bulbs]

105: I will teach the types of bulbs concerning poison of the four-class system: Brāhmaṇa, Kṣatriya, Vaiśya, and Śūdra in due order.[44]

106: The poisonous bulb in which white spots are seen when it is broken should be recognized as Brāhmaṇa. It treats diseases of the head.

107: The poisonous bulb in which red spots are seen when it is broken should be recognized as Kṣatriya and used in purification.

108: Now the one in which visible yellow spots occur should be known as Vaiśya and is praised in alchemy.

109: The poison that has black spots would be Śūdra; it is effective in all procedures. One could use [this]? poison with a pungent taste in all procedures.

[44] Verses 105–111 were previously translated by Dominic Goodall in a personal communication. My translation here differs slightly, but benefited from it at several points.

110: One should use poison for tenacious diseases. One should have the patient drink ghee and then begin treatment.

111–112: The wise one would by no means give poison to someone with a thin and dry body (*rūkṣa-śarīrasya*); nor to one who is in a weakened state; nor to the feeble, nor to a patient that is young, or old;[45] nor to the obese or emaciated, nor to a woman who has recently given birth or is pregnant; nor to a king, to the crippled or Brahmans, unless a legal waiver of responsibility has been obtained (*labdhānujñe tu*).[46]
113: Rejecting [those mentioned above and] one decrepit from phlegmatic disease, the mantra specialist should find out the strength or weakness concerning the patient and increase the [dosage of poison] *yava* by *yava*.[47]

114: Touching water according to custom, thinking of God as both transcendent and immanent, it should be given on an auspicious day under an asterism with good omens.

115: One should begin *yava* by *yava* and increase the amount by one unit every three days. After three days and three months [a patient] is freed from leprosy.

116: One should always perform cooling rites and not go near fire [for warmth].[48] Milk, dry-land meats, wheat, mung beans, sesame, wine, vegetables, sour food, salt,[49] and women should not be enjoyed.

117: [The patient] must give up napping by day and exercise during the hot season. It is to be given in the cold season, and not in the rainy season. It should likewise not be given in the autumn, summer, spring, or rainy season.

118: One first has to perform the soul protection rite, and then administer poison.

OṂ BHRAMARI BHRĀMARI VIṢANIPĀTANI SVĀHĀ

119: This is the Bee-spell for examining the patient. [Now] I will tell you the rites for [using] plant poison.

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[45] A similar phrase—*na bālāturavṛddheṣu* occurs in the *Nāradasmṛti*, but there the context suggests taking *ātura* as a separate item because the poison is being administered to criminals. Here, clearly, one cannot exclude the unwell.

[46] The translation "unless a legal waiver of responsibility has been obtained" is admittedly a stretch for *labdhānujñe tu*, which literally means "whose permission is given." The literal rendering is not preferable because one assumes permission is granted in all cases.

[47] A *yava* means a single barley corn, and was a standard measure of size and weight in classical India.

[48] Literally, "fire is not resorted to."

[49] With some hesitation I take the compound as a *samāhāradvandva* of three items following P.V. SHARMA's translation of *Suśrutasaṃhitā* 1.19.16 where the same words occur together in a larger compound.

[The Rites of Plant Poisons (Part 1: Preliminaries)]

120: One should know the [following] powerful mantra deity of three-syllables that keeps poison in check. Indeed, he is called Nīlakaṇṭha, has three eyes, and carries a spear/trident.

121: He is a mild, ten-armed god with five faces and wearing a topknot. He is adorned with a brilliant crown, necklace, and bracelets. He bears the crescent moon on his head and stands on a beautiful *nāga* lord.

122: The *sādhaka* [should visualize him] in this way during recitation, rituals, and sacrifices. After chanting it one hundred-thousand times, he would get the desired power.

123: The seed is the first of the sixth group (PA) with an R below. It has the vowel O located on an *anusvāra* (PROṂ). The first seed syllable has been taught.

124: And the other one with TA at its beginning is expanded by the fourth vowel (Ī). It is connected with a lower R and adorned with *anusvāra* on its head. (thus: TRĪṂ)

125: The second has been told, now hear the third. It is the auspicious second syllable of the fourth group (ṬHA).

126: This great syllable called *amṛta* must be made to have *visarga*. [Altogether,] this is the mantra made of three syllables, preceded by OṂ and ending with NAMAḤ (thus: OṂ PROṂ TRĪṂ ṬHAḤ NAMAḤ).

127: One should remember the mantra this way, my child, during loud and quiet recitation,[50] and during installation [of the mantra]. Now for *homa* and ritual, it should be made to end in SVĀHĀ.

128: The *praṇava* (OṂ) is to be established on the thumbs of both hands, PROṂ on the two index fingers, and TRĪṂ on the two middle fingers.

129: First, one installs ṬHA on the two ring fingers, then OṂ again [on the two little fingers]. One first does the installation of syllables on the hands, and subsequently installs them in the body.

130: One should always install the entire root mantra in one's own body, and then the ancillaries, and after that the seeds in their proper positions.

131: One should install OṂ on the head, PROṂ on the face, TRĪṂ on the heart, and the ṬHA above

[50] My translation "loud and quiet recitation" for *jāpane ca jape* is provisional.

and below [the heart]. Once the Lord of Gods is installed in this manner, one should install his ancillaries.

132: One should install Ananta along with the [*ādhāra*-]śakti, and likewise the bulb and stem of the lotus [throne]. [Then the four legs of the throne] in order: Dharma, Jñāna, Vairāgya, and Aiśvarya.

133: [Then install] the covering [of the throne] along with the lotus, stamens, and pericarp. Then the group of *śakti*s beginning with Vāmā [on the stamens] and the maṇḍalas [of the sun, moon, and fire][51] in due order.

134: [Chant] OṂ NAMAḤ and the name, and enflame it with the *praṇava*. Only after the throne has been constructed, my child, may one worship Śiva.

135–136: One should install God on the pericarp and worship his heart in the southeast. Having worshiped his head in the northeast, one should worship his crest in the southwest. Worshiping his armor in the northwest, one then worships the weapons in the cardinal directions. The weapons are to be given in order, starting in the east and ending in the north.

137: The ancillaries of Śiva are to be located in Śiva's body by the sequence beginning with the heart. They should always be used, my child, for they bestow all powers.

138: One uses the three-eyed god Nīlakaṇṭha like this. [Now for] his ritual uses regarding plant[52] and animal poisons.

[The Rites of Plant Poisons (Part 2: The Rites)]

139: Now I will tell [more] about procedures with plant poisons. [One should visualize] a divine white lotus in the heart with eight petals and a pericarp.

140: In the middle of the lotus one should install the seed syllable representing the patient along with his name. It goes in the middle inside a ṬHA syllable and is washed with nectar.

141: First one should visualize all the groups of mantras each in their own place. One visualizes the same mantra [installation in the body] of the patient as was done in one's own body.

142–143: The wise mantra specialist should first do the installation in this way, and then administer the plant poison. Or alternatively, he may take some clay with the root mantra and make lines

[51] These three maṇḍalas are standard in the Śaiva throne-*pūjā*. *Cf.* Hélène BRUNNER's comments to the *agnimaṇḍala* entry in *Tāntrikābhidhānakośa* I, p.86.

[52] I translate *sthāvara* as plant poisons for convenience, although strictly it means any non-animal poison and often includes mineral poisons in other texts.

for twenty-one squares. Pronouncing the words "BIND BIND," the poison is fixed and stops.

144: First the mantra specialist must do a test with the mantra [to identify] a patient whose death by poison is decreed [by fate] to be from mere sprinkling.[53]

145–146: Placing a poisonous bulb in [the patient's] hand, he should then recite the *vidyā*. It is chanted twenty-one times, and if the patient trembles, or if he begins to sweat, is stupefied or even falls down, one knows that stupefied patient [to be the type] called "killed by poison."[54] Poison is not to be given to him. If it is used he would die.

[Rite with proṃ]

147–148: [The practitioner should] visualize the body of the patient beneath a Fire maṇḍala and the blazing syllable OṂ placed in the middle of [the practitioner's] hand. He then shows it to the patient whereupon [the patient] instantly collapses. But he then makes him stand up, in turn, by that same syllable.

149: He should then administer medicinal smoke to the patient. He becomes instantly possessed. Possessed, he becomes free of poison, no doubt about it.

[Rite with trīṃ]

150–151: [The practitioner] then visualizes a healthy person in the Wind maṇḍala and dark in color. He then visualizes the poison that is oppressing the patient as smoke, and the poison transferring into the body of the healthy person. By this transference, the [enemy] would be rendered unconscious from the poison and quickly fall. This is the procedure with the syllable TRĪṂ; listen to that with the syllable ṬHA.

[Rite with ṭha]

152: The practitioner should install the full moon syllable ṬHA on the head, raining [nectar]. [The patient] instantly becomes free of poison by that syllable with the form of nectar.

153: Or alternatively, [one can visualize it as] yellow in color located above the bite victim. With it situated on top of the head, it would doubtlessly stop [the poison].

154: One could use the syllable ṬHA as white in color for *saṃhāra* (? should not be negative here.).

[53] The translation is conjectural.

[54] Normally *viṣaghna* means "destroyer of poison," but the context requires my abnormal interpretation so far as I can see.

One could use it everywhere for both plant and animal poisons.

155–156: For other diseases too, one could perform the most excellent beneficent rites: allaying [the effect of the venom] of spiders, destruction of malignant spirits and demonic *rākṣasa*s, allaying diseases of the head, warding off four day recurring fever, removing eye-disease, and warding off burning and sharp pain.

157: By chanting it one hundred thousand times one could perform all rites: snake charming, drawing [snakes close], and destruction of snake venom.

158: After chanting it four hundred thousand times, one could, by speech,[55] mightily hold [in the throat like Nīlakaṇṭha] one hundred *palas*[56] of plant poison.

159: Pronouncing the three syllable mantra god, one could remove ten *pala*s and [do] transference, removal, paralysis, and attraction.

160–161: Just by calling it to mind, one could do thousands of rites. Having recognized [that the patient was] bitten long ago, and having ground [something (?)] with poison on the head of the patient, one visualizes the blazing mantra beginning with OṂ but without the syllable ṬHA, in the middle of the Fire maṇḍala in the body [of the patient], one could doubtlessly make [the poison] fall away.

162: But visualizing the Nīlakaṇṭha formula with the syllable ṬHA, which has the form of nectar, the mantra specialist quickly makes [the patient] free of poison.

163: This is the decreed rite of the three syllable mantra-deity. Now for the *vidyā*, one must first perform a test (or: one must first perform the test of the *vidyā*), my child.

164: Placing the poisonous bulb in the [patient's] hand, one recites this *vidyā*. On imagining [the patient] surrounded by garlands of flames, if the man is stupefied, the mantra specialist should not give poison to that patient.

[Raktapaṭīvidyā]

Line1: This is the *vidyā*: OṂ *homage, O blessed goddess Raktapaṭi with red limbs, red eyes, red locks, red body,* KAṬṬA KAṬṬA, KAṬA KAṬA, *dance dance*
Line2: *go go, break break, O Lady with a dreadful spear in hand, O Terrible Caṇḍā (?), O Tarpya (?), O Mahātarpya, O Dark lady, O Very dark lady, enter this human body and move move,*

[55] I take "by speech" (*vācayā*) to mean that one can simply say "stop poison" and the poison will stop.
[56] One hundred *palas* translates to about 9lbs, based on Monier-Williams' conversion of 1 *karṣa* to 176 troy grains.

Line3: *make it move make it move, dance dance, O Lady of many forms, O Beauty, O Lady of bright lightning, O Raktapaṭi, O Dark-bodied one, revive revive, enter enter, O you who take all forms, O Raktapaṭi,*
Line4: *she gives the command,* HŪṂ PHAṬ SVĀHĀ // Possession *vidyā*. One should chant it during an eclipse of the moon or sun until the eclipse is over.
Line5: Then one becomes adept. Now, Nīlakaṇṭha's ancillaries: OṂ *homage take take, to the heart* SVĀHĀ // the heart //
Line6: OṂ *homage to Nīlakaṇṭha* // the head // OṂ HŪṂ *homage to the Omniscient one* // the armor // OṂ KAṬHINI SVĀHĀ // the eye //
Line7: OṂ *to the Omniscient one,* OṂ *to the dreadlocked one* // the crest // HŪṂ PHAṬ SVĀHĀ // the weapon // OṂ *to Nīlakaṇṭha, the eater of poison,* HŪṂ PHAṬ SVĀHĀ //
Line8: The wall of fire / Having done the mantra installation by this very procedure, one destroys the poison of all possessing demons/planets, flesh eating demons, and demons.

[Meghamālāvidyā]

165: I will tell the [*vidyā* called] Garland of Clouds which frees one from all poisons. One whose body is covered by the "Garland of Clouds" [*vidyā*] appears like a fresh cloud.

166–169: Even if he was bitten by a *gonasa*[57] snake, a Goat-eater,[58] or by a terrible outcaste snake or even if he was bitten by a *citraka* snake,[59]; or by a sharp *nāgodara* (?), or by a snake with a venomous gaze, or by an insect, spider, or *gardabha*;[60] or if he was stung by a *kuṇḍalīya* (?) or by an *avayasira* (?); or if he ingested poison or if he drank poison water, then [the practitioner] having empowered water in an oblong tank, a lotus pond, a river, a well, or a pot or cup, and using it to sprinkle [the patient] with the Garland of Clouds *vidyā*, he quickly becomes free of poison.

170: If an wicked minded person attacks one who has heard this *vidyā*, the gods—Brahmā, Viṣṇu, Śiva, and other deities, Indra and so on—[would] become angry gods and both the gods and titans [would] curse him.

OṂ *Garland of Clouds, O stainless one, take the force of the poison,* HĀ HĀ *Śabari,* HŪṂ HŪṂ *Śabari, O Mother O Lambā, O Māyā,* KIṂ POTAṄGE DHA HUḤ MĀ RUDRAṂ ARVAṬAḤ MAḤ HRA LE SAḤ SVĀHĀ, *To Meghamālā* SVĀHĀ // This *vidyā* removes all poison, it makes [a person] free of poison.

171: One could remove poison [with this *vidyā*] by wiping [the patient], by laughter, by the making a clapping sound (?), or by frowning.

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[57] In Hindi, *gonas* refers specifically to the deadly Russell's viper.
[58] *Ajagara* is most likely the Indian Rock python, which is, however, non venomous.
[59] The *Suśrutasaṃhitā* lists *citraka* as a variety of snake with spots (*maṇḍalin*). The name implies that it was a particularly colorful type.
[60] *Gardabha* refers to some kind of venomous insect.

172: By singing [the *vidyā*] or by telling the messenger, the person becomes free of poison (last pāda unclear???).

173: By simply removing a cloth, by (?) striking the ground with one's foot; the sound of a conch when the *tūra* resounds like the string of a lute (?)

174: Then having called to mind the Garland of Clouds, the mantra specialist could thus effect whatever spectacle he thinks of in regards to the four classes of snakes.

The section treating the treasury of Nīlakaṇṭha mantras concludes.

Kārttikeya said:

175–176: [If one is] bitten at night, my Lord, and the snake has gone back to its hole, tell the symptoms and especially the mantras for one bitten by each of the following types of snake: female, young, neuter, deranged, rutting, pregnant, barren and old.

Īśvara said:

177: By way of examination, one should empower a piece of earth and give it to the bite victim. Thereby everything is known—whether [the snake is] an outcaste or one of the four classes.

178: By tasting it, if the patient says "It is pungent," he is thus to be known as one bitten by a snake of the four classes.

179: For an outcaste [snake] there is a sour taste, for a viper there is a sweet taste, and for the other types the earth [just tastes] natural (?).

180–181: The test of caste is to be done with this *vidyā*: OṂ *nectar, o lady whose form is nectar,* SĀṂ SŪṂ SAḤ // One who was bitten by these snakes—angry, rutting, pregnant, young, old or neuter in gender—is cured by these seed syllables. One accomplishes these rites with these perfect seed syllables:

182: One should use the syllables of anger RŪ, ṬA, and KṢA for someone bitten by an angry snake, the syllables of a lover U and Ū [for one bitten by a rutting snake], the neuter syllables Ṛ, Ṝ, Ḷ, and Ḹ [for one bitten by a neuter snake], CHA, PHA, and THA [for one bitten] by a pregnant snake, the young syllables HAU and HĀ (jalārṇavaḥ?) [for one bitten by a young snake].

183: The bite victim [who] looks all around, has slightly red eye edges, and speaks harsh words such as "kṣa" (??) is one bitten by an angry [snake].

184: A man bitten by a rutting [snake] sings, laughs, lifts his brows flirtatiously, has horripilation,

and is fond of looking from the corner of his eyes.

185: The signs of one bitten by a pregnant snake: he has a large belly…(kṛtsno?), yawns and sighs, and scratches his whole body.

186: The man bitten by a young snake babbles incoherently, cries, and laughs, stands (?) and falls.

187: One bitten by an old snake trembles in all his limbs, has eyes barely open, looks down, and sleeps on the ground.

188: The signs of one bitten by a neuter snake: unblinking eyes, lost hair, cut hair, trailing off as he speaks, covering the mouth, and laughing. Knowing in this way, the *sādhaka* could perform the [appropriate] rite.

189: Now having learned the nature of the mantras, one who knows the procedures for the syllables beginning with KA and ending with KṢA can apply it in all rites in the four maṇḍalas. The vowels installed as seed syllables grant powers upon meditation.

Thus concludes the seventh chapter in the *Kriyākālaguṇottara*.

Chapter 30, The Compendium concerning Vipers

Īśvara said:

1: When the milk-ocean was churned by the gods and demons, because of the whirling of the mass of waters caused by the force of the Mt. Mandara's blows, the snakes arose as angry, red-eyed cows (?).

2: They snorted out sighs that were filled from their hearts.(?)[61] The cow-nosed snakes were born there [from the breath being emitted from the noses of the cows], abounding in dreadful fiery poison.

3: Having seen them, the terrified gods came to me for refuge. They said: "Protect [us], O Lord of the Gods, make an expedient, O Trident-bearer."

4: Then I made an expedient; hear it, O Peacock bannered one. I will tell you their names, mantras, herbal remedies, and ritual actions without remainder.

[Names of Each Type]

5–7: They are "Cluster-sun" (?), "Mud", and "Gold-garlanded;" "Fire-garlanded," "Moon-garlanded," and "Diamond-garlanded;" "Braid-neck" is another, and likewise "Monitor-face";[62] there is "Horse-face," "Cart-face," and the one known as "She-goat-face;" "Cat-face," "Calf-face," "Ram-face," and "Rooster[-face];" "Biter," "Red-face", and finally "Wheel-face." Nineteen vipers of fierce poison have been named.

8: Hear truthfully the symptoms of men bitten by them. Some are curable, some incurable; hear their appearance.

[Cluster-sun (?)]

9: The one which has white circles bordered by yellow dots is to be known as "Cluster-sun" (?, *kāṇḍāruṇa*). It is short and thick and has strong poison.

10: The bite oozes a little and intense pain arises. [Then] fever and a terrible headache doubtlessly come. This is the symptom of one bitten by a *kāṇḍāruṇa* viper.

[61] I have marked the text of 2ab as corrupt, and so the translation is a mere conjecture.

[62] According to JAMISON 1998: 254, *godhā* refers to the monitor lizard, not the new world iguana as supposed in the Monier-Williams Sanskrit-English Dictionary.

11: A cure can be done for him with poison-destroying remedies.

12–13: One should assemble equal parts reed, *Pongamia glabra*, the fruits of Datura, and seed of *palāśa* along with *vacā*; it should also have *Scindapsus officinalis* as well as honey and ghee. One should give it as a decoction and ointment; thereupon wellness is restored.

Mantra: OṂ *Homage to Lord Garuḍa, bind bind take take, O diamond-clawed one, you are victorious,* SVĀHĀ. Mantra for all vipers.

[Golden Viper]

14: The one which has red circles bordered by yellow dots is to be known as "Golden." It is long and thick and has strong poison.

15: At the site of the bite blood would flow. Blood flows from the mouth. Blood would flow from the nostrils(?),[63] the pores of the skin, all over. This is the symptom of one bitten by a "Golden" viper.

16: I will tell a remedy for him whereby wellness is restored.

17: [Mix together] equal parts *Cathartocarpus (Cassia) fistula*, *Vitex negundo*, long pepper, and sandal; root of *Andropogon muricatus*, *Tabernaemontana coronaria*, Bel, and wood of *Cerasus puddum*/lotus. Along with honey and ghee, taken as a decoction and ointment.

Mantra: OṂ *Homage to the Blessed Sun*; SĀṂ SUṂ SAḤ; OṂ *Homage to Yoginīnāgendravetāli, take take the poison, O Vajrayoginī, move* SVĀHĀ.

[*Mud*]

18: The one which has black circles bordered by white dots is the viper named "Mud". He has a long snout and has strong poison.

19: Blood flows seven finger-widths from the wound in the four directions. There is pain, vomiting, and fever, and the wound swells. Extreme thirst arises. One can know [one who was bitten by "Mud"] by these symptoms.

20: I will tell the remedy for him, whereby wellness is restored.

21: Deodar, turmeric, *rohiṇī*, Arabian jasmine, *Terminalia arjuna*, Datura, Asafoetida, *Tabernaemon-*

[63] The reading *nasnubhyāṃ* and its meaning is not clear. The *Yogaratnāvalī* parallel reads: *nāsāsyaromakūpebhyo*. The form *nasnubhyāṃ* is unattested elsewhere to my knowledge.

tana coronaria, *kaṇa*, black pepper, honey, and ghee, taken as a decoction and ointment.

Mantra: OṂ *homage to Lord Rudra, rend rend* PHAṬ *go in the ground o strong poison* SVĀHĀ.

[Fire-garlanded]

22: The one which has circles on its back that look like Atasī flowers[64] is to be known as the Fire-Garlanded viper, arrogant with poison.

23: A wise man would recognize these [as] symptoms of one bitten by him: burning, dehydration, pain, fever, vomiting, and headache. This is the symptom of one bitten by a Fire-garlanded [viper].

24: I will tell the remedy for him, whereby wellness is restored.

25–26: One should assemble equal parts of root of *Alangium hexapetalum*, *Cardiospermum halicacabum*, *Vernonia anthelminthica*, hog-weed, red sandal, long pepper, *Clypea hernandifolia* along with *Mesua roxburghii*, *Tabernaemontana coronaria*, and *dantinī*. Along with honey and ghee, it is taken as a decoction and ointment.

Mantra: OṂ *Homage to the blessed Sun, to Karavīrodarasoma, take take the poison, release release, burn burn, the beautiful-rayed one gives the command* SVĀHĀ.

[Moon-garlanded]

27: The one which has circles on its back that look like *white beryl*,[65] is to be known as "Garlanded with Moons." The symptoms of one bitten by him:

28: The bite excessively emits pus, there is severe pain, vomiting, fainting, and fever. The wound oozes oily liquid.

29–30: [This snake is] difficult to cure (i.e. the a bite by it is difficult to cure). It is very vigorous, arrogant with poison, and possesses an excess of poison. A wise one would make the blood flow by burning with fire,[66] leeches, etc., or by cutting with a knife, even by [piercing] the veins with sharp instruments.[67] Having quickly made the blood flow, and having cleansed the wound with

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[64] APTE has *atasī* as common flax/hemp and refers to *Mahābhārata*: 12,47.60a: *atasīpuṣpasaṃkāśaṃ pītavāsasam acyutam* (comparing color of Viṣṇu's clothes).

[65] I take *vajravaiḍūrya* as a single variety of beryl, probably goshenite. In its many other occurrences in the literature, scholars have generally translated it as a *dvandva*. On *vaiḍūrya*, *cf.* BISWAS 1994 and WINDER 1987.

[66] This seems odd because cauterization is normally a technique to stop the flow of blood.

[67] My interpretation of 30b is uncertain.

mustard seeds, the wise man would apply bovine meat and goat meat to the wound.

31–32: Lode tree, Himalayan cedar, *śvetā*, and Achyranthes; root of oleander and fruits of Indian beech; seeds of neem and kuth, and jasmine flowers; one should give this [made into] an ointment with honey and ghee.

33: Siris, kumbhi, pomegranate, arjun, and cinnamon; having powdered [these], they are to be applied to the wound with honey and ghee.

34: Or the a wise one would have [the patient] drink three myrobalans[68] with honey and ghee.

35: With these exact herbs, the wise one would apply a kilo[69] of ghee by the previously mentioned method.[70] The the patient becomes free of poison.

Mantra:OṂ *Homage to Lord Rudra, O Kapila, take take the poison,* SUḤ *destroy* SVĀHĀ.

[Diamond-garlanded]

36: The one which has circles that look like the circular part of a peacock feather, is very large, long, and poisonous, they know as "Diamond-garlanded."

37: The bite victim swells up from head to toe and all his limbs expand like the fruits of a *siddhaka* tree. Within twenty-four hours or three nights, he stops breathing.

[Braid-neck]

38: The one which has circles resembling the color of mud, tawny circles, [and] white circles, with a short neck and large body would be designated "Braid-neck."

39: [Its bite] increases phlegm and [the patient] goes to sleep (i.e. becomes comatose). Blood flows from the bite and snow-like boils [appear].

40–43: If a doctor is unavailable [the patient] perishes after seven nights. Now if there is a doctor there who knows the true nature of sacred and worldly knowledge, then that wise man should first cleanse the wound with a vulture feather, then [make] a salve [by] grinding with water [the following plants]: Lode tree, *śvetā*, and Achyranthes; roots of oleander, giant milk-weed, and basil; hell bore, neem seed, and likewise root of nutmeg; Indian nightshade, Embelia, and the three my-

[68] There is an equally likely variant, *dhātṛphalaṃ*, which would be "Indian gooseberry."

[69] Kilo translates *prastha*, and the equivalence is imprecise.

[70] It is not clear if 35ab refers to all of the herbs mentioned or only the most recent in 34.

robalan fruits along with hill myna and the two turmerics.

44: With honey and ghee, taken as a decoction and ointment. Root of crimson trumpet flower and fire-flame bush, and likewise of pomegranate and arjun.

45: Having made a powder and stirred with ghee, it should be applied to the wound. One should cook a kilo of ghee with these herbs. It should be given as a decoction and ointment, and then wellness arises.

mantraḥ / OṂ *Homage to Lord Rudra, to the one with a skull in hand, make free of poison, make,* SVĀHĀ.

[Monitor-face]

46–47: The one which has circles that look like the circular part of a peacock feather, is large and long, with yellow eyes and a monstrous-looking head, arises from the embryo of a Monitor lizard and has very strong poison. The wise one(??) bitten by him has yellow-colored vision.

48: His limbs dry up, waste away, and fall. Having perceived such symptoms, there is no procedure to do for him.

[Horse-face]

49: The one which has blue, black, and red circles is called "Horse-face." It arises from the embryo of Dharmiṇī (?). The wise one (?) bitten by him perishes in three nights.

[Cart-face]

50: The one whose back is covered with small variegated circles is to be known as "Cart-face." It arises from a mass of poison.[71]

51: He goes to sleep (i.e. enters a coma) and his hair falls out completely. The bite victim has a black nose and hollow eyes and [feels like] he is burning.

52–53: He also has hoarseness and fever. One should make a remedy for him: snake gourd, neem seeds, Conessi bark, and the sensitive plant;[72] kadamba, Indian bedellium, and *Clerodendrum siphonantus*. One should grind these with water. Along with honey and ghee, it is taken as a decoction and ointment.

[71] The meaning of *viṣabhāra* is uncertain. *Bhāra* is also a specific weight, "a load," roughly equal to 180 pounds.

[72] "The sensitive plant" translates *mahauṣadhi*. It could also refer to ginger, *dūrvā* grass, or other plants, or could be understood an adjective.

Mantraḥ: OṂ *Homage to The Blue-throated God, kill kill, O yakṣiṇī, release release,* SVĀHĀ.

[She-goat-face]

54: The one which has circles that appear like the color of crimson trumpet flowers, has two ears and horns and large circles on his belly is to be known as "She-goat-face." It arises from the embryo of *citraka* (?).[73]

55: One bitten by it moves about, shakes, and yawns. He would have cough and dehydration and blood flows [from] the wound.

56: One should grind blue lotus, valerian, kuth, *dantinī*, long pepper, black licorice, neem, and *Clerodendrum siphonantus* with honey and ghee. It should be given as a decoction and ointment. Then wellness returns.

Mantraḥ: OṂ *Homage to Lord Rudra, come come, O Goddess Bearing the Garland of Skulls, O Great Skull-bearer, kill kill* SVĀHĀ.

[Cat-face]

57: The one which has circles like the inside of a banana plant, and always has a moon spotted with various colors on its back is called "Cat-faced." It arises from the embryo of Dundhubhī.

58: Paralysis of the neck (?) and drooling occur for one bitten by it. Likewise urinary disease and vomiting. One could cure him:

59: Long pepper, black pepper, ginger, Calamus, and leadwort; atis root, Indian madder, and the three myrobalan fruits; all in equal parts. It should be taken with honey and ghee as a decoction and ointment.

Mantra: OṂ *Homage to Bhagīśvara, eat the poison, bring back to life, O Mahāśabarī,* HŪṂ 2 SVĀHĀ.

[Calf-face]

60: The one that is covered with red, black, and pale spots is called Calf-face. His origin is from a chameleon embryo.

61: His body is very long. Listen to me [tell about] one bitten by him. One bitten is ruined just

[73] *Citraka* is listed as a type of *maṇḍalin* in the *Suśrutasaṃhitā*, but the referent may be different here.

like one envenomed by [the viper type] "Mud."

62: Then a type of marrow (?) would leave with the vital breaths. The victim must be understood to be incurable. One should not treat him.

[Ram-face]

63: Now the one called Ram-face which looks like black mud. He is covered with circles on his back which seem to be studded with limbs.

64: He has two ears and two horns and he bleats like a ram. There is no [counter-]measure for him, nor ritual nor medicine.

[Rooster(-faced)]

65: Now the one called Rooster has swastika-like circular marks. He has four feet and moves like a monitor lizard. He measures about eighteen inches (*hasta*) in length and is arrogant with venom.

66: O wise one, a person bitten by him falls to the ground as if struck by a club, and gives up his vital breaths.

[Biter]

67: Now the one called Biter—from the look of him, he has the appearance of a mongoose. He is covered with spots on his back which have the appearance of leopard skin.

68: He has two ears and two horns and large circles on his belly. He is also incurable, O wise one, and originates from a snake.

69: There is no [counter-]measure for him, nor elixer, nor medicine. He is difficult to look at, O wise one—he is like the *kālakūṭa* poison.(?)

[Red-face]

70: Now the one called Red-face, which looks like black mud. He is covered all over with spots which seem to be studded with limbs.

71: He has two ears and horns and bleats like a ram. He indeed has four feet and moves like a monitor lizard.

72: He measures about eighteen inches (*hasta*) in length and has swastika-like circular marks. One

bitten by him, O wise one, falls to the ground senseless,

73: just as if struck by a club. [The victim] immediately gives up his vital breaths. He arose from a spider and *gardabha*. There is no treatment for him.

[Wheel-face]

74: Now the viper called Wheel-face is arrogant with strength. These are the cruel symptoms of one bitten by him:

75: He would indeed fall quickly to the ground with no sign of consciousness. And he should be understood to be incurable. One should not attempt a [counter-]measure for him.

[Bucktooth]

76: Now the one called Bucktooth, originated from the embryo of a Dundubhī. He is covered by spots which look like gold-bracelets.

77: He is small, not very long, irascible, and has wavering breath. This viper called Bucktooth is arrogant with venom.

78: If [the victim] is seen to be white-yellow in appearance and has some strength, one should administer a salve of clay mixed with the three Myrobalans. Within three or seven nights, the venom would be quelled.

Mantra: OṂ VARA HŪṂ PHAṬ SVĀHĀ / This is the mantra for destroying all vipers.

79: One should visualize the syllable OṂ on the forehead, the syllable VA on the heart, the syllable RA in the middle of the navel, and the syllables HŪṂ and PHAṬ on the feet.

80: One should visualize the syllable OṂ as white, the syllable RA as red, the syllable VA as yellow, and the syllables HŪṂ and PHAṬ as black.

81: The syllable OṂ is to be known as Īśvara, the syllable VA is Viṣṇu alone, RA is Brahmā himself, and HŪṂ PHAṬ is Fire.

[All-purpose Remedy and Mantra]

82: Further, I will teach an all-purpose antidote. Take wild cumin and the seed of Indian privet. Mixed with honey and ghee, it is beneficial as an elixer and salve.

The mantra for all vipers: OṂ TUMAṂ KUṆA RĀJAPUTTO TUMAṂ ĪŚVARA DEVADATTO IṂMĀ EṆA PUṆA ITIR VISĀJĀYĀ ĀVAIDŪ U LA GHA I EHĪ YAḌHAKĀ NĀMEṆA NIRVIṢO HO U TUMAṂ NĀGAVISA HARA NIRVISAṂ JAṂ JAṂ JAṂ SAḤ HAḤ //[74]

Thus concludes the thirtieth chapter in the *Kriyākālaguṇottara,* the Viper-Compendium.

[74]The mantra is in Prakrit, and although some of it is translatable, I am not confident of much, and the manuscripts vary significantly.

Chapter 34, The Section on Poison Pills

Īśvara said:

1: Even when the procedure is done with this technique, if the venom does not desist, one should make an incision with a sharp instrument and apply plant poison.

2: Thereby there will quickly be ease. Bad is warded off by bad. Because of that with great care, poison [may be used to treat] all diseases.

3–4: One could use it for leprosy-like skin eruptions [caused by the bites of (?)] spiders, *gardabha*s, and insects, for asthma, spleen disease, rheumatism, vaginal tearing, shooting pain, stomach pain, eye disease, all diseases of the head, and for all cases of leprosy.

5: One could apply it for different types of jaundice and for other diseases. Be it [caused by excess of] *vāta*, *pitta*, and *kapha*, [poison is] destructive of all diseases. One should administer [poison] empowered by the Nīlakaṇṭha [mantra] for all diseases.

Kārttikeya said:

6: I do not know the Nīlakaṇṭha [mantra]. Tell me its use for well-being, [so that] men without of mantras [may] know it without difficulty.

Īśvara said:

7: My child, I tell you the power of herbs and their established teaching: the three hot spices (black pepper, long pepper, and dry ginger), cinnamon (*tvacā*), *mustā* grass, Embelia (*viḍaṅga*), and leadwort poison (*citraka*). [One should mix] one part each of these, and three parts *pathyā* for the poison [mixture].

8: In thirty-five parts sugar water,[75] one should decoct those parts with a gentle fire. Having [first] made a powder of the ingredients, one should throw them there in the middle [of the boiling sugar water].

9: (first line corrupt) One should make those pills the size of a jujube kernel.

10: On an auspicious day, using them one by one according to [the patient's] strength, one should have [the patient] swallow them with ghee, my child, until his strength returns.

[75] Interpretation of the first *pāda* is uncertain. *Guḍa* normally refers to sugar, but since the text says to decoct, the use of water is implied.

11: Having ascertained all the strengths and weaknesses, one could give them two by two. Or alternatively one and a half pills, so that he is not pained by it.

12: After two months, it would remove *śleṣma*, after three *pitta* [diseases], and after four months it would certainly destroy disorders of *vāyu*.

13: Now after five months, it would put an end to painful urination. After six months, no doubt about it, one is no longer stained by leprosies.[76]

14: After a year, one becomes free of all diseases. After two years of use, one would have no wrinkles or grey hair.

15: One would live three hundred year with the appearance of a sixteen year old. With this many years there would be no aging [of the body], only the lifespan would increase.[77]

16–17: He is freed from all diseases, rid of old age and death, has unimpaired faculties, is learned, able to destroy malignant spirits (*bhūtaghna*), firm, with clear eyes, is wise, and devoid of wrinkles and grey hair. After five years [of taking poison], he would live thousands of years, no doubt about it.

18: One could move and eat according to desire, free of the sorrows of delusion. Poison is divine in that it removes all diseases, supreme in removing all pollution. Poison is famed in the world as producing nectar.[78]

Thus concludes the thirty-fourth chapter in the *Kriyākālaguṇottara* concerning poison pills which remove all diseases.

[76] Leprosy is one specific disease in biomedicine, but here is plural and refers to several skin diseases.

[77] Literally: “only an increase of lifespan increases.” The interpretation is doubtful.

[78] This alludes to the well-known story of the gods and demons churning the ocean for nectar. The word *mathana* literally means “churning” or to “produce by churning.”

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